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THE MONTHLY REVIEW,

For JULY, 1777.

ART. I. PHILOSOPHICAL TRANSACTIONS, Vol. LXVI. for the Year 1776. Part. 2. Concluded; ſee Review for May laſt.

PAPERS relating to MEDICINE.

Article 22. *The Method taken for preſerving the Health of the Crew of his Majeſty's Ship the Reſolution, during her late Voyage round the World.* By Capt. James Cook, F. R. S.

CAPTAIN Cook's laſt voyage round the world was attended with this remarkable circumſtance; that, during the ſpace of three years and eighteen days, in which it was performed, through all the viciſſitudes of climates, from 52 degrees North to 71 degrees South latitude, only one man in the *Reſolution* loſt his life by *diſeaſe*; and he too died of a complicated and lingering illneſs, without any mixture of ſcurvy. Among the cauſes which contributed to produce this uncommon healthineſs, the principal of which Capt. Cook here points out, he firſt mentions the liberal uſe of *ſweet wort*;—a ſuccedaneum for freſh vegetables, firſt recommended by Dr. Macbride, in conſequence of the obſervations which he had made on the antiſeptic quality of *fixed air*. This liquor was not only given to thoſe who had manifeſt ſymptoms of the ſcurvy; but to ſuch likewiſe as, from circumſtances, were judged to be moſt liable to that diſorder.

'This is without doubt, ſays the Author, one of the beſt antiſcorbutic ſea-medicines yet found out; and, if given in time, will, with proper attention to other things, I am perſuaded, prevent the ſcurvy from making any great progreſs for a conſiderable time: but I am not altogether of opinion, that it will cure it in an advanced ſtate at ſea.'

Sour krout, portable ſoup, rob of lemons and oranges, and ſugar, which laſt was judiciouſly diſpenſed to the ſhip's com-

party in the room of oil, doubtleſs concurred towards the general effect; which was in a high degree promoted by the Author's unwearied attention to various particulars reſpecting the cloathing of the ſeamen, diſpoſition of the watch, the frequent uſe of fires at the bottom of the well, an attention to freſh ſupplies of water,—and, above all, a *practical* attention, to ſee all his ſalutary orders executed.

Article 24. *Propoſals for the Recovery of People apparently drowned.* By John Hunter, Eſq; F. R. S.

This paper contains many ingenious phyſiological obſervations, which are followed by ſome uſeful practical directions, reſpecting the recovery of perſons in whom the actions of life have been ſuſpended; but which are not very ſuſceptible of abridgement.—Nevertheleſs, ſome of the Author's *prohibitory* directions will not, we apprehend, be univerſally approved: ſuch as his forbidding bleeding, becauſe 'it weakens the animal principle, and *leſſens life itſelf*;' his diſapproving the introduction of any thing into the ſtomach, which ordinarily produces *nauſea* or vomiting, 'as that alſo will have a ſimilar effect;' and his objecting to the 'throwing any thing in by the *anus*'—(even the fumes of tobacco—) 'which might tend to an evacuation that way; as every ſuch evacuation alſo tends to leſſen the animal powers.'—We cannot enter on this ſubject in this place; but ſurely theſe poſitive and unqualified prohibitions, founded, too, merely on a diſputable theory, require ſome modification!

Article 39. *An Account of a Suppreſſion of Urine cured by a Puncture made in the Bladder through the Anus.* By Dr. Robert Hamilton, Fellow of the Royal College of Phyſicians at Edinburgh, and Phyſician at King's Lynn, Norfolk.

The eaſy and effectual means indicated in the preſent Article of giving inſtant relief, in a caſe where all the known reſources of ſurgery may either fail, or be productive of danger or inconvenience, cannot be too generally known. We ſhall therefore briefly recite the more material circumſtances of the caſe; referring the chirurgical reader for further particulars to the peruſal of the Article itſelf.

In the preſent caſe, an inſtant rupture or gangrene of the bladder was to be apprehended from a long retention of urine; from which the patient could not be relieved either by the exhibition of the uſual remedies, or by the catheter, which could not be introduced into the bladder. While the Author was reflecting on the moſt eligible mode of relieving the patient, and conſidering the dangers and difficulties attending the perforation of the bladder, both above the *os pubis*, and in *perinæo*; he was informed that a certain obſtacle within the *anus* had ſeveral times that day prevented the introduction of a clyſter pipe.

Examining

Examining the part, he found a long, round, and yielding tumour protuberating within the anus, and which he perceived to be the diſtended bladder.

The practicability and facility of opening the bladder in this part inſtantly and fortunately occurred to him; and he immediately performed this ſimple and effectual operation with the greateſt eaſe: perforating the bladder by means of a trocar, through the ſhort canula of which a ſtraight catheter was quickly introduced, leaſt, through the collapſion and retraction of the bladder, the canula ſhould prove too ſhort. The water was ſoon completely diſcharged; the wounds of the *rectum* and bladder produced no bad or even troubleſome ſymptoms during the cure, which was effected in a very ſhort time; and the urine ſoon began to paſs through its natural channel.

It is very remarkable that, though the urine flowed through the wound in the bladder, during the firſt three or four days; it did not, even at firſt, paſs that way, except when the patient choſe to diſcharge it: for he had the power of retaining it, and of diſcharging it voluntarily through this artificial paſſage; whenever a ſufficient quantity had been collected in the bladder, and he felt an inclination to make water.

The Author acknowledges that he did not at that time know that the idea of a ſimilar operation had occurred to Mr. Flurant, a French ſurgeon, who executed it with ſucceſs: as may be ſeen in M. Pouteau's *Melanges de Chirurgie*, p. 500.—A work of conſiderable merit, but which, we believe, is not ſufficiently known in this country.

Article 36. *An Account of ſome poiſonous Fiſh in the South Seas.* By Mr. William Anderſon, Surgeon of his Majeſty's Ship the *Reſolution*.

In this Article, Mr. Anderſon relates the extraordinary ſymptoms which were obſerved, and the method of cure which was followed, in conſequence of the diſorders produced in ſome of the ſhip's company on board the *Reſolution*, during her late voyage to the South Sea, after their having eaten a certain fiſh catched off the iſland *Mallicolo*. Having been favoured with a ſight of Mr. Banks's drawings, the Author finds that this fiſh moſt nearly reſembles the *Sparus Pagrus* of Linnæus.

In Article 25, Mr. Nourſe relates a very extraordinary cure of wounded inteſtines; and in the next Article Mr. Small, Surgeon to the train of artillery at Minorca, after deſcribing the rocky and dry ſituation of the town of St. Philip's, accounts for the cauſes why tertians rage ſo dreadfully in that place, during the hot months; and aſcribes their prevalence to certain artificial cauſes: particularly to large quantities of water collected and preſerved in ciſterns for the uſe of the gardens; and to the uſe of a ſoft porous ſtone employed in the buildings,

which abſorbs and retains water, that afterwards becomes putrid, and gradually exhaling, diſpoſes the inhabitants to this and other diſeaſes of a putrid nature.

MISCELLANEOUS ARTICLES.

Under this general head we find ourſelves obliged to give only a contracted account of ſeveral remaining papers on very different ſubjects. Articles 18, 19, and 20, contain meteorological journals kept at the Society's houſe; at Briſtol; and at Lyndon. In Article 40, Dr. A Fothergill communicates ſome obſervations made during the froſt at the end of January 1776, at Northampton. In Article 21, the Hon. Henry Cavendiſh gives an account of the meteorological inſtruments uſed at the Royal Society's houſe; deſcribing ſeveral of them minutely, and with his uſual accuracy.

In Article 26, Capt. Cook relates a ſingularity obſerved in the tides in the South Seas.—The *Endeavour* having ſtruck on a reef of coral rocks on the Eaſt coaſt of New Holland, at high water, and at a time when the tides were decreaſing, was not floated (though the veſſel had been greatly lightened) by the ſucceeding high water, which did not riſe high enough by two feet. Nevertheleſs, in conſequence of a prevailing notion among ſeamen, that the tides riſe higher in the night than in the day, ſome hopes were entertained from the next tide at midnight; and in fact the ſhip then floated a full hour before high water. At this time too, 'the heads of rocks, which on the preceding tide were, at leaſt, a foot above water, were wholly covered.' The Author had many opportunities afterwards of obſerving the ſuperior height of the ſpring tides at night, in this place; but does not undertake to aſſign the cauſe of this remarkable difference.

In the next Article, that ingenious mechanician, Mr. John Smeaton, ably diſcuſſes an important queſtion in mixed mathematics, under the title of 'An experimental Examination of the Quantity and Proportion of mechanic Power neceſſary to be employed in giving different Degrees of Velocity to heavy Bodies from a State of Reſt.' In the 28th, Mr. Charles Hutton propoſes a new and general method of finding ſimple and quickly converging ſeries, for the purpoſe of computing the ratio of the diameter of a circle to its circumference, to a great number of places of figures: and in the 42d Article, the ſame Gentleman demonſtrates two theorems mentioned in the *Tranſactions* for 1775, Art. 25.

In the 33d Article, Dr. Pallas communicates to the Society an account of the large maſs of *native iron*, weighing above 1680 Ruſſian pounds, diſcovered by him in the mountains of Siberia. The 34th Article contains ſome curious obſervations made by James Keir, Eſq; on the cryſtallizations which ap-

pear on glaſs; on its paſſing very ſlowly from a fluid to a ſolid ſtate. They ſeem to countenance the modern opinion that the Giant's Cauſeway, and other great native cryſtals of *Baſaltes*, are volcanic productions; and that they have been formed by the cryſtallization of a vitreous *lava*, while it was ſlowly cooling.

Two Articles remain, in the firſt of which, No. 41, Dr. John Fothergill, in a letter addreſſed to the Royal Society, communicates to the philoſophical world, as executor to the late Dr. Knight, an accurate and minute deſcription of the two immenſe *magnetical machines*, or *magazines*, contrived and executed with great labour and expence, by his late friend. Each part conſiſted of 240 bars, weighing about 500 pounds.—'One of theſe parts, ſays the Author, was fixed up in your Muſeum, the other was left at the lodgings of one of your very uſeful, ingenious members, J. H. de Magellan, for the purpoſe of ſome experiments, and alſo for impregnating ſtrongly the needles of ſea compaſſes. Here it was accidentally deſtroyed by fire, and the parts it conſiſted of rendered almoſt wholly uſeleſs. A new one has, however, been made, and impregnated with the magnetical power, by the ingenious gentleman abovementioned, according to the method of Dr. Knight.'—'Leſt the machine itſelf, he adds, ſhould again be expoſed to a like accident with that which deſtroyed a part of it; I thought an exact repreſentation of it, and its ſeveral parts, might be the beſt means of preſerving it to future times, if inſerted in the Tranſactions of the Royal Society.'

In the laſt remaining Article, or the 35th, M. Meſſier communicates to M. Magellan an account of a *belt* obſerved by him, ſince the 14th of May, 1776, on the body of Saturn; pretty broad, and almoſt as diſtinct as thoſe of Jupiter.' He wiſhes that aſtronomers, who may be furniſhed with better teleſcopes than his own, may be apprized of this obſervation; as they may perhaps diſcover ſome inequalities in this belt, ſo that the time of this planet's revolution on its axis may be better aſcertained than it is at preſent.

ART. II. *Experiments and Obſervations on different Kinds of Air.* Vol. III. By Joſeph Prieſtley, LL. D. F. R. S. 8vo. 6 s. Boards. Johnſon. 1777.

WE rejoin company, for the third time, with this ſagacious and ſucceſsful Experimentaliſt, with particular pleaſure, and not without aſtoniſhment at the multiplicity of new and valuable *facts* which he has diſcovered in the ſhort interval ſince his laſt publication on this ſubject. This ſatisfaction however is ſomewhat abated by certain hints, which occur in his preface to this volume, of a deſign to ſuſpend his philo-

philoſophical or experimental inveſtigations, and to beſtow his attention 'on *ſpeculations* of a very different nature.'—Whatever may be the object of theſe ſpeculations, we ſtill hope that he will never abſolutely quit a field which he has enriched with ſuch a variety of important diſcoveries; and in which he has gathered ſo many undiſputed laurels. Without meaning to depreciate the labours of *Boyle*, *Hales*, and his other precurſors in this walk of ſcience; we may juſtly view him—on conſidering the great *extent* and ſucceſs of his reſearches—as the creator of a new ſpecies of chemiſtry. The *foundations* were indeed partly laid by them; but they do not appear to have been aware of the great acceſſions which might accrue to natural knowledge, or of the uſeful purpoſes to which their *ſmall beginnings* might be extended and applied, through the united and well directed exertions of genius and perſeverance.

The variety of curious matter contained in this volume, as well as our other manifold engagements, prevent us at preſent from giving even a ſlight ſketch of its contents. We ſhall now therefore wholly confine ourſelves to that part of the preface, in which we meet with the *lateſt advices* reſpecting one of the Author's moſt intereſting and important diſcoveries:—we mean his detection of *dephlogiſticated air*, or of the principles which conſtitute atmoſpherical or reſpirable air.

In our review of the Author's ſecond volume [M. Rev. Feb. 1776, p. 108, and June, p. 425] we gave a general account of the proceſſes or experiments, from which he was naturally led to conclude that the *air* which we breathe conſiſts of the *nitrous acid*, combined with a certain quantity of *earth*, together with a portion of *phlogiſton*, to which it probably owes its elaſticity. The exiſtence of *earth* in this fluid ſeemed to be ſatisfactorily evinced from hence;—that in every experiment made for the production of *pure* or *dephlogiſticated* air, the metallic calx, or other earth, was found to be ſenſibly diminiſhed in quantity; ſo that after repeating the proceſs a ſufficient number of times, by adding freſh nitrous acid to the ſame earth, and then expelling the air produced from it, the whole of the earthy ſubſtance would at length diſappear.

It appears likewiſe from ſeveral of the experiments related in the preſent volume, that a ſenſible quantity of earth comes over in the *diſtillation* of dephlogiſticated air; in which it is ſuſpended while the air remains hot, and a part of which is depoſited when it becomes cold. It may therefore be reaſonably inferred that both common and dephlogiſticated air retain ſome portion of earth combined with them, in the common temperature of the atmoſphere.

On the other hand, the *Abbé Fontana*, who has very largely and ſucceſsfully proſecuted ſeveral of Dr. Prieſtley's diſcoveries, conſiders

conſiders dephlogiſticated, or the moſt pure reſpirable air, as conſiſting of the nitrous acid *alone*, intirely deprived of the phlogiſton natural to it; and as *not containing any earth* in its compoſition. In the work where he treats of this matter, we find him endeavouring to obviate the objections which the preceding obſervations of Dr. Prieſtley furniſh againſt this laſt aſſertion of his. He acknowledges * that a part of the calx or earth is rendered volatile, and riſes with the dephlogiſticated air in ſuch quantities that, at length, the whole of it may be made to diſappear: but this earth is not, according to him, *combined* with the dephlogiſticated air, nor is neceſſary to the compoſition of it; and it diſappears nearly in the ſame manner as a large quantity of water may be made to vaniſh from our notice, merely on being reduced into vapours which are loſt in the atmoſphere.—But he further ſupports his opinion on this ſubject by the following remarkable experiment.

He diſſolves a known quantity of mercury in the nitrous acid, and then reduces it to the ſtate of *red precipitate*. Expoſing this ſubſtance to a proper heat in a glaſs retort, he expels from it a large quantity of the pureſt dephlogiſticated air. While this operation is going forward, the mercury is gradually reſtored to its former metallic ſtate; and at the end of the proceſs, the *whole* of it is *revived*. On weighing it, he finds that the mercury has ſcarce loſt any ſenſible portion of its original weight; and hence, with ſeeming juſtice, concludes that it cannot have furniſhed any of its earth to conſtitute one of the ſuppoſed component principles of the dephlogiſticated air produced in the proceſs of revivication.—Dr. Prieſtley, alluding to this proceſs, acknowledges that it is 'a very proper and fair experiment, and provided it was made with ſufficient accuracy, it muſt, as far as he can ſee, be concluſive.'

Having frequently however repeated this proceſs, ſometimes aſſiſted by his friend Mr. Magellan, and by Mr. Winch, jun. a practical chymiſt; they conſtantly found that the mercury ſuſtained a certain loſs of weight, after having been completely revived, and after it had contributed (as it certainly does *in ſome manner*) to the production of the dephlogiſticated air. Nevertheleſs, M. Lavoiſier having likewiſe made this experiment, and having declared that the reſults were the ſame with thoſe we have recited from the Abbé Fontana; the Author was induced to repeat the proceſs once more. We ſhall conclude the preſent Article, by giving his account of this ſeemingly deciſive experiment, in his own words:

* *Recherches ſur la Nature de l'Air nitreux & de l'Air dephlogiſtique*, 1776, p. 164.

'I diſſolved 17 pennyweights 13 grains of the pureſt mercury in an equal weight of ſtrong ſpirit of nitre, in a retort with a long neck, the end of which I had bent ſo as to immerge it in a baſon of water; and I gave it ſo ſtrong a heat, as to diſtil all the mercury that was revivified into the baſon. This I weighed, together with all that adhered to the inſide of the retort, which I broke for the purpoſe, and found that there was a clear loſs of 1½ pennyweight, or making every poſſible allowance 1¾ pennyweight. I believe that in this, as in other proceſſes for procuring air, the quantity produced, and conſequently the loſs of weight in the materials, will be different, according to the manner in which the heat is applied; but that there will always be more or leſs of loſs. It is very poſſible, however, that there may be leſs *earth*, and more *nitrous acid* in air than I had ſuppoſed; and I do not pretend to have been able to aſcertain the exact proportion of theſe ingredients in the conſtitution of the air.'

ART. III. *The State of the Priſons in England and Wales; with Preliminary Obſervations, and an Account of ſome Foreign Priſons.* By John Howard, F. R. S. 4to. 12s. Warrington printed; ſold by Cadell, &c. in London. 1777.

ALTHOUGH this work is by no means deſtitute of that kind of merit which is requiſite to obtain favour in the court of criticiſm, its claim to the public attention and approbation reſts on ſuperior grounds, the humanity of the Author, and the extenſive utility of the deſign. No ſtudied encomium that we are able to frame would do him ſo much honour, as a plain account of the nature of his undertaking, and the manner in which it has been executed.

Mr. Howard, having had particular occaſion to obſerve the diſtreſſes of priſoners while he was ſheriff of the county of Bedford (in 1773) was induced, from motives of humanity, to enter into a more general examination of theſe ſcenes of calamity; and, in order to gain a more perfect knowledge of the particulars and extent of it, by various and accurate obſervation, he made a tour through England, ſolely with the deſign of viſiting the county gaols. Finding the grounds of complaint to be exceedingly numerous, and ſuch as called aloud for redreſs, he ſuffered no conſiderations of expence, fatigue, or danger, to diſhearten him from compleating his benevolent plan, but undertook a ſecond journey, in which he viſited every county in England and Wales, examining with the moſt exact attention the county, city, and town gaols, and the houſes of correction.

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In hopes of collecting valuable information on the ſubject, from a ſurvey of the ſtate of foreign priſons, Mr. Howard, in 1775, travelled into France, Flanders, Holland, and Germany; and repeated his viſit to theſe countries, and alſo to Switzerland, in 1776. And, leſt any material circumſtances ſhould have eſcaped his notice, or any inaccuracies crept into his minutes, in his former journies through the ſeveral counties of England and Wales, he made another viſit to the priſons in each.

The numerous and intereſting materials thus carefully collected, not from the report of others, but from the Author's immediate and repeated obſervations, are in this work methodically digeſted, and with every mark of the utmoſt fidelity laid before the Public.

The main body of the work conſiſts of a diſtinct account of the ſtate of the ſeveral county, city, and town priſons through England and Wales; in which every particular which could be ſuppoſed at all intereſting to the magiſtrates of the ſeveral places, or to the legiſlature, is accurately related. The chief heads of information are; the *Gaoler*, his name, ſalary, fees, allowance for tranſportation, licence—*Priſoners*, both debtors and felons, their allowance for food, garniſh required from new comers, number at ſeveral different times—*Chaplain*, his name, duty, ſalary—*Surgeon*, his name, ſalary—*Table* of fees, of legacies, &c.—*Miſcellaneous Remarks*, reſpecting the ſituation, convenience, &c. of the priſon, the form, dimenſions, and ſtate of the apartments, the proviſion for lodging, cleanlineſs, labour, relief of the ſick, the conduct of the officers of the priſon, and many other particulars.

In the preliminary obſervations prefixed to this ſtate of the priſons, Mr. Howard firſt takes a general view of the ſeveral cauſes of diſtreſs and irregularity,—a deficiency of food, water, air, conveniences for cleanlineſs, and bedding—confining all ſorts of priſoners together—allowing of garniſh or chummage at entrance—gaming—loading priſoners with heavy irons—having different towns for priſons and for trial, ſo that priſoners are often obliged to walk ten or fifteen miles in irons, and ſubjected to other hardſhips—having the gaol delivery in ſome places but once a year—ſubjecting acquitted priſoners to clerk's fees; the non-reſidence of gaolers; allowing the priſons to be crowded with the wives and children of debtors; and making gaols private property. He next gives an enumeration of priſoners in England and Wales, as it appeared from his accounts in the ſpring of the year 1776; the amount of which were as follows: Debtors, 2437; felons, &c. 994; petty offenders, 653; total, 4084. Allowing to each of theſe two dependants (which upon careful examination appears to be the proper

average)

average) the number of thoſe who ſuffer by impriſonment appear to be 12,252.

Having enumerated the ſeveral grounds of complaint, he proceeds to point out the proper remedies; and ſuggeſts a variety of improvements reſpecting the ſtructure and management of priſons. To this part of the work Mr. Howard has added an engraved plan of ſuch a priſon as, in his idea, unites the greateſt advantages with regard to health and ſecurity. The regulations which he propoſes are, as might be expected from the Author's attentiv[illegible]cts, extremely judicious: he ſeems to have de[illegible]ance in this part of his work from his remar[illegible]f foreign priſons, which he found much ſuper[illegible]is country in every particular which could co[illegible] and regularity.

From this part of [illegible]ll extract the following account of the priſon [illegible]of Switzerland.

'In thoſe of the Ca[illegible] white. went, felons have each a room to themſelves, "th[illegible]ey may not," ſaid the keepers, "*tuer one another.*" None were in irons: they are kept in rooms more or leſs ſtrong and lightſome, according to the crimes they are charged with. But the priſons are in general very ſtrong. The rooms are numbered, and the keys marked with the ſame numbers. In moſt of them a German ſtove. The common allowance ſix pence a day. In ſome Cantons there are no priſoners of this ſort. The principal reaſon of it is, the great care that is taken to give children, even the pooreſt, a moral and religious education. Another thing which contributes to the ſame intention, is the laudable police of ſpeedy juſtice. A criminal has no notice of his death, nor the manner of it, but a ſhort time before he is to ſuffer: and he is then indulged with his choice of food, wine, &c. Women are not hanged, but beheaded. Every new executioner has a new ſword; and, in the arſenal at Bern, I ſaw ſeveral old ones hung up in order. In the houſes of Correction many of the priſoners were women; whom I ſaw at work.

'The more numerous priſoners are the galley ſlaves; improperly ſo called, for there are no galleys belonging to Switzerland.

'At Luſanne I viſited a priſon, in which there were at that time no priſoners. There were dungeons, but on entering each of them the keeper obſerved that we were not yet upon the ground, but there were cellars underneath. On converſing with Dr. Tiſſot, he expreſſed his ſurprize at our gaol diſtemper; ſaid, "I ſhould not find it in Switzerland:" and added, that "he had not heard of its being any where but in England." When I mentioned the late act of parliament for preſerving the health of our priſoners, he approved of it highly, eſpecially the clauſes which require white waſhing the rooms and keeping them clean —I did not (as the Doctor ſaid I ſhould not) find the gaol fever in Switzerland: nor did I find it any where elſe abroad.

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'In Bern, the principal Canton, there was in one priſon (the Schallenhaus) one hundred and twenty-four galley ſlaves. They have not each a room to themſelves; but there is ſome diſtinction of the more and leſs criminal, both in their rooms and work. Moſt of them are employed in cleaning the ſtreets, and public walks; removing the rubbiſh of building; and the ſnow and ice in winter. The city is one of the cleaneſt I have ſeen. Four or five are chained to a ſmall waggon, and draw; others, more at liberty, ſweep, load, &c. Theſe are known by an iron collar, with a hook projecting over their heads; weight about five pounds: I ſaw one rivetted on a criminal in about two minutes. They work in ſummer from ſeven to eleven, and from one to ſix; in winter from eight to eleven, and from one to four. I aſked them, "whether they would chooſe to work ſo, or be confined within doors?" "Much rather" they ſaid, "work thus." The leſs criminal are in ſeparate wards. They work within doors, ſpinning, &c. in a large room; and have not the iron collar. The priſon is not commodious, nor kept clean. The daily allowance two pounds of bread, and twice a day a pint and half of ſoup, made of barley, beans, &c. they fetch it from the city hoſpital. In their leiſure hours they make trifles to ſell, mend ſhoes, &c. and deliver them as they paſs on at work. They are not ſuffered to practiſe gaming of any ſort. Indeed this is forbidden to all the common people; as playing for any conſiderable ſum is to thoſe of higher rank. The keeper and turnkey are to ſee that the priſoners perform their devotions every morning and evening. The chaplains pray with them and inſtruct them on Sunday and Thurſday. Once a month other clergymen ſuperintend the ſervice. No viſitant admitted on Sunday. Great care taken of the ſick. No ſutling place to be kept in this houſe of correction. The keeper is ſtrictly forbidden to ſell the priſoners wine, brandy, or other proviſions; and required entirely to forego any ſuch emolument. The bedding and cloathing are minutely deſcribed, both as to quality and value. I have a copy of all the orders, twenty-ſeven in number, dated March 14, 1774. Theſe which I have mentioned may ſerve as a ſpecimen. Some of the ſlaves are women: their ward is totally ſeparate from that of the men.

'In *La Priſon ordinaire*, ſome rooms are planked all round. Eight of them are very cloſe and ſtrong. Doors of oak 2½ inches thick, plated with iron; three hinges, a lock, and two padlocks. In a cloſet, were the cloaths of a perſon that was murdered, kept to confront the guilty when apprehended: and ſome ſtolen goods, to be owned. Here were no priſoners. A criminal who can pay, is allowed to expend ſeven batz two kreutzer, about a ſhilling daily, for two meals of ſoup and good bread. To one that is poor, the government allows half that ſum. To all who are condemned, they allow a ſhilling a day for eight days before they ſuffer. Theſe allowances are ſpecified on a paper hung up in the gaol. There hangs up alſo a ſerious exhortation concerning the awful nature of an oath; and the form of ſundry oaths to be taken. I procured copies of the whole, but will tranſcribe only one oath, as follows;—"Ma depoſition, dont lecture m'a été faite á preſent, je la confirme devant "la face du *Dieu tout puiſſant*, tout ſachant et vray, pour contenir "la

" la verité, ainſi que je deſire, que Dieu me ſoit en aide ſur la fin " de mes jours. Sans dol ni fraude."——" My depoſition, which " has now been read to me I confirm before the face of God omni- " potent, omniſcient, and true, to contain the truth, as I deſire that " God may be my help at the end of my days. Without fraud or " deceit." Perjury, I was told, is very uncommon among them.

' In this city I had ſome diſcourſe with the celebrated Dr. Haller. He aſcribed the ſickneſs in Engliſh gaols to their being overcrowded.

' At Solothurn, the priſon (dated in front 1756) is built of a ſort of marble from a quarry near the town. Many of the ſtones are ſix feet by two or three, and above a foot thick. The gaoler ſaid, " He always took off the irons from criminals that came to him chained hands and feet." There are fifteen rooms about nine feet ſquare, and eight feet high: with a coach roof. The partition walls are all of the ſame ſort of marble: the window is in the upper part of the wall, two feet by ſix inches: German ſtoves in moſt of the rooms. For thoſe guilty of leſs heinous crimes, there are rooms not quite ſo ſtrong, and more lightſome. Allowance a pound a bread, and twice a day ſoup.

' The magiſtrates thought a conſtant ſupply of water within the priſon walls ſo needful, that although there is a fountain in the ſtreet about ten yards from the priſon door, they have placed another in the court yard, dated 1769.

' At Baſil the jail for felons is in one of the towers. No priſoners; but many rooms ready with clean ſtraw and blankets. Each priſoner (they ſaid) has a room to himſelf, in which he is conſtantly ſhut up, except when conducted to the council chamber for examination. One of the ſtrongeſt rooms by the great clock is about ſix feet high: the (trap) door is in the flat roof: the priſoner goes down by a ladder, which is then taken up; his victuals are put in at a wicket on one ſide. When I was in the room, and took notice of the uncommon ſtrength of it, the gaoler told me a priſoner had lately made his eſcape from it. I could not deviſe what method he took, but heard it was this. He had a ſpoon for ſoup, which he ſharpened to cut out a piece from the timber of his room: then by practice he acquired the art of ſtriking his door, juſt when the great clock ſtruck, to drown the noiſe: and in fifteen days he forced all the bolts, &c. But attempting to let himſelf down from the vaſt height by a rope which he found, the rope failed him; and by falling he broke ſo many of his bones, that the ſurgeons pronounced his recovery impoſſible. But his bones were ſet, and with proper care he did recover, and was pardoned.'

With the account of Flanders is given a ground-plan and elevation of a new priſon, building by the ſtates of Auſtrian Flanders at Ghent, which is a houſe of correction for all thoſe provinces, and is called *La Maiſon de Force*.—Mr. Howard cloſes his narrative of the ſtate of foreign priſons with the following reflection.

' When I formerly made the tour of Europe, I ſeldom had occaſion to envy foreigners any thing I ſaw with reſpect to their ſituation, their religion, manners, or government. In my late journeys

to view their priſons, I was ſometimes put to the bluſh for my native country. The Reader will ſcarcely feel from my narration the ſame emotions of ſhame and regret as the compariſon excited in me, on beholding the difference with my own eyes: But from the account I have given him of foreign priſons, he may judge whether a deſign of reforming our own be merely viſionary—whether idleneſs, debauchery, diſeaſe, and famine be the neceſſary attendants of a priſon, or only connected with it in our ideas for want of more perfect knowledge, and more enlarged views. I hope too he will do me the juſtice to think that neither an indiſcriminate admiration of every thing foreign, nor a fondneſs of cenſuring every thing at home, has influenced me to adopt the language of a panegyriſt in this part of my work, or that of a complainant in the reſt. Where I have commended I have mentioned my reaſons for ſo doing; and I have dwelt perhaps more minutely upon the management of foreign priſons, becauſe it was more agreeable to me to praiſe than to condemn. Another motive induced me to be very particular in my accounts of foreign houſes of Correction, eſpecially thoſe of the freeſt ſtates. It was to counteract a notion prevailing among us that compelling priſoners to work, eſpecially in public, was inconſiſtent with the principles of Engliſh liberty; at the ſame time that taking away the lives of ſuch numbers, either by executions, or the diſeaſes of our priſons, ſeems to make little impreſſion upon us. Of ſuch force is cuſtom and prejudice in ſilencing the voice of good ſenſe and humanity!'

The account of the ſtate of Newgate is accompanied with a ground-plan and elevation of the new priſon. To the ſtate of the priſons are ſubjoined valuable tables, reſpecting the fees of the Clerks of Aſſize; the number of priſoners of the ſeveral kinds, in the Home, the Oxford, the Midland and Norfolk circuits, and at the Old Bailey, for a courſe of years; the felons delivered from Newgate for tranſportation in 1773, 1774, 1775.

At the concluſion of the whole work Mr. Howard ſays: 'A perſon of more ability, with my knowledge of facts, would have written better: but my ambition was not the fame of an Author. Hearing the cries of the miſerable, I devoted my time to their relief. In order to procure it, I made it my buſineſs to collect materials, the authenticity of which could not be diſputed. For the warmth of ſome expreſſions where my ſubject obliges me to complain, and for my eagerneſs to remove the ſeveral grievances, my only apology muſt be drawn from the deep diſtreſs of the ſufferers, and the impreſſions the view of it excited in me—impreſſions too ſtrong to be effaced by any length of time!

'What I have propoſed throughout my work is liable, I am ſenſible, to ſome objections; and theſe will, doubtleſs, be heightened by the cavils of thoſe whoſe intereſt it is to prevent the reformation of abuſes on which their eaſe or emolument may depend. Yet I hope not to be entirely deſerted in the conflict: and, if this publication ſhall have any effect in alleviating the diſtreſſes of poor debtors and other priſoners—in procuring for them cleanly and wholeſome

abodes;

abodes; and thereby exterminating the gaol fever, which has ſo often ſpread abroad its dreadful contagion—in aboliſhing, or at leaſt reducing, the oppreſſive fees of clerks of aſſize, and of the peace; and checking the impoſitions of gaolers, and the extortion of bailiffs—in introducing a habit of induſtry in our Bridewells; and reſtraining the ſhocking debauchery and immorality which prevail in our gaols and other priſons—if any of theſe beneficial conſequences ſhall accrue, the Writer will be ready to indulge himſelf with the pleaſing thought of not having lived without doing ſome good to his fellow creatures; and will think himſelf abundantly repaid for all the pains he has taken, the time he has ſpent, and the hazards he has undergone.'

Every humane ſp[illegible]ſelf in the ſucceſs of this moſt laudable unde[illegible]pay the tribute of reſpect due to the uncom[illegible]appears in the execution. It gives the Author [illegible]llation of a patriot, and to the ſtill more h[illegible]tion of friend of human kind, much leſs du[illegible]nds on which theſe characters are frequent[illegible]

It will be a pleaſu[illegible]ee to find that Mr. Howard has been already ſo far ſucceſsful, as to have obtained from the legiſlature an act for the relief of priſoners who ſhould be acquitted reſpecting their fees, and another for preſerving the health of priſoners, and preventing the gaol-diſtemper—and to be imformed that a complete reformation in the ſtate of our priſons is now meditating, and that there is reaſon to expect that a *Parliamentary inquiry* concerning them will be ſet on foot, to prepare the way for *one comprehenſive ſtatute* for their general regulation. Such a meaſure as this, will wipe off much diſgrace from a country in other reſpects diſtinguiſhed by its humanity, will reflect honour upon the Britiſh legiſlature, and will, without all queſtion, be highly acceptable to the Public.

In the progreſs and completion of theſe good works, the benevolent Author of the deſign will, we are perſuaded, enjoy an ample recompence, in beholding the tear wiped from many an eye, in receiving *the bleſſing of many who were ready to periſh*, and in anticipating the final plaudit, '*I was ſick, and ye viſited me*; IN PRISON, AND YE CAME UNTO ME.'

"O how we envy him his feelings!"

ART. IV. *Obſervations on ancient Caſtles.* By Edward King, Eſq. Read at the Society of Antiquaries, March 21—28, and April 18, 1776. 4to. Bowyer and Nichols. 1777.

AS Archaiology is, in this age of inquiry, become the favourite ſtudy with men of curioſity and literature, every attempt to explain the cuſtoms and manners of our anceſtors has a claim to our attention and encouragement. Mr. King's motive for publiſhing the eſſay now before us, is a perſuaſive argument

argument in favour of our recommendation. 'As an acquaintance with ancient manners and cuſtoms is eſſentially neceſſary in order to our well underſtanding the hiſtory of paſt ages, ſo thoſe antiquities which tend to illuſtrate and explain the arts, uſages, and modes of living of our forefathers, both in war and peace, become daily more intereſting objects of our inquiries.'

Men who have more learning than judgment are too frequently led into error by the contemplation of ancient hiſtory: claſſical abſurdities are conſecrated by claſſical authority; and ſuch Catholic opinions are not to be combated by the hereſy of modern reaſoners. We all know it is the intoxication of ſome, to ſhape their ideas of right and wrong to the dogmas of particular men who lived before them: and if ſuch venerable ſtandards had as able advocates as Mr. King to defend their pretenſions to exemplary wiſdom, many more would have fallen in with the ſame deluſion.

Mr. King has undertaken to rebuild, if we may ſo expreſs it, the caſtles of Rocheſter, Canterbury, Dover, Norwich, Portcheſter, Colcheſter and Guildford which were left in ruins by Captain Groſe, and he has executed this arduous attempt with an ingenuity of which our anceſtors knew little; as will evidently appear to the Reader who attentively conſiders the following extract.

'As to the devices to deceive and miſlead the enemy, there were (I think) in this caſtle*, three at leaſt; and perhaps even ſome others might be mentioned.

'The firſt, and moſt remarkable, was a ſtone arch, and falſe portal, upon the ſtair-caſe, juſt by the firſt gate. Its appearance may be ſeen, &c. and it could anſwer no other end than to deceive and miſlead the beſiegers, by inducing them to attempt a breach in this place, when once they ſhould be maſters of the ſteps, and of the firſt gate: for although any one, who looks at the north-eaſt front of this building, would at firſt ſight inſtantly conclude, that *here* was formerly an ancient entrance, now ſtopped up; yet, upon meaſuring carefully, and examining the inſide of the caſtles, it will be found, that this imaginary entrance is directly againſt the moſt ſolid parts of the tranſverſe wall; it being not only againſt the ſides of the ſolid north-eaſt wall, which is here twelve feet thick, but moreover againſt the *end* of the north-weſt wall. And it is to be obſerved, that the little apartment before-mentioned, at this north corner, is above the crown of the arch; and therefore could not diminiſh the ſtrength of the wall of this falſe portal.

'And that *deception* alone was the end deſigned to be anſwered by the conſtruction of this arch, appears the more probable,

* Rocheſter.

becauſe

becauſe in Dover caſtle there is not only ſuch a great arch, and falſe portal, ſituated in a manner ſomewhat ſimilar, on the grand ſtaircaſe; but there is morever, another ſmall falſe portal on the ground, on the ſouth ſide, which, on examination, is found to be not only againſt the whole thickneſs of the wall of that front, but alſo directly againſt the end of the ſtrong partition wall in the middle, which ſeparates the rooms of that caſtle. And ſomething of the ſame kind may alſo be obſerved in the Caſtle at Norwich; where are two great arches, on the ground, on the weſt-ſide, that have often been ſuppoſed ancient entrances; and at laſt appear weak places; but are in reality parts of the walls ſtronger than any other.'

If the ſame ſtone arches which Mr. King refers to were really intended to deceive, there appears more cunning than wiſdom in the contrivance. A caſtle garriſoned by a number of ſoldiers, frequently relieved, and new ones planted in a conſtant ſucceſſion, can never conceal from the enemy ſuch immoveable deceptions. It has been the invariable duty of every general, from the earlieſt ages, before he makes his approaches, to be informed of every minute circumſtance, that he may proportion the ſtrength of his attack to the force of the reſiſtance againſt him. The Saxons muſt have had much leſs curioſity, and more loyalty to their ſovereign than their ſucceſſors, or Rocheſter Caſtle would undoubtedly have been viſited by the neighbours in time of peace: or the ſecrets might be diſcloſed by a deſerter, when at war with each other. Temporary artifices are frequently uſed with great ſucceſs; but the firm and ſettled ſtrength of every caſtle is too publicly known to derive any other advantage than from its original ſtrength. Beſide, in the Saxon Heptarchy, they had only one mode of building caſtles, as appears by Mr. King's deſcription of them; therefore every permanent fineſſe muſt have been known to each of the kings in the ſeven diſtinct governments; and conſequently every ſly artful purpoſe, from being known, muſt have been defeated. We are rather inclined to believe thoſe blank doors, like blind windows in modern buildings, were meant as ornaments; or what is moſt likely, they thought the *arch* might bind and increaſe the ſtrength of the walls, that were to ſuſtain not only the weight, but the vibration of the catapultas, &c. &c.

The more our author extols thoſe methods the Saxons contrived for conveying engines of war, and other mighty weights to the top of their caſtles, the more we ought to value ourſelves for our mechanical improvements. 'The next contrivance worthy our attention, is the means deviſed for the eaſy conveyance of the great engines of war into the ſeveral apartments of, and up to the top of the caſtle; and this alſo is very curious, and excellently well deſigned.

'Any

'Any one who has at all conſidered the plan of this caſtle, and the ſtructure and ſituation of the ſtair-caſes, will eaſily perceive, that if the ſtores were to be conveyed up and down thoſe winding narrow aſcents, it would create much confuſion; not to mention that it would be impoſſible to convey through ſuch paſſages, the large beams of which the catapultas and baliſtas, and many other inſtruments of war, are known to have been compoſed. To obviate this inconvenience therefore, there were three ſquare wells, made in the walls of the caſtle, ſo as not to interfere with the galleries; and theſe wells opened at the bottom, on the ground floor, into arches ſo high, as to allow of the turning of large beams of timber into them: and in their aſcent, they had alſo other *flues* (if I may be allowed the expreſſion) branching off to the galleries on the two upper floors; but none to the firſt floor, on which the grand entrance was, as it is manifeſt they would *there* be needleſs. And we may eaſily perceive, that it was more convenient to have them take their riſe from the ground floor, rather than from the firſt floor; both becauſe it ſaved the trouble of conveying the ſtores up the grand ſtair-caſe, and alſo occaſioned leſs confuſion in thoſe apartments which would of courſe be moſt crowded with ſoldiers.'

The crane and lever would have exerted every neceſſary power for lifting their baliſta to the uppermoſt chamber of their caſtles, with more facility and leſs trouble than all that combination of contrivances which marks their great wiſdom and ingenuity.

In this thin quarto pamphlet, there are four plates deſcribing the elevation and the ſite or original plan of the ſeveral caſtles; with various parts that are referred to, for the purpoſe of elucidating what the Author has offered to our conſideration. We acknowledge ourſelves equally obliged to Mr. King for his information, which is ingeniouſly related, and muſt have been elaborately obtained.

N. B. We muſt note, that theſe *obſervations*, though here printed as a diſtinct tract, containing near ſixty pages, are ſaid to be inſerted in the 4th vol. of the *Archaeologia*, juſt publiſhed, but which we have not yet ſeen.

ART. V. *A Voyage towards the South Pole, and round the World.* Performed by his Majeſty's Ships the *Reſolution* and *Adventure*, in the Years 1772, 1773, 1774 and 1775. Written by James Cook, Commander of the Reſolution, &c. &c. Illuſtrated with Maps and Charts, and a Variety of Portraits of Perſons, and Views of Places, drawn during the Voyage by Mr. Hodges, and engraved by the moſt eminent Maſters. 4to. 2 Vols. 2l. 2s. Boards. Cadell. 1777.

THE Reader, who may entertain an high and juſt opinion of Captain Cook's *abilities* and ſpirit, as an officer and a *Navigator; but who may* apprehend that, in the peruſal of

, notwithſtanding Mr. Forſter'
ations to the contrary †, that Cap
writer of this relation; and that there
for Mr. F.'s apprehenſions that the Pu
" *again converſe with him by means of a*
ther conſiderations, we need only qu
declaration at the end of his introducti
appear that the work, with all its me
properly and *bona fide* his own; and whe
in our opinion, apologiſes for the inacc
be found in it. It does not perhaps re
profeſſed *Reviewer* to diſcover theſe inac
other hand, we are never at a loſs to di
ing; and think that theſe little negligenci
teſtimony to the truth of his declaratio
in his own words.

' And now it may be neceſſary to ſay,
point of ſailing on a third expedition, I le
laſt voyage in the hands of ſome friends, w
kindly accepted the office of correcting t
are pleaſed to think, that what I have l
to be given *in my own words*, than in the
ſon; eſpecially as it is a work deſigned fo
merely for amuſement; in which it is their
and fidelity will counterbalance the want

' I ſhall therefore conclude this introd
deſiring the Reader to excuſe the inaccu
doubtleſs he will frequently

me the elegance of a fine writer, or the plauſibility of a profeſſed book-maker; but will, I hope, conſider me as a plain man, zealouſly exerting himſelf in the ſervice of his country, and determined to give the beſt account he is able of his proceedings.'

As *Omai* formed the ſubject of one of our extracts from Mr. Forſter's performance; we ſhall tranſcribe a part of what Captain Cook ſays relative to the hiſtory and character of our late tropical viſitant.

'Before we quitted this iſland [*Huaheine*], Captain Furneaux agreed to receive on board his ſhip a young man name *Omai*, a native of *Ulietea*, where he had ſome property, of which he had been diſpoſſeſſed by the people of *Bolabola*. I at firſt rather wondered that Captain Furneaux would incumber himſelf with this man, who, in my opinion, was not a proper ſample of the inhabitants of theſe happy iſlands; not having any advantage of birth, or acquired rank, nor being eminent in ſhape, figure, or complexion. For their people of the firſt rank are much fairer, and uſually better behaved, and more intelligent, than the middling claſs of people, among whom *Omai* is to be ranked. I have, however, ſince my arrival in England, been convinced of my error: for excepting his complexion (which is undoubtedly of a deeper hue than that of the *Earees* or gentry, who, as in other countries, live a more luxurious life, and are leſs expoſed to the heat of the ſun), I much doubt whether any other of the natives would have given more general ſatisfaction by his behaviour among us. *Omai* has moſt certainly a very good underſtanding, quick parts, and honeſt principles; he has a natural good behaviour, which rendered him acceptable to the beſt company, and a proper degree of pride, which taught him to avoid the ſociety of perſons of inferior rank:—and as he was very watchful into the manners and conduct of the perſons of rank who honoured him with their protection; he was ſober and modeſt, and I never heard that, during the whole time of his ſtay in England, which was two years, he ever once was diſguiſed with wine, or ever ſhewed an inclination to go beyond the ſtricteſt rules of moderation.

'Soon after his arrival in London, the Earl of Sandwich introduced him to his Majeſty at Kew, when he met with a moſt gracious reception, and imbibed the ſtrongeſt impreſſion of duty and gratitude to that great and amiable prince, which I am perſuaded he will preſerve to the lateſt moment of his life. During his ſtay among us, he was careſſed by many of the principal nobility, and did nothing to forfeit the eſteem of any one of them; but his principal patrons were the Earl of Sandwich, Mr. Banks, and Dr. Solander. The former probably thought it a duty of his office to protect and countenance an inhabitant of that hoſpitable country, where the wants and

diſtreſſes of thoſe in his department had been alleviated and ſupplied in the moſt ample manner; the others, as a teſtimony of their gratitude for the generous reception they had met with during their reſidence in his country. It is to be obſerved, that though Omai lived in the midſt of amuſements during his reſidence in England, his return to his native country was always in his thoughts; and though he was not impatient to go, he expreſſed a ſatisfaction as the time of his return approached. He *embarked* with me in the Reſolution.'

Captain Cook's eſtimate of the naval force of Otaheite, exceeds even that w[illegible] Mr. Forſter. The fleet which they ſaw, [illegible]ntended againſt the neighbouring and tribu[illegible]*a*, conſiſted of 210 veſſels, beſides ſmaller ca[illegible]ranſports, &c. Whenever the Author inquir[illegible]umber of men neceſſary to man this fleet, h[illegible] *Warou, Warou, Warou, te Tata*, that is, *ma*[illegible]*ten*; as if the number far exceeded their arit[illegible] men be allowed to each war canoe, and o[illegible] of the others; the whole number will amount to 9 000:—an aſtoniſhing number, the Author obſerves, to be raiſed in four diſtricts; one of which, *Matawai*, did not equip a fourth part of its fleet. Suppoſing every diſtrict in the iſland, of which there are forty-three, to raiſe and equip as many war canoes as were fitted out by that of *Tettaha* on the preſent occaſion; the Author calculates that the whole iſland can furniſh 1720 war canoes, navigated and maned by 68,000 able men; allowing forty men to each canoe.—'And as theſe cannot amount,' he adds, 'to above one third part of the number of both ſexes, children included, the whole iſland cannot contain leſs than 204,000 inhabitants; a number which, at firſt ſight, exceeded my belief. But when I came to reflect on the vaſt ſwarms which appeared whereever we came, I was convinced that this eſtimate was not much, if at all, too great. There cannot be a greater proof of the richneſs and fertility of Otaheite (not forty leagues in circuit), than its ſupporting ſuch a number of inhabitants.'

The Author's account of his taking a *ſuppoſed* everlaſting leave of his friends, at the *Society-iſles*, diſplays the friendly and even affectionate diſpoſition of theſe good people; and is terminated by a reflection, natural indeed, but which would not perhaps readily occur but to a ſenſible, worthy, and feeling mind.

He had got every thing in readineſs to ſail from *Ulietea*, when *Oreo*, the worthy old chief of that iſland, and his whole family came on board, to take their laſt farewel, accompanied by ſeveral of their friends. None of them came empty.—'I diſtributed amongſt them,' ſays the Author, 'almoſt every thing I had

had left. The very hoſpitable manner in which I had been received by theſe people, had endeared them to me, and given them a juſt title to every thing in my power to grant.—During the time theſe people remained on board, they were continually importuning me to return. The Chief, his wife and daughter, but eſpecially the two latter, ſcarcely ever ceaſed weeping.—At laſt, when we were about to weigh, they took a moſt affectionate leave. Oreo's laſt requeſt was for me to return; when he ſaw he could not obtain that promiſe, he aſked me the name of my *Marai* (burying place). As ſtrange a queſtion as this was, I heſitated not a moment to tell him, *Stepney*; the pariſh in which I live when in London. I was made to repeat it ſeveral times over till they could pronounce it: then, *Stepney, Marai no Toote* was echoed through an hundred mouths at once. I afterwards found the ſame queſtion had been put to Mr. Forſter by a man on ſhore; but he gave a different, and indeed a more proper anſwer, by ſaying no man, who uſed the ſea, could ſay where he ſhould be buried. It is the cuſtom at theſe iſles for all the great families to have burial places of their own, where their remains are interred. Theſe go with the eſtate to the next heir. The *Marai* at Oparree in Otaheite, when *Tootaha* ſwayed the ſcepter, was called *Marai no Tootaha*; but now it is called *Marai no Otoo.*—What greater proof could we have of theſe people eſteeming us as friends, than their wiſhing to remember us, even beyond the period of our lives? They had been repeatedly told that we ſhould ſee them no more; they then wanted to know where we were to mingle with our parent duſt.'

In a ſtile and manner equally ſimple and affecting, our Author relates the final leave taken of him by *Oedidee*;—an intelligent youth of this iſland, of an ingenious and amiable diſpoſition; who had attended him in the voyage toward the South Pole, and anxiouſly wiſhed to accompany him to England; could he have had even the moſt diſtant hopes of ever returning to his native iſland.—'As I could not promiſe, ſays the Author, 'or even ſuppoſe, that more Engliſh ſhips would be ſent to thoſe iſles, our faithful companion *Oedidee* choſe to remain in his native country. But he left us with a regret fully demonſtrative of the eſteem he bore to us; nor could any thing, but the fear of never returning, have torn him from us. When the chief (*Oreo*) teaſed me ſo much about returning, I ſometimes gave ſuch anſwers as left them hopes. *Oedidee* would inſtantly catch at this, take me on one ſide, and aſk me over again. In ſhort, I have not words to deſcribe the anguiſh which appeared in this young man's breaſt, when he went away. He looked up at the ſhip, burſt into tears, and then

ſunk down into the canoe.—He did not leave us till we were almoſt out of the harbour;—but ſtayed, in order to fire ſome guns;' part of a ſalute which was fired on account of its being his Majeſty's birth-day.

On taking our leave of the *Society-iſles*, we ſhould obſerve that Captain Cook defends the ladies of *Otaheite*, &c. againſt the charge of univerſal lubricity, which has been indiſcriminately imputed to them. There may perhaps, he owns, be more ladies of *eaſy virtue* here, in proportion, than in European countries: but the favours of the married women, and alſo of the unmarried, of the better ſort, are as difficult to be obtained here, as in any other country; and there are many of the unmarried, even of the lower claſs, who will not admit of the laſt familiarities. We collect from what he ſays on this ſubject, that the principal difference between the European and Otaheitean *coſtume* is, that the Otaheitean proſtitute does not appear to forfeit the eſteem or ſociety of the modeſt women, even by her avowed libertiniſm; whereas the European proſtitute muſt preſerve appearances, at leaſt, to enable her to retain theſe priveleges.

That matters are conducted on the ſame eaſy footing, as at *Otaheite*, by the inhabitats of the *Friendly-iſles*, will appear probable from an adventure of the amorous kind that happened to himſelf, which the Author relates with ſome humour; and in which his own perſonal continence was ridiculed with ſome ſpirit by an elderly matron, who ſeems to have been a lady of ſome conſequence, and had taken a part in all their tranſactions, private as well as public.

'I was no ſooner returned from the pond,' ſays the Author, 'the firſt time I landed, than this old lady preſented to me a girl, giving me to underſtand ſhe was at my ſervice. Miſs, who had probably received her inſtructions, wanted, as a preliminary article, a ſpike-nail or a ſhirt, neither of which I had to give her, and ſoon made them ſenſible of my poverty. I thought, by that means, to have come off with flying colours; but I was miſtaken: for they gave me to underſtand I might retire with her on credit. On my declining this propoſal, the old lady began to argue with me; and then abuſe me. Though I comprehended little of what ſhe ſaid, her actions were expreſſive enough, and ſhewed that her words were to this effect, ſneering in my face, ſaying, What ſort of a man are you, thus to refuſe the embraces of ſo fine a young woman? For the girl certainly did not want beauty; which, however, I could better withſtand, than the abuſes of this worthy matron, and therefore haſtened into the boat. They wanted me to take the young lady aboard; but this could not poſſibly be done; as I had

had given ſtrict orders, before I went aſhore, to ſuffer no woman, on any pretence whatever, to come into the ſhip, for reaſons which I ſhall mention in another place.'

It gives us pleaſure to record an inſtance, furniſhed us by the Author, of the exerciſe of that innate principle, implanted in the human breaſt by the Author of nature, and which has by certain moraliſts been denominated, the *rule of right*:—and this too, among a ſet of inſulated uninſtructed beings, ſecluded from the reaſoning and philoſophical part of the univerſe, in the boſom of the Southern Ocean. It muſt indeed be acknowledged that, in the *Society* and *Friendly* iſles, cupidity ſeems to have got the complete maſtery of this principle; particularly among our, otherwiſe eſtimable friends, the *Otaheiteans*: but at *Mallicolla*, one the *New Hebrides*, which the Author next viſited, the natives gave ſuch extraordinary proofs of their probity as ſurpriſed him. The ſhip, it ſeems, being under ſail, outſtripped the natives in their canoes; ſeveral of which neceſſarily dropped aſtern, after they had received goods from on board, and before they had time to deliver theirs in return.—'Inſtead of taking advantage of this,' ſays the Author, 'as our friends at the *Society-iſles* would have done, they uſed their utmoſt efforts to get up with us, and to deliver what they had already been paid for. One man, in particular, followed us a conſiderable time, and did not reach us till it was calm, and the thing was forgotten. As ſoon as he came along-ſide, he held up the thing which ſeveral were ready to buy; but he refuſed to part with it, till he ſaw the perſon to whom he had before ſold it; and to him he gave it. The perſon, not knowing him again, offered him ſomething in return; which he refuſed, and ſhewed him what he had given him before.'—

Theſe *honeſt* people ſeemed to the Author to be a very different nation from any he had yet met with, and to ſpeak a different language, no way reſembling that of any of the other South-ſea-iſlands. Of about eighty words, collected by Mr. Forſter, ſcarce one bore any affinity to the language ſpoken at any other place that Captain Cook had ever viſited. They made an abundant uſe of the letter R, in many of their words, which were found to be of very difficult pronunciation. Nevertheleſs, they pronounced moſt of our Engliſh words with great eaſe. The Author adds, that they expreſſed their admiration by hiſſing like a gooſe.

After leaving the *New Hebrides*, to which the Author gave this name, as the greater part of them were firſt diſcovered and explored by him; he ſteered to the ſouthward a few days, and diſcovered an iſland, which he ſuppoſes to be the largeſt in the South Pacific Ocean, except New Zealand. To this iſland he gave the name of *New Caledonia*; the inhabitants of

which exceeded all the nations he had yet met with in courteſy and good nature: the women however were *cruel*, and in this reſpect differed greatly from thoſe of the more eaſtern iſles. No one was known to have obtained the leaſt favour from any one of them, yet they ſeem however to have ſome inclination to play with the *gentle paſſion:* for 'they frequently diverted themſelves, by going a little aſide with a gentleman, as if they meant to be kind to him, and then would run away laughing at him.'—They live together in villages; at leaſt there was a pretty large one near the anchoring place, 'ſurrounded with a good deal of cultivated land, regularly laid out, planted and planting with *taro* or eddy root, yams, ſugar-canes, and plantains. The taro plantations were prettily watered by little rills, continually ſupplied from the main channel at the foot of the mountains, from whence theſe ſtreams were conducted in artful meanders.'—Our Author could not learn from his *Caledonian* acquaintance the name of the whole iſland, which he ſuppoſes to be too extenſive for their geography. On making this inquiry, they always gave him the names of the diſtricts which he pointed to, with that of the king or chief of each.

After having ſurveyed the South weſt coaſt of this iſland, and narrowly eſcaped ſhipwreck, Captain Cook found himſelf obliged, for the firſt time, to leave a coaſt he had diſcovered before it was fully examined. This neceſſity aroſe from contemplating the vaſt ocean which ſtill remained to be explored towards the South; from conſidering the ſtate and condition of his veſſel, already in want of ſome neceſſary ſtores, and that ſummer was quickly approaching: ſo that any conſiderable accident might detain him in this ſea another year. He accordingly ſteered for New Zealand, in order to refreſh his crew, and put the ſhip in a condition to encounter the dangers attending the navigation in the high Southern latitudes.

On making this third viſit to this iſland, Captain Cook found at Ship's Cove, that ſeveral trees had evidently been cut down with axes and ſaws, ſince he was laſt here; and diſcovered a place where an obſervatory, clock, &c. had been erected, as was naturally ſuppoſed, by the people of the *Adventure*. No inhabitants appeared till the ſixth day; and when they were perceived they hid themſelves: but at laſt recogniſing their former acquaintance, 'joy,' ſays the Author, 'took place of fear, and the reſt of the natives hurried out of the woods, and embraced us over and over again; leaping and ſkipping about like madmen.—On our aſking why they were afraid of us, and inquiring for ſome of our old acquaintance by name, they talked much about killing; which was ſo variouſly underſtood by us that we could gather nothing from it.' They alluded doubtleſs to the tragical fate of the boat's crew belonging to the *Adven-*

ture.

ture. In a ſucceeding chapter of this work, the particulars of this horrid tale are circumſtantially and affectingly related by Lieutenant Burney, who was ſent out in the launch by Captain Fourneaux in queſt of the boat. This maſſacre is not ſuppoſed to have been the conſequence of any plan premeditated by the Indians, but rather to have been the reſult of ſome ſudden quarrel, which was decided upon the ſpot. Notwithſtanding this horrid tranſaction, Captain Cook, from his own intercourſe with theſe cannibals, declares it as his opinion, that 'they are naturally of a good diſpoſition, and have not a little humanity.'

Directing his courſe to the South and Eaſt, after leaving New Zealand, till he arrived in the latitude of 55°. 6′. South, longitude 138°. 56′. Weſt, without meeting with any land, the Author gave up all hopes of diſcovering any in this ocean; and therefore came to a reſolution to ſteer directly for the Weſt entrance of the *Straits of Magellan*, with a view of coaſting and ſurveying the outermoſt or South-ſide of *Terra del Fuego.* The executing of this deſign, he thought, would be of more advantage both to geography and navigation, than in a higher latitude. Keeping accordingly in about the latitude of 53 or 55, and ſteering nearly Eaſt, he arrived off the weſtern mouth of the Straits of Magellan; without meeting with any thing remarkable in this new route: the firſt that had been traced by any ſhip directly acroſs this ocean; except that of his late conſort, whoſe courſe was at that time unknown to him.

It is too much to expect, even from our very intelligent Navigator, any particular obſervations relative to natural hiſtory; yet ſeveral general remarks of this kind are to be met with in theſe volumes. In deſcribing one of the *New year's Iſles* near *Staten Land*, he gives the following account of a ſeemingly non deſcript ſpecies of the animal on which Voyagers have beſtowed the general name of *ſea-lions.*

'The animals found on this little ſpot are ſea-lions, ſea-bears, a variety of oceanic, and ſome land birds. The ſea-lion is pretty well deſcribed by Pernety; though thoſe we ſaw here have not ſuch foreſeet or fins as that he has given a plate of; but ſuch fins as that which he calls the ſea-wolf. Nor did we ſee any of the ſize he ſpeaks of; the largeſt not being more than 12 or 14 feet in length, and perhaps 8 or 10 in circumference. They are not of that kind deſcribed, under the ſame name, by Lord Anſon; but, for aught I know, theſe would more properly deſerve that appellation; the long hair, with which the back of the head, the neck, and ſhoulders, are covered, giving them greatly the air and appearance of a lion. The other part of the body is covered with a ſhort hair, little longer than that of a cow or a horſe; and the whole is a dark

retired place, al
nor females to approach him : v
and ſuperannuated.'

The Author's account of the *Social C*
have been entered into by the brute inh
iſles—for it contains no other—merits
as his modeſt apology for imperfections
and other branches of natural hiſtory.

'It is amazing to ſee how the differen
habit this little ſpot, are mutually recon
have entered into a league not to diſtu
quillity. The ſea-lions occupy moſt of t
bears take up their abode in the iſle; th
the higheſt cliffs; the penguins fix their
is the moſt eaſy communication to and
the other birds chuſe more retired places.
theſe animals mix together, like domeſtic
in a farm yard, without one attempting
Nay, I have often obſerved the eagles an
the hillocks among the ſhags, without t
or young, being diſturbed at their preſenc
how theſe birds of prey live? I ſuppoſe,
ſeals and birds which die by various cauſe
few, as they are ſo numerous.

'This very imperfect account is writte
to aſſiſt my own memory, than to
I am neither a

walled with ice, where not a tree was to be ſeen, nor even a ſhrub large enough to make a tooth-pick. He found it to be a large iſland, abounding with inacceſſible bays and harbours. He landed however in three different places, and under a diſplay of colours, and a diſcharge of fire arms, annexed it to his Majeſty's other dominions, under the name of *South Georgia.*

After leaving this country, the Author again attempted to diſcover a Southern continent, in this new and hitherto unexplored part of this hemiſphere; firſt ſtanding to the South as far as the latitude of 60 degrees. But he owns 'he was now tired of theſe high Southern latitudes, where nothing was to be found but ice and thick fogs;' and, on the whole, 'thinks he may venture to aſſert that the extenſive coaſt, laid down in Mr. Dalrymple's chart of the ocean between Africa and America, and the Gulph of St. Sebaſtian, do not exiſt.

Nevertheleſs, proceeding 10 degrees more to the Eaſt, and being in about the latitude of 59°, he diſcovered various capes and elevated ſnow-clad coaſts; to the moſt Southern part of which he very properly gave the name of the *Southern Thule*, as being the neareſt land to that pole which has yet been diſcovered. Even Captain Cook's adventurous ſpirit and curioſity, which impelled him to proſecute his inquiries were here checked by ſwells and fogs, which very opportunely gave him repeated and almoſt daily warnings, not to approach near a dark and treacherous coaſt, on which there was no anchorage, where every port was blocked or filled up with ice, and the whole country, from the ſummits of the mountains down to the very brink of the cliffs which terminate the coaſt, covered, many fathoms thick, with everlaſting ſnow,'—at the end of January, or in the very midſt of ſummer.

The Author therefore gave up this dangerous and uſeleſs purſuit; and next endeavoured to aſcertain the reality or non-exiſtence of Bouvet's *Cape Circumciſion:* but after running down thirteen degrees of longitude, in the very latitude aſſigned for this ſuppoſed land, he was well aſſured that what M. Bouvet had ſeen could be nothing more than one of thoſe iſlands of ice, by which the Author himſelf had likewiſe been frequently deceived.

Captain Cook had now made the circuit of the Southern Ocean, in a high latitude, and had traverſed it in ſuch a manner as to leave not the leaſt room for the poſſibility of there being a Southern continent, unleſs near the Pole, and out of the reach of navigation. 'By twice viſiting the tropical ſea, I had not only ſettled the ſituation of ſome old diſcoveries, but made there many new ones, and left, I conceive, very little more to be done even in that part. Thus I flatter myſelf, that the intention of the voyage has, in every reſpect, been fully anſwered; the Southern hemiſphere ſufficiently explored; and

a final end put to the ſearching after a Southern continent, which has, at times, engroſſed the attention of ſome of the maritime powers, for near two centuries paſt, and been a favourite theory amongſt the geographers of all ages.'

The Author nevertheleſs ſuppoſes, and gives his reaſons for this opinion, that there is a continent, and even that he probably has ſeen a part of it. To the high and craggy coaſts of this continent he aſcribes the formation of thoſe numerous ice iſlands he met with; conſiſting, as he ſuppoſes, of conſolidated ſnow and fleet, falling or drifting down from the mountains, whoſe ſhape they apparently retain: for it cannot be ſuppoſed, he alleges, 'that ſnow alone, as it falls, can form on a plain ſurface, like that of the ſea, ſuch a variety of high peaks and hills, as were ſeen on many of the ice iſles:—and is certainly more reaſonable to believe that they are formed on a coaſt whoſe ſurface is ſomething ſimilar to theirs.'—He concludes his obſervations and reaſonings on this ſubject in the following ſenſible and animated manner:

'If this imperfect account of the formation of theſe extraordinary floating iſlands of ice, which is written wholly from my own obſervations, does not convey ſome uſeful hints to an abler pen, it will, however, convey ſome idea of the lands where they are formed. Lands doomed by nature to perpetual frigidneſs; never to feel the warmth of the ſun's rays; whoſe horrible and ſavage aſpect I have not words to deſcribe. Such are the lands we have [here] diſcovered; what then may we not expect thoſe to be, which lie ſtill farther to the South? For we may reaſonably ſuppoſe that we have ſeen the beſt, as lying moſt to the North. If any one ſhould have reſolution and perſeverance to clear up this point by proceeding farther than I have done, I ſhall not envy him the honour of the diſcovery; but I will be bold to ſay, that the world will not be benefited by it.'

To what we have already ſaid, at the beginning of this Article, relative to the merits of this work; and to the ſpecimens of different kinds that we have given of it; we ſhall only add that, beſides the uſeful nautical obſervations, it every where exhibits proofs of the good ſenſe and penetration of the Writer, diſplayed in various entertaining and inſtructive particulars which do not fall within the line of his profeſſion: ſo that we ſhall not heſitate to place the Author in the foremoſt rank of navigators who have written their own memoirs. The many valuable plates likewiſe which embelliſh and illuſtrate this performance, form a very conſpicuous part of it. They conſiſt of landſcapes or views, portraits of individuals drawn with peculiar ſpirit, drawings of utenſils, maps, plans, &c. and are ſixty three in number. They add greatly to the value of the work, though, in conſequence, we ſuppoſe, of Captain's Cook's ab-

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ſence, we meet with no explanations of them, or references to them, in the text. This defect, however, is in ſome meaſure ſupplied by a liſt of them prefixed to the firſt volume; where they are numbered, and the page is pointed out to which they refer, and before which they are to be placed.

Though we acknowledge with pleaſure the very great merit of Mr. Hodges's various deſigns, we cannot help wiſhing that, in ſome inſtances, he had not ſubjected himſelf to the cenſure we formerly paſſed on ſome of Sig. Cipriani's drawings in Dr. Hawkeſworth's publication *, for ſacrificing truth and nature to the Graces. Theſe tranſgreſſions, however, occur only in a few of the plates, and are abundantly atoned for by the general excellence of his deſigns: eſpecially as Mr. Forſter, his brother voyager, and an eye-witneſs, has born his teſtimony to the *truth* of a conſiderable part of his portraits, landſcapes, and other drawings.

* See Rev. vol. xlix. p. 497.

ART. VI. *Continuation of Dr.* BEATTIE's *Eſſays.*

IN our Review for laſt month we gave an account of the new edition of the *Eſſay on Truth*; we now proceed to the other eſſays, which, we are told, in a ſhort advertiſement prefixed to them, were read, many years ago, in a private literary ſociety, and, having been ſeen and approved of by ſome learned perſons in England, are now publiſhed at their deſire.

In theſe eſſays, the ſubjects of which are curious and entertaining, the Reader will find no paradoxical opinions, no refined theories, no affectation of originality, but he will meet with many ſtriking proofs of a correct and elegant taſte, and of a ſound judgment; of an intimate acquaintance with the beſt poetical productions, both of ancient and modern times; many beautiful illuſtrations, and evident marks of the ſenſibility, benevolence, and piety of the ingenious Writer.

The firſt eſſay treats on poetry and muſic as they affect the mind; and here the Author ſhews very clearly that true poetry, notwithſtanding its apparent licentiouſneſs, is a thing perfectly rational and regular; and that nothing can be more ſtrictly philoſophical than that part of criticiſm may and ought to be, which unfolds the general characters that diſtinguiſh it from other kinds of compoſition.

The characters that diſtinguiſh poetry from other works of literature, belong either to the SUBJECT or to the LANGUAGE, ſo that this eſſay naturally reſolves itſelf into two parts. In the firſt, poetry is conſidered with reſpect to its *matter* or *ſubject*, and it is divided into ſeven chapters, in the firſt of which our Author ſhews that *pleaſure* is the immediate aim of all thoſe

artifices

artifices by which poetry is diſtinguiſhed from other compoſitions,—of the harmony, the rhythm, the ornamented language, the compact and diverſified fable, &c. that *inſtruction* is only a ſecondary end of poetry; that verſes, if pleaſing, may be poetical, though they convey little or no inſtruction; but that verſes, whoſe ſole merit is, that they convey inſtruction, are not poetical. Inſtruction, however, eſpecially in poems of length, he allows to be neceſſary to their *perfection*, becauſe they would not *be perfectly agreeable* without it.

Our Author taking occaſion, in this chapter, to mention Dryden's blaſphemous paraphraſe, as he juſtly terms it, of the *Et triſtis arator* in Virgil's admirable picture of a plague among the beaſts, gives us his opinion at large of Dryden's genius; it is as follows:

"There is no modern writer, whoſe ſtyle is more diſtinguiſhable. Energy and eaſe are its chief characters. The former is owing to a happy choice of expreſſions, equally emphatical and plain: the latter to a laudable partiality in favour of the idioms and radical words of the Engliſh tongue; the *native* riches and *peculiar* genius whereof are perhaps more apparent in him, than in any other of our poets. In Dryden's more correct pieces, we meet with no affectation of words of Greek or Latin etymology, no cumberſome pomp of epithets, no drawling circumlocutions, no idle glare of images, no blunderings round about a meaning: his Engliſh is pure and ſimple, nervous and clear, to a degree which Pope has never exceeded, and not always equalled. Yet, as I have elſewhere remarked, his attachment to the vernacular idiom, as well as the faſhion of his age, often betrays him into a vulgarity, and even meanneſs, of expreſſion, which is particularly obſervable in his tranſlations of Virgil and Homer, and in thoſe parts of his writings where he aims at pathos or ſublimity. In fact, Dryden's genius did not lead him to the ſublime or pathetic. Good ſtrokes of both may doubtleſs be found in him; but they are momentary, and ſeem to be accidental. He is too witty for the one, and too familiar for the other. That he had no adequate reliſh for the majeſty of Paradiſe Loſt, is evident to thoſe who have compared his opera called *The State of Innocence* with that immortal poem; and that his taſte for the true pathetic was imperfect, too manifeſtly appears from the general tenor of his Tranſlations, as well as Tragedies. His Virgil abounds in lines and couplets of the moſt perfect beauty; but theſe are mixed with others of a different ſtamp: nor can they who judge of the original by this tranſlation, ever receive any tolerable idea of that uniform magnificence of ſound and language, that exquiſite choice of words and figures, and that ſweet pathos of expreſſion and of ſentiment, which characteriſe the Mantuan Poet.—In delineating the more familiar ſcenes of life, in clothing plain moral doctrines with eaſy and graceful verſification, in the various departments of Comic Satire, and in the ſpirit and melody of his Lyric poems, Dryden is inferior to none of thoſe who went before him. He exceeds his maſter Chaucer in the firſt: in the three laſt he rivals Horace; the ſtyle of whoſe epiſtles he

he has happily imitated in his *Religio Laici*, and other didactic pieces; and the harmony and elegance of whoſe odes he has proved that he could have equalled, if he had thought proper to cultivate that branch of the poetic art. Indeed, whether we conſider his peculiar ſignificancy of expreſſion, or the purity of his ſtyle; the ſweetneſs of his lyric, or the eaſe and perſpicuity of his moral poems; the ſportive ſeverity of his ſatire, or his talents in wit and humour; Dryden, in point of *genius* (I do not ſay *taſte*), ſeems to bear a cloſer affinity to Horace, than to any other ancient or modern author. For energy of words, vivacity of deſcription, and appoſite variety of numbers, his *Feaſt of Alexander* is ſuperior to any ode of Horace or Pindar now extant.

'Dryden's verſe, though often faulty, has a grace, and a ſpirit, peculiar to itſelf. That of Pope is more correct, and perhaps upon the whole more harmonious; but it is in general more languid, and leſs diverſified. Pope's numbers are ſweet but elaborate; and our ſenſe of their energy is in ſome degree interrupted by our attention to the art diſplayed in their contexture: Dryden's are natural and free; and, while they communicate their own ſprightly motion to the ſpirits of the reader, hurry him along with a gentle and pleaſing violence, without giving him time either to animadvert on their faults, or to analyſe their beauties. Pope excels in ſolemnity of ſound; Dryden, in an eaſy melody, and boundleſs variety of rhythm. In this laſt reſpect I think I could prove, that he is ſuperior to all other Engliſh poets, Milton himſelf not excepted. Till Dryden appeared, none of our writers in rhime of the laſt century approached in any meaſure to the harmony of Fairfax and Spenſer. Of Waller it can only be ſaid, that he is not harſh; of Denham and Cowley, if a few couplets were ſtruck out of their works, we could not ſay ſo much. But in Dryden's hands, the Engliſh rhiming couplet aſſumed a new form; and ſeems hardly ſuſceptible of any further improvement. One of the greateſt poets of this century, the late and much-lamented Mr. Gray of Cambridge, modeſtly declared to me, that if there was in his own numbers any thing that deſerved approbation, he had learned it all from Dryden.

'Critics have often ſtated a compariſon between Dryden and Pope, as poets of the ſame order, and who differed only in *degree* of merit. But, in my opinion, the merit of the one differs conſiderably in *kind* from that of the other. Both were happy in a ſound judgment and moſt comprehenſive mind. Wit, and humour, and learning too, they ſeem to have poſſeſſed in equal meaſure; or, if Dryden may be thought to have gone deeper in the ſciences, Pope muſt be allowed to have been the greater adept in the arts. The diverſities in point of correctneſs and delicacy, which aroſe from their different ways of life, I do not now inſiſt upon. But, ſetting thoſe aſide, if Dryden founds any claim of preference on the originality of his manner, we ſhall venture to affirm, that Pope may found a ſimilar claim, and with equal juſtice, on the perfection of his taſte; and that, if the critical writings of the firſt are more voluminous, thoſe of the ſecond are more judicious; if Dryden's inventions are more diverſified, thoſe of Pope are more regular, and more important. Pope's ſtyle may be thought to have leſs ſimplicity, leſs vivacity, and

leſs

leſs of the purity of the mother tongue; but is at the ſame time more uniformly elevated, and leſs debaſed by vulgariſm, than that of his great maſter:—and the ſuperior variety that animates the numbers of the latter, will perhaps be found to be compenſated by the ſteadier and more majeſtic modulation of the former. Thus far their merits would appear to be pretty equally balanced.—But if the opinion of thoſe critics be true, who hold that the higheſt regions of Parnaſſus are appropriated to pathos and ſublimity, Dryden muſt after all confeſs, that he has never aſcended ſo far as his illuſtrious imitator: there being nothing in the writings of the firſt ſo deeply pathetic as the *Epiſtle of Eloiſa*, or the *Elegy on the Unfortunate Lady*; nor ſo uniformly ſub[lan], or the *Paſtoral of the Meſſiah*. This laſt i[n and imitation of choice paſſages; but it beſp[ation, and a taſte in ſelection, that Dryden de[poſſeſſed. To all which may I not be permitt[nk I could prove, that the pathos of Homer is fi[Pope, and that of Virgil very frequently deba[

'The writings of [with originality, but are not always the bette[ice. Pope is an imitator profeſſedly, and of c[those whom he copies he is at leaſt equal, and to many of them ſuperior: and it is pleaſing to obſerve, how he riſes in proportion to his originals. Where he follows Denham, Buckingham, Roſcommon, and Rocheſter, in his Windſor foreſt, Eſſay on Criticiſm, and poem on Silence, he is ſuperior indeed, but does not ſoar very high above them. When he verſifies Chaucer, he catches, as by inſtinct, the eaſe, ſimplicity, and ſpirit of Dryden, whom he there emulates. In the Rape of the Lock he outſhines Boileau, as much as the ſylphs that flutter round Belinda exceed in ſprightlineſs and luminous beauty thoſe mechanical attendants of the goddeſs of luxury, who knead up plumpneſs for the chin of the canon, and pound vermillion for the cheek of the monk*. His Eloiſa is beyond all compariſon more ſublime and more intereſting than any of Ovid's letter writing ladies. His imitations of Horace equal their archetypes in elegance, and often ſurpaſs them in energy and fire. In the lyric ſtyle, he was no match for Dryden: but when he copies the manner of Virgil, and borrows the thoughts of Iſaiah, Pope is ſuperior not only to himſelf, but to almoſt all other poets.'

The ſecond chapter, which treats of the *Standard of poetical Invention*, is introduced with ſome very juſt obſervations on that ſpecies of delight which well-diſpoſed minds receive from the contemplation of the works of Nature. What the Author ſays of the advantages to be derived from cheriſhing a ſenſibility to the beauties of Nature in young perſons, well deſerves the attention of all thoſe who are concerned in the education of youth.

* See Rape of the Lock, canto 2. verſ. 55; and Lutrin, chant. 2. verſ. 10.'

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This happy ſenſibility (we uſe the Author's own words) engages them to contemplate the Creator in his wonderful works; it purifies and harmonizes the ſoul, and prepares it for moral and intellectual diſcipline; it ſupplies an endleſs ſource of amuſement; it contributes even to bodily health; and, as a ſtrict analogy ſubſiſts between material and moral beauty, it leads the heart by an eaſy tranſition from the one to the other; and thus recommends virtue for its tranſcendent lovelineſs, and makes vice appear the object of contempt and abomination. An intimate acquaintance with the beſt deſcriptive poets, Spenſer, Milton, and Thomſon, but above all with the divine Georgic, joined to ſome practice in the art of drawing, will promote this amiable ſenſibility in early years; for then the face of nature has novelty ſuperadded to its other charms, the paſſions are not pre-engaged, the heart is free from care, and the imagination warm and romantic.

In the remaining part of this chapter our Author ſhews that poetry and indeed every art whoſe end is to pleaſe, muſt be natural; and if ſo, muſt exhibit real matter of fact, or ſomething like it; in other words, that it muſt be either according to truth, or according to veriſimilitude. In the courſe of what he advances on this ſubject, he cenſures Swift with great, but with a very becoming ſeverity, for the 'unnatural and abominable tale of his *Houyhnhnms*.'

'There are, ſays he, improprieties in this narrative, which one would think a very ſlight attention to nature might have prevented; and which, without heightening the ſatire, ſerve only to aggravate the abſurdity of the fable. *Houyhnhnms* are horſes in perfection, with the addition of reaſon and virtue. Whatever, therefore, takes away from their perfection as horſes, without adding to their rational and moral accompliſhments, muſt be repugnant to the author's deſign, and ought not to have found a place in his narration. Yet he makes his beloved quadrupeds *dwell in houſes* of their own building, and uſe *warm food* and the *milk of cows* as a delicacy: though theſe luxuries, ſuppoſed attainable by a nation of horſes, could contribute no more to their perfection, than brandy and impriſonment would to that of a man.——Again, did Swift believe, that religious ideas are natural to a reaſonable being, and neceſſary to the happineſs of a moral one? I hope he did. Yet has he repreſented his *houyhnhnms*, as patterns of moral virtue, as the greateſt maſters of reaſon, and withal as completely happy, without any religious ideas, or any views beyond the preſent life. In a word, he would make ſtupidity conſiſtent with mental excellence, and unnatural appetites with animal perfection. Theſe, however, are ſmall matters, compared with the other abſurdities of this abominable tale.—But when a Chriſtian Divine can ſet himſelf deliberately to trample upon that nature, which he knows to have been made but a little lower than the angels, and to have been aſſumed by One far more exalted than they; we need not be ſur-

priſed if the ſame perverſe habits of thinking which harden his heart, ſhould alſo debaſe his judgement.'

In the third chapter our Author ſhews that poetry exhibits a ſyſtem of nature ſomewhat different from the reality of things;—that to exhibit *real nature* is the buſineſs of hiſtory, but that poetry muſt be, not according to real nature, but according to nature improved to that degree, which is conſiſtent with probability, and ſuitable to the poet's purpoſe.

The poſſibility of improving upon nature, he obſerves, muſt be obvious to eve[illegible] we look at a landſcape, we can fancy a thou[illegible]mbelliſhments. Mountains loftier and more [illegible]s more copious, more limpid, and more bea[illegible] ſmoother and wider lawns; vallies more richly [illegible]ns and rocks more gloomy and more ſtupendous; ruin[illegible]: majeſtic; buildings more magnificent; oceans more [illegible] with iſlands, more ſplendid with ſhipping, or more a[illegible] ſtorm, than any we have ever ſeen, it is eaſy for human imagination to conceive. The fineſt woman in the world appears to every eye ſuſceptible of improvement, except perhaps to that of her lover. No wonder, then, if in poetry events can be exhibited more compact, and of more pleaſing variety, than thoſe delineated by the hiſtorian, and ſcenes of inanimate nature more dreadful or more lovely, and human characters more ſublime and more exquiſite both in good and evil. Yet ſtill nature muſt ſupply the ground-work and materials, as well as the ſtandard, of poetical fiction.

'The moſt expert painters, continues our Author, uſe a layman, or other viſible figure, to direct their hand and regulate their fancy. Homer himſelf founds his two poems on authentic tradition; and Tragic as well as Epic poets have followed the example. The writers of romance too are ambitious to interweave true adventures with their fables; and, when it can be conveniently done, to take the outlines of their plan from real life. Thus the tale of Robinſon Cruſoe is founded on an incident that actually befel one Alexander Selkirk, a ſea-faring man, who lived ſeveral years alone in the iſland of Juan Fernandes; Smollet is thought to have given us ſeveral of his own adventures in the hiſtory of Roderick Random; and the chief characters in Tom Jones, Joſeph Andrews, and Pamela, are ſaid to have been copied from real originals.—Dramatic Comedy, indeed, is for the moſt part purely fictitious; for if it were to exhibit real events as well as preſent manners, it would become too perſonal to be endured by a well-bred audience, and degenerate into downright abuſe; which appears to have been the caſe with the *old comedy* of the Greeks*.—But, in general, hints

* Compare Hor. lib. 1. ſat. 4. verſ. 1.—5. with Ar. Poet. verſ. 281.—285.

taken

taken from real exiſtence will be found to give no little grace and ſtability to fiction, even in the moſt fanciful poems. Thoſe hints, however, may be improved by the poet's imagination, and ſet off with every probable ornament that can be deviſed, conſiſtently with the deſign and genius of the work;—or, in other words, with the ſympathies that the poet means to awaken in the mind of his reader. For mere poetical ornament, when it fails to intereſt the affections, is not only uſeleſs but improper; all true poetry being addreſſed to the heart, and intended to give pleaſure by raiſing or ſoothing the paſſions;—the only effectual way of pleaſing a rational and moral creature. And therefore I would take Horace's maxim to be univerſal in poetry; "Non ſatis eſt, pulchra eſſe poemata; *dulcia* ſunto;" "It is not enough that poems be beautiful; let them alſo be *affecting*;"—for that this is the meaning of the word *dulcia* in this place, is admitted by the beſt interpreters, and is indeed evident from the context *.

That the ſentiments and feelings of percipient beings, when expreſſed in poetry, ſhould call forth our affections, is natural enough; but can deſcriptions of inanimate things alſo be made affecting? Certainly they can: and the more they affect, the more they pleaſe us; and the more poetical we allow them to be. Virgil's Georgic is a noble ſpecimen (and indeed the nobleſt in the world) of this ſort of poetry. His admiration of external nature gains upon a reader of taſte, till it riſes to perfect enthuſiaſm. The following obſervations will perhaps explain this matter.

Every thing in nature is complex in itſelf, and bears innumerable relations to other things; and may therefore be viewed in an endleſs variety of lights, and conſequently deſcribed in an endleſs variety of ways. Some deſcriptions are good, and others bad. An hiſtorical deſcription, that enumerates all the qualities of any object, is certainly good, becauſe it is true; but may be as unaffecting as a logical definition. In poetry no unaffecting deſcription is good, however conformable to truth; for here we expect not a complete enumeration of qualities (the chief end of the art being to pleaſe), but only ſuch an enumeration as may give a lively and intereſting idea. It is not memory, or the knowledge of rules, that can qualify a poet for this ſort of deſcription; but a peculiar livelineſs of fancy and ſenſibility of heart, the nature whereof we may explain by its effects, but we cannot lay down rules for the attainment of it.

When our mind is occupied by any emotion, we naturally uſe words, and meditate on things, that are ſuitable to it, and tend to encourage it. If a man were to write a letter when he is very angry, there would probably be ſomething of vehemence or bitterneſs in the ſtyle, even though the perſon to whom he wrote were not the object of his anger. The ſame thing holds true of every other ſtrong paſſion or emotion:—while it predominates in the mind, it gives a peculiarity to our thoughts, as well as to our voice, geſture, and countenance: and hence we expect, that every perſonage introduced in poetry ſhould ſee things through the medium

* *Hor. Ar. Poet. verſ.* 95.—100.

of his ruling paſſion, and that his thoughts and language ſhould be tinctured accordingly. A melancholy man walking in a grove, attends to thoſe things that ſuit and encourage his melancholy; the ſighing of the wind in the trees, the murmuring of waters, the darkneſs and ſolitude of the ſhades: a cheerful man in the ſame place, finds many ſubjects of chearful meditation, in the ſinging of birds, the briſk motions of the babling ſtream, and the livelineſs and variety of the verdure. Perſons of different characters, contemplating the ſame thing, a Roman triumph, for inſtance, feel different emotions, and turn their view to different objects. One is filled with wonder at ſuch a diſplay of wealth and power; another exults in the idea of conqueſt, and pants for military renown; a third, ſtunned with clamour, and haraſſed with confuſion, wiſhes for ſilence, ſecurity, and ſolitude; one melts with pity to the vanquiſhed, and makes many a ſad reflection upon the inſignificance of worldly grandeur, and the uncertainty of human things; while the buffoon, and perhaps the philoſopher, conſiders the whole as a vain piece of pageantry, which, by its ſolemn procedure, and by the admiration of ſo many people, is only rendered the more ridiculous:—and each of theſe perſons would deſcribe it in a way ſuitable to his own feelings, and tending to raiſe the ſame in others. We ſee in Milton's Allegro and Penſeroſo, how a different caſt of mind produces a variety in the manner of conceiving and contemplating the ſame rural ſcenery. In the former of theſe excellent poems, the Author perſonates a chearful man, and takes notice of thoſe things in external nature that are ſuitable to chearful thoughts, and tend to encourage them; in the latter, every object deſcribed is ſerious and ſolemn, and productive of calm reflection and tender melancholy: and I ſhould not be eaſily perſuaded, that Milton wrote the firſt under the influence of ſorrow, or the ſecond under that of gladneſs.—We often ſee an author's character in his works; and if every author were in earneſt when he writes, we ſhould oftener ſee it. Thomſon was a man of piety and benevolence, and a warm admirer of the beauties of nature; and every deſcription in his delightful poem on the Seaſons tends to raiſe the ſame laudable affections in his reader. The parts of nature that attract his notice are thoſe which an impious or hardhearted man would neither attend to nor be affected with, at leaſt in the ſame manner. In Swift we ſee a turn of mind very different from that of the amiable Thomſon; little reliſh for the ſublime or beautiful, and a perpetual ſucceſſion of violent emotions. All his pictures of human life ſeem to ſhow, that deformity and meanneſs were the favourite objects of his attention, and that his ſoul was a conſtant prey to indignation *, diſguſt, and other gloomy paſſions ariſing from ſuch a view of things. And it is the tendency of almoſt all his writings (though it was not always the author's deſign) to communicate the ſame paſſions to his reader: inſomuch, that,

* For part of this remark we have his own authority, often in his letters, and very explicitly in the Latin Epitaph which he compoſed for himſelf:—"ubi ſæva indignatio ulterius cor lacerare *nequit.*" *See his laſt will and teſtament.*

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notwithſtanding his erudition, and knowledge of the world, his abilities as a popular orator and man of buſineſs, the energy of his ſtyle, the elegance of ſome of his verſes, and his extraordinary talents in wit and humour, there is reaſon to doubt, whether by ſtudying his works any perſon was ever much improved in piety or benevolence.

And thus we ſee, how the compoſitions of an ingenious author may operate upon the heart, whatever be the ſubject. The affections that prevail in the author himſelf direct his attention to objects congenial, and give a peculiar bias to his inventive powers, and a peculiar colour to his language. Hence his work, as well as face, if Nature is permitted to exert herſelf freely in it, will exhibit a picture of his mind, and awaken correſpondent ſympathies in the reader. When theſe are favourable to virtue, which they always ought to be, the work will have that *ſweet pathos* which Horace alludes to in the paſſage above mentioned; and which we ſo highly admire, and ſo warmly approve, even in thoſe parts of the Georgic that deſcribe inanimate nature.'

All this appears to us not only ingenious, but ſtrictly philoſophical and juſt. Dr. Beattie goes on to obſerve, that the true poet muſt not only ſtudy nature, and know the reality of things; but muſt alſo poſſeſs fancy, to invent additional decorations; judgement, to direct him in the choice of ſuch as accord with veriſimilitude; and ſenſibility, to enter with ardent emotions into every part of his ſubject, ſo as to transfuſe into his work a pathos and energy ſufficient to raiſe correſponding emotions in the Reader.—Poetical repreſentations muſt be framed after a pattern of the higheſt probable perfection that the genius of the work will admit;—external nature muſt be more pictureſque than in reality; action more animated; ſentiments more expreſſive of the feelings and character, and more ſuitable to the circumſtances of the ſpeaker; perſonages better accompliſhed in thoſe qualities that raiſe admiration, pity, terror, and other ardent emotions; and events, more compact, more clearly connected with cauſes and conſequences, and unfolded in an order more flattering to the fancy, and more intereſting to the paſſions. If it be aſked, where is this pattern of perfection to be found? Our Author anſwers, not in real nature; otherwiſe hiſtory, which delineates real nature, would alſo delineate this pattern of perfection. It is to be found only in the mind of the poet; and it is imagination, regulated by knowledge, that enables him to form it.

The fourth chapter treats of *poetical characters*, and contains many ingenious and pertinent remarks upon the characters in Homer, Virgil, Milton, &c. The ſubject of the fifth is—*poetical arrangement*, and here the Author illuſtrates, in a very agreeable and entertaining manner, what he had before re-

marked, *viz.* that the *events* of poetry muſt be more compact, more clearly connected with cauſes and conſequences, and unfolded in an order more flattering to the imagination, and more intereſting to the paſſions, than the events of hiſtory commonly are.

Speaking of the difficulty of conſtructing an epic or dramatic fable, Dr. Beattie makes the following obſervations.

'Of dramatic fables there are indeed ſeveral in the world, which may be allowed to have come near perfection. But the beauty of Homer's fable remains unrivalled to this day. Virgil and Taſſo have imitated, but not equalled it. That of Paradiſe Loſt is artful, and for the moſt [illegible] m certain the author could have equalled Ho[illegible] has excelled him in ſome other reſpects: bu[illegible] plan would not admit the introduction of ſo [illegible]e ſee in the Iliad, co-operating to one determ[illegible] comic epopee we have two exquiſite models i[illegible]he *Amelia* and *Tom Jones* of Fielding. The i[illegible] the latter follows indeed the hiſtorical arra[illegible]y ſomewhat reſembling the practice of Euripid[illegible]s, or at leaſt as excuſeable: but, with this exception we may venture to ſay, that both fables would bear to be examined by Ariſtotle himſelf, and, if compared with thoſe of Homer, would not greatly ſuffer in the compariſon. This author, to an amazing variety of probable occurrences, and of characters well drawn, well ſupported, and finely contraſted, has given the moſt perfect unity, by making them all co-operate to one and the ſame final purpoſe. It yields a very pleaſing ſurpriſe to obſerve, in the unravelling of his plots, particularly that of *Tom Jones*, how many incidents, to which, becauſe of their apparent minuteneſs, we had ſcarce attended as they occurred in the narrative, are found to have been eſſential to the plot. And what heightens our idea of the poet's art is, that all this is effected by natural means, and human abilities, without any machinery:—while his great maſter Cervantes is obliged to work a miracle for the cure of Don Quixote.—Can any reaſon be aſſigned, why the inimitable Fielding, who was ſo perfect in epic fable, ſhould have ſucceeded ſo indifferently in dramatic? Was it owing to the peculiarity of his genius, or of his circumſtances? to any thing in the nature of dramatic writing in general, or of that particular taſte in dramatic comedy which Congreve and Vanburgh had introduced, and which he was obliged to comply with?

The ſixth chapter contains remarks on muſic, and is divided into three ſections, the firſt of which is introduced with ſome general obſervations on our natural propenſity to imitation,—on the ſeveral cauſes which ſeem to co-operate in producing the pleaſure which we take in witneſſing tragical imitations of human action, even while they move us to pity and ſorrow;—on imitation's being a plentiful ſource of pleaſure, &c. after which the Doctor proceeds in the following manner.

'Shall

'Shall I apply theſe, ſays he, and the preceding reaſonings, to the muſical art alſo, which I have elſewhere called, and which is generally underſtood to be, imitative? Shall I ſay, that ſome melodies pleaſe, becauſe they imitate nature, and that others, which do not imitate nature, are therefore unpleaſing?—that an air expreſſive of devotion, for example, is agreeable, becauſe it preſents us with an imitation of thoſe ſounds by which devotion does naturally expreſs itſelf?——Such an affirmation would hardly paſs upon the reader; notwithſtanding the plauſibility it might ſeem to derive from that ſtrict analogy which all the fine arts are ſuppoſed to bear to one another. He would aſk, What is the natural ſound of devotion? Where is it to be heard? When was it heard? What reſemblance is there between Handel's *Te Deum*, and the tone of voice natural to a perſon expreſſing, by articulate ſound, his veneration of the divine character and providence?—In fact, I apprehend that critics have erred a little in their determinations upon this ſubject, from an opinion, that muſic, painting, and poetry, are all imitative arts. I hope at leaſt I may ſay, without offence, that while this was my opinion, I was always conſcious of ſome unaccountable confuſion of thought, whenever I attempted to explain it in the way of detail to others.

But while I thus inſinuate that muſic is not an imitative art, I mean no diſreſpect to Ariſtotle, who ſeems in the beginning of his poetics to declare the contrary. It is not the whole, but *the greater part* of muſic, which that philoſopher calls imitative; and I agree with him ſo far as to allow this property to ſome muſic, though not to all. But he ſpeaks of the ancient muſic, and I of the modern; and to one who conſiders how very little we know of the former, it will not appear a contradiction to ſay, that the one might have been imitative, though the other is not.

Nor do I mean any diſreſpect to muſic, when I would ſtrike it off the liſt of imitative arts. I allow it to be a fine art, and to have great influence on the human ſoul: I grant, that, by its power of raiſing a variety of agreeable emotions in the hearer, it proves its relation to poetry, and that it never appears to the beſt advantage but with poetry for its interpreter: and I am ſatisfied, that, though muſical genius may ſubſiſt without poetical taſte, and poetical genius without muſical taſte; yet theſe two talents united might accompliſh nobler effects, than either could do ſingly. I acknowledge too, that the principal and eſſential rules of this art are as really founded in nature, as thoſe of poetry and painting. But when I am aſked, What part of nature is imitated in any good picture or poem, I find I can give a definitive anſwer: whereas, when I am aſked, What part of nature is imitated in Handel's *Water-muſic*, for inſtance, or in Corelli's *eighth concerto*, or in any particular Engliſh ſong or Scotch tune, I find I can give no definitive anſwer:—though no doubt I might ſay ſome plauſible things; or perhaps, after much refinement, be able to ſhow, that muſic may, by one ſhift or other, be made an imitative art, provided you allow me to give any meaning I pleaſe to the word *imitative*.

'Muſic is imitative, when it readily puts one in mind of the thing imitated. If an explication be neceſſary, and if, after all, we find it difficult to recogniſe any exact ſimilitude, I would not call ſuch muſic an imitation of nature; but conſider it as upon a footing, in point of likeneſs, with thoſe pictures, wherein the action cannot be known but by a label proceeding from the mouth of the agent, nor the ſpecies of animal aſcertained without a name written under it. But between imitation in muſic and imitation in painting, there is this one eſſential difference:—a bad picture is always a bad imitation of nature, and a good picture is neceſſarily a good imitation; but muſic may be exactly imitative, and yet intolerably bad; or not at all imitative, and yet perfectly good. I have heard, that the *Paſtorale* in the eighth of Corelli's *Concertos* (which appears by the inſcription to have been compoſed for the night of the Nativity) was intended for an imitation of the ſong of angels hovering above the fields of Bethlehem, and gradually ſoaring up to heaven. The muſic, however, is not ſuch as would of itſelf convey this idea: and, even with the help of the commentary, it requires a lively fancy to connect the various movements and melodies of the piece with the motions and evolutions of the heavenly hoſt; as ſometimes flying off, and ſometimes returning; ſinging ſometimes in one quarter of the ſky, and ſometimes in another; now in one or two parts, and now in full chorus. It is not clear, that the author intended any imitation; and whether he did or not, is a matter of no conſequence; for the muſic will continue to pleaſe, when the tradition is no more remembered. The harmonies of this *paſtorale* are indeed ſo uncommon, and ſo raviſhingly ſweet, that it is almoſt impoſſible not to think of heaven when one hears them. I would not call them imitative; but I believe they are finer than any imitative muſic in the world.

'Sounds in themſelves can imitate nothing directly but ſounds, nor in their motions any thing but motions. But the natural ſounds and motions that muſic is allowed to imitate, are but few. For, firſt, they muſt all be conſiſtent with the fundamental principles of the art, and not repugnant either to melody or to harmony. Now, the foundation of all true muſic, and the moſt perfect of all muſical inſtruments, is the human voice; which is therefore the prototype of the muſical ſcale, and a ſtandard of muſical ſound. Noiſes, therefore, and inharmonious notes of every kind, which a good voice cannot utter without ſtraining, ought to be excluded from this pleaſing art: for it is impoſſible, that thoſe vocal ſounds which require any unnatural efforts, either of the ſinger or ſpeaker, ſhould ever give permanent gratification to the hearer. I ſay, permanent gratification; for I deny not, that the preternatural ſcreams of an Italian ſinger may occaſion ſurpriſe, and momentary amuſement: but thoſe ſcreams are not muſic; they are admired, not for their propriety or pathos, but, like rope-dancing, and the eating of fire, merely becauſe they are uncommon and difficult.——Beſides, the end of all genuine muſic is, to introduce into the human mind certain affections, or ſuſceptibilities of affection. Now, all the affections, over which muſic has any power, are of the agreeable kind. And therefore, in this art,

no imitations of natural ſound or motion, but ſuch as tend to inſpire agreeable affections, ought ever to find a place. The ſong of certain birds, the murmur of a ſtream, the ſhouts of multitudes, the tumult of a ſtorm, the roar of thunder, or a chime of bells, are ſounds connected with agreeable or ſublime affections, and reconcileable both with melody and with harmony; and may therefore be imitated, when the artiſt has occaſion for them: but the crowing of cocks, the barking of dogs, the mewing of cats, the grunting of ſwine, the gabbling of geeſe, the cackling of a hen, the braying of an aſs, the creaking of a ſaw, or the rumbling of a cart-wheel, would render the beſt muſic ridiculous. The movement of a dance may be imitated, or the ſtately pace of an embattled legion; but the hobble of a trotting horſe would be intolerable.

There is another ſort of imitation by ſound, which ought never to be heard, or ſeen, in muſic. To expreſs the local elevation of objects by what *we* call *high* notes and their depreſſion by *low* or *deep* notes, has no more propriety in it, than any other pun. *We* call notes *high* or *low*, with reſpect of their ſituation in the written ſcale. There would have been no abſurdity in expreſſing the higheſt notes by characters placed at the bottom of the ſcale or muſical line, and the loweſt notes by characters placed at the top of it, if cuſtom or accident had ſo determined. And there is reaſon to think, that ſomething like this actually obtained in the muſical ſcale of the ancients. At leaſt it is probable, that the deepeſt or graveſt ſound was called *Summa* by the Romans, and the ſhrilleſt or acuteſt *Ima*; which might be owing to the conſtruction of their inſtruments; the ſtring that ſounded the former being perhaps higheſt in place, and that which ſounded the latter loweſt.—Yet ſome people would think a ſong faulty, if the word *heaven* was ſet to what we call a *low* note, or the word *hell* to what we call a *high* one.

Our Author enlarges farther upon this ſubject, in order to ſhew both the extent and the merit of imitative muſic. It extends, he ſays, to thoſe natural ſounds and motions only, which are agreeable in themſelves, conſiſtent with melody and harmony, and aſſociated with agreeable affections and ſentiments. Its merit is ſo inconſiderable, he thinks, that muſic purely inſtrumental is rather hurt than improved by it; and vocal muſic employs it only as an help to the expreſſion, except in ſome rare caſes, where the imitation is itſelf expreſſive as well as agreeable, and at the ſame time within the power of the human voice. It is proper to obſerve, that by imitative muſic, our Author muſt always be underſtood to mean that which imitates *natural* ſounds and motions.

Muſic, according to Dr. Beattie, is pleaſing, not becauſe it is imitative, but becauſe certain melodies and harmonies have an *aptitude* to raiſe certain paſſions, affections, and ſentiments in the ſoul; and, conſequently, the pleaſures we derive from melody and harmony, are ſeldom or never reſolvable into that

delight which the human mind receives from the imitation of nature.

In the ſecond ſection, he enquires a little into the nature of this *aptitude*, and endeavours, from acknowledged principles of the human conſtitution, to explain the cauſe of that pleaſure which mankind derive from muſic. He does not attempt a complete inveſtigation of the ſubject, nor indeed any thing more than a few curſory remarks; and having no theory to ſupport, and the topic, though amuſing, not being of any great utility, he is neither poſitive in his aſſertions, nor abſtruſe in his reaſonings.

The third ſectio[n] [illegible]ires on ſome peculiarities of national muſic; [illegible] Author advances on this ſubject, we muſt re[illegible]lf. He appears, through th[e] whole of wha[illegible]ſic, to have a hearty zeal for the honour of [illegible]inks capable of being improved into an in[illegible], as well as of pleaſure. Whether his ſenti[illegible] muſic, conſidered as an imitative art, be juſt or not, [illegible] ſhall not take upon us to determine; we will venture to affirm, however, that he ſupports and illuſtrates them in a very ingenious and entertaining manner.

As a great part of the pleaſure we derive from poetry depends on our ſympathetic feelings, the philoſophy of *ſympathy*, our Author ſays, ought always to form a part of the ſcience of criticiſm; accordingly, in his ſeventh chapter, he makes a few brief remarks upon the ſubject.

Sympathy, as the means of conveying certain feelings from one breaſt to another, might be made a powerful inſtrument, he ſays, of moral diſcipline, if the poets, and other writers of fable, were careful to call forth our ſenſibility towards thoſe emotions only that favour virtue, and invigorate the human mind. Fictions, that breathe the ſpirit of patriotiſm or valour; that make us ſympathiſe with the parental, conjugal, or filial charities; that recommend misfortune to our pity, or expoſe crimes to our abhorrence, may certainly be uſeful in a moral view, by cheriſhing paſſions, that, while they improve the heart, can hardly be indulged to exceſs. But thoſe dreadful tales, he obſerves, that only give anguiſh to the Reader, can never do any good: they fatigue, enervate, and overwhelm the ſoul; and when the calamities they deſcribe fall upon the innocent, our moral principles are in ſome danger of a temporary depravation from the peruſal, whatever reſemblance the fable may be ſuppoſed to bear to the events of real life. Some late Authors of fiction ſeem to have thought it incumbent on them not only to touch the heart, but to tear it in pieces. They heap *miſfortune on miſfortune, grief on grief*, without end,

and without mercy: which diſcompoſes the reader too much to give him either pleaſure or improvement; and is contrary to the practice of the wiſer antients, whoſe moſt pathetic ſcenes were generally ſhort.

(To be continued.)

ART. VII. *Dr.* Robertſon's *Hiſtory of America*, continued: See our laſt Month's Review.

AFTER the philoſophical and elegant deſcription of America, extracted in the laſt Number of our Review, Dr. Robertſon proceeds to an inquiry which has often occupied the attention of the learned, "Whence America was peopled?" He delivers the various opinions of authors on this ſubject; and rejects the theories founded on a reſemblance between the Americans and the nations of the other continent, in political cuſtoms, or in religious rites. He lays down a maxim which we ſhall preſent to the Reader, as we think it both ingenious and philoſophically juſt, and hold it as a firſt principle in the ſolution of this queſtion:

'We may lay it down as a certain principle in this inquiry, that America was not peopled by any nation of the ancient continent, which had made conſiderable progreſs in civilization. The inhabitants of the New World were in a ſtate of ſociety ſo extremely rude, as to be unacquainted with thoſe arts which are the firſt eſſays of human ingenuity in its advance towards improvement. Even the moſt cultivated nations of America were ſtrangers to many of thoſe ſimple inventions, which were almoſt coeval with ſociety in other parts of the world, and were known in the earlieſt periods of civil life. From this it is manifeſt, that the tribes which originally migrated to America, came off from nations which muſt have been no leſs barbarous than their poſterity, at the time when they were firſt diſcovered by the Europeans. For, although the elegant and refined arts may decline or periſh, amidſt the violent ſhocks of thoſe revolutions and diſaſters to which nations are expoſed, the neceſſary arts of life, when once they have been introduced among any people, are never loſt. None of the viciſſitudes in human affairs affect theſe, and they continue to be practiſed as long as the race of men exiſts. If ever the uſe of iron had been known to the ſavages of America, or to their progenitors, if ever they had employed a plough, a loom, or a forge, the utility of theſe inventions would have preſerved them, and it is impoſſible that they ſhould have been abandoned or forgotten. We may conclude then, that the Americans ſprung from ſome people, who were themſelves in ſuch an early and unimproved ſtage of ſociety, as to be unacquainted with all the neceſſary arts, which remained unknown among their poſterity.'

The vicinity of the old world to the new, has been often conjectured, and is eſtabliſhed by recent diſcoveries. The Ruſſians having ſubjected the weſtern part of Siberia to their empire, gradually extended their knowledge of that vaſt country, and penetrated *into* the regions which ſtretch, eaſtward, from

from the river Oby, to the ſea of Kamchatka. When Peter the Great aſcended the Ruſſian throne, his enlightened and comprehenſive mind diſcerned conſequences of thoſe diſcoveries which had eſcaped the obſervation of his ignorant predeceſſors. He perceived that in proportion as the regions of Aſia extended towards the Eaſt, they muſt approach nearer to America; that the communication between the two continents, which had long been ſearched for in vain, would probably be found in this quarter; and that by opening this intercourſe, ſome part of the wealth and commerce of the weſtern world might be made to flow into his dominions by a new channel. Peter drew up inſtructions, with his own hand, for proſecuting this deſign, and gave orders for carrying it into execution. His ſucceſſors adopted his ideas, and purſued his plan. Orders were iſſued to build two veſſels at Ochotz, on the ſea of Kamchatka, to ſail on a voyage of diſcovery. The veſſels were finiſhed, and, under the command of the Captains Behring and Tſchirrikow, ſailed from Kamchatka in queſt of the new world, in a quarter where it had never been approached. Each of the commanders diſcovered land, which to them appeared to be a part of the American continent; and, according to their obſervations, it ſeems to be ſituated within a few degrees of the north-weſt coaſt of California. In their return they touched at ſeveral iſlands, which ſtretch in a chain from Eaſt to Weſt between the country which they had diſcovered and the coaſt of Aſia. They had ſome intercourſe with the natives, who ſeemed to them to reſemble the North Americans. The ſcheme for proſecuting diſcoveries in this quarter was reſumed in the year 1768, and Captain Krenſtzin had the command of two ſmall veſſels fitted out for that purpoſe. In his voyage he held nearly the ſame courſe with the former navigators, and touched at the ſame iſlands. Thus the poſſibility of a communication between the continents in this quarter reſts no longer upon mere conjecture, but is eſtabliſhed by undoubted evidence.

Beſide this near point of contact between the old and the new continents in the north-eaſt of Aſia, our Author points out another in the north-weſt of Europe:

'It is likewiſe evident from recent diſcoveries, that an intercourſe between our continent and America might be carried on with no leſs facility from the north-weſt extremities of Europe. As early as the ninth century, the Norwegians diſcovered Greenland, and planted colonies there. The communication with that country, after a long interruption, was renewed in the laſt century. Some Lutheran and Moravian miſſionaries, prompted by zeal for propagating the Chriſtian faith, have ventured to ſettle in this frozen and uncultivated region. To them we are indebted for much curious information with reſpect to its nature and inhabitants. We learn, that the north-weſt coaſt of Greenland is ſeparated from America by a very

a very narrow ſtrait; that, at the bottom of the bay into which this ſtrait conducts, it is highly probable that they are united; that the inhabitants of the two countries have ſome intercourſe with one another; that the Eſquimaux of America perfectly reſemble the Greenlanders in their aſpect, dreſs, and mode of living; that ſome ſailors, who had acquired the knowledge of a few words in the Greenlandiſh language, reported that theſe were underſtood by the Eſquimaux; that, at length, a Moravian miſſionary, well acquainted with the language of Greenland, having viſited the country of the Eſquimaux, found, to his aſtoniſhment, that they ſpoke the ſame language with the Greenlanders, and were in every reſpect the ſame people, and he was accordingly received and entertained by them as a friend and a brother.

'By theſe deciſive facts, not only the conſanguinity of the Eſquimaux and Greenlanders is eſtabliſhed, but the poſſibility of peopling America from the North of Europe is demonſtrated.'

That there has been a communication between the North of Europe and America is confirmed by ſufficient evidence. The Eſquimaux and the Greenlanders are plainly the ſame people. The animals too are common to both countries. The bear, the wolf, the fox, the hare, the deer, the roebuck, and the elk, which frequent the foreſts of North America no leſs than thoſe in the North of Europe, afford an undoubted proof of an intercourſe between the two continents in that quarter. But the Eſquimaux are manifeſtly a ſeparate ſpecies of men, diſtinct from all the nations of the new continent, in language, in diſpoſition, and in habits of life. This, therefore, does not account for the origin of the other American nations, 'among whom, as our Author obſerves, there is ſuch a ſtriking ſimilitude in the form of their bodies, and the qualities of their minds, that we muſt pronounce them to be deſcended from one ſource.' We cannot however diſcover that ſtrong reſemblance between the Americans and the Tartars ſcattered over the north-eaſt of Aſia, which has induced Dr. Robertſon to derive them from that people. Here we apprehend the principle which he laid down in the beginning of the inquiry makes againſt him. The art of taming animals, which the Tartars poſſeſs, and which was not known to the Americans, ranks, as we imagine, among thoſe neceſſary arts, which, if once introduced, would never have been loſt.

Dr. Robertſon next proceeds to conſider the character of the American nations at the time when they became known to the Europeans. 'This, as he well obſerves, is one of the moſt important as well as inſtructive reſearches which can occupy the philoſopher or hiſtorian. In order to complete the hiſtory of the human mind, and attain to a perfect knowledge of its nature and operations, we muſt contemplate man in all thoſe various ſituations in which he has been placed. We muſt fol-

low

low him in his progreſs through the different ſtages of ſociety, as he gradually advances from the infant ſtate of civil life towards its maturity and decline.'

Modern inquirers poſſeſs particular advantages in tracing the hiſtory of civil ſociety, and delineating the nature of man as a political being. This nobleſt part of philoſophy was little known or cultivated among the ancients. The nations of antiquity were very imperfectly acquainted with one another. The ſpirit of diſcovery had made little progreſs among them; their knowledge of the earth was narrow and circumſcribed; their travels and voyages were confined to a few countries and a few ſeas. The greateſt part of the globe was to them a terra incognita; and what they called the world contained little more than the regions within the temperate zone. Deficient of geography, they wanted the materials of hiſtory. The progreſſion of the ſpecies was hardly an idea of the ancients; themſelves and the barbarians were the only diſtinctions which they recogniſed among the nations.

Since the invention of the Mariner's Compaſs, a memorable era in hiſtory, navigation hath held a bolder courſe. The ardour of philoſophy hath pervaded earth and ſea, and penetrated from pole to pole. The unknown regions are now diſcovered; a communication is opened between the moſt diſtant corners. The one half of the world is introduced to the other; and the globe turns round to the philoſophic eye. The nations that now exiſt, exhibit, at one view, every variety in which our race is to be found; human nature appears, at one time, in every period of its progreſs. Marking the characters of the people as they paſs before him, the philoſopher is now qualified to give us the hiſtory of the ſpecies.

It is a remarkable fact in the annals of human kind, that all nations have come down to our knowledge with the marks of a recent original. The commencement of hiſtory is from the wood and the wilderneſs. Mankind appear, every where, at firſt, a weak and infant ſpecies; and the moſt celebrated nations trace back their origin to a few wandering tribes. The early ſtate of Greece gives us the hiſtory of roaming ſavages. Italy muſt have been poſſeſſed by very rude inhabitants when Romulus, with his banditti, was permitted to ſeat himſelf on the banks of the Tiber, and to lay the foundation of a new empire in peace. The Gauls, the Germans, and the Britons, at the time when they were deſcribed by Ceſar and Tacitus, were advanced but little beyond the ſavage ſtate, and in many particulars reſembled the natives of North America *. In the

* For the particulars of this reſemblance, vid. Dr. Robertſon's Hiſtory of Charles V. Vol. I.

Eaſt and the Weſt; in the South and the North, ſociety reſolves itſelf into the ſame original, and the nations ſet out in the ſame ſtage of their career.

But the hiſtory of the new world gives us the ſpectacle of ſavage life in a more perfect form than it is any where elſe to be found. In other records we ſee men in a low degree of civilization, and mark the progreſs and improvement of our ſpecies; here only we remount to the firſt footſteps of the human race; we trace the nations from the nurſery and the cradle, and behold man in his original ſtate, new from the hand of Nature.

The Author of the Hiſtory before us gives therefore a ſtriking proof of his judgment in beſtowing ſo much learned reſearch, and devoting ſo large a part of his book to illuſtrate the early ſtate of the American nations. In this fourth book of his firſt volume, Dr. Robertſon diſplays ſo much patient inveſtigation and ſound philoſophy; abounds in ſuch beautiful or intereſting deſcription; and exhibits ſuch variety and copiouſneſs of elegant writing,—that future times will probably refer to it as that part of his works which gives the beſt idea of his genius, and is the moſt finiſhed of all his productions. But as all human performances ſtop ſhort of perfection, we ſhall remark, as we go along, whatever appears to us as a blemiſh in his diſſertation; and this we ſhall endeavour to do with the candour which becomes philoſophers, and with the impartiality which we owe to the Public.

In the inquiry the Author obſerves the following method: he conſiders, I. The bodily conſtitution of the Americans; II. The qualities of their minds; III. Their domeſtic ſtate; IV. Their political ſtate and inſtitutions; V. Their ſyſtem of war and public ſecurity; VI. The arts with which they were acquainted; VII. Their religious ideas and inſtitutions; VIII. Singular and detached cuſtoms; IX. He concludes with a general review and eſtimate of their virtues and defects:

'The firſt appearance of the inhabitants of the New World, filled the diſcoverers with ſuch aſtoniſhment, that they were apt to imagine them a race of men different from thoſe of the other hemiſphere. Their complexion is of a reddiſh brown, nearly reſembling the colour of copper. The hair of their heads is always black, long, coarſe, and lank. They have no beard, and every part of their body is perfectly ſmooth. Their perſons are of a full ſize, extremely ſtraight, and well proportioned. Their features are regular, though often diſtorted by abſurd endeavours to improve the beauty of their natural form, or to render their aſpect more dreadful to their enemies. In the iſlands, where four-footed animals were both few and ſmall, and the earth yielded her productions almoſt ſpontaneouſly, the conſtitution of the natives, neither braced by the active exerciſes of the chace, nor invigorated by the labour

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of cultivation, was extremely feeble and languid. On the continent, where the foreſts abound with game of various kinds, and the chief occupation of many tribes was to purſue it, their frame acquired greater firmneſs. Still, however, the Americans were more remarkable for agility than ſtrength. They reſembled beaſts of prey, rather than animals formed for labour. They were not only averſe to toil, but incapable of it; and when rouzed by force from their native indolence, and compelled to work, they ſunk under taſks which the people of the other continent would have performed with eaſe. This feebleneſs of conſtitution was univerſal among the inhabitants of thoſe regions in America which we are ſurveying, and may be conſidered as characteriſtic of the ſpecies there.'

As a proof of ſome feebleneſs in the frame of the Americans, our Author mentions the ſmallneſs of their appetite for food, and their inſenſibility to the charms of beauty and the power of love. The French authors, who are excellent at forming theories, but who abhor the labour of inveſtigation, reſolve theſe appearances into phyſical cauſes. They tell us that there is ſomething in the climate and ſoil of America which is unfriendly to man. Hence the principle of life is weakened. Hence a natural debility in the frame of the American. Dr. Robertſon, with better philoſophy, accounts for this from moral and political cauſes:

'Theſe operate, ſaith he, with no leſs effect than phyſical cauſes. Wherever the ſtate of ſociety is ſuch as to create many wants and deſires which cannot be ſatisfied without regular exertions of induſtry, the body accuſtomed to labour, becomes robuſt and patient of fatigue. In a more ſimple ſtate, where the demands of men are ſo few and ſo moderate, that they may be gratified almoſt without any effort, by the ſpontaneous productions of nature, the powers of the body are not called forth, nor can they attain their proper ſtrength. The natives of Chili, and of North America, who live by hunting, may be deemed an active and vigorous race, when compared with the inhabitants of the iſles, or of thoſe parts of the continent where hardly any labour is requiſite to procure ſubſiſtence. Wherever the Americans have been gradually accuſtomed to hard labour, their conſtitutions become robuſt, and they have been found capable of performing ſuch taſks as equalled any effort of the natives, either of Africa or of Europe.'

With theſe obſervations we perfectly agree. The Americans, like all ſavages, are more remarkable for agility than ſtrength, becauſe it is more requiſite in their mode of life. The body of man is a machine, which, in every ſtate of his exiſtence, he bends to his purpoſes, and uſes at his pleaſure. Labour ſtrengthens the particular organs which are exerciſed; Nature ſends recruits where the greateſt exertion is made, and where new ſupplies are required. The hunter, the labourer, the mechanic, every artiſan in the departments of induſtry, poſſeſſes a ſpecies of ſtrength which would not avail him in another

another direction. The ſavage has to follow the wild beaſts in the chace, and run with the ſwiftneſs of the animal tribes; hence his agility and ſpeed. He poſſeſſes not the inſtruments, and knows not the inventions, of art; hence a perfection of his organs and acuteneſs of his ſenſes, which will aſtoniſh civiliſed nations. He diſcerns the footſteps of a wild beaſt, which would eſcape every other eye, and can follow them with certainty thro' the pathleſs foreſt. He can trace out his enemies at an immenſe diſtance by the ſmoak of their fires, which he ſmells: he can diſtinguiſh the different nations by the tracts of their feet on the ground, and determine with great accuracy, the time when they paſſed. All travellers abound with inſtances of the agility, dexterity, and ſwiftneſs of ſavages. Dr. Robertſon quotes from Adair a ſurpriſing inſtance of their perſevering ſpeed. A Chikkaſah warrior ran thro' woods and over mountains three hundred computed miles in a day and a half and two nights!

In this article too, our author conſiders the ſymmetry and perfection of the external figure of the Americans. the general uniformity of their appearance, the white people of Darien, the Eſquimaux, the celebrated Patagonians; and concludes with an account of the ſtate of their health, their longevity, and their diſeaſes.

After conſidering the bodily conſtitution of the Americans, Dr. Robertſon treats on the powers and qualities of their minds, and endeavours to ſhew that the intellectual powers of the mind in the ſavage ſtate, are extremely limited, and that its emotions and efforts are few and languiſhing. This part of his plan we ſhall drop at preſent as it will come under our conſideration again, when we review his general eſtimate of the ſavage character.

In the third Article he conſiders the domeſtic ſtate of the Americans.

"Whether man has been improved by the progreſs of arts and civilization in ſociety, is a queſtion, which, in the wantonneſs of diſputation, has been agitated among philoſophers. That women are indebted to the refinements of poliſhed manners for a happy change in their ſtate, is a point which can admit of no doubt. To deſpiſe and to degrade the female ſex, is the characteriſtic of the ſavage ſtate in every part of the globe. Man, proud of excelling in ſtrength and in courage, the chief marks of pre-eminence among rude people, treats woman, as an inferior, with diſdain. The Americans, perhaps from that coldneſs and inſenſibility which has been conſidered as peculiar to their conſtitution, add neglect and harſhneſs to contempt. The moſt intelligent travellers have been ſtruck with this inattention of the Americans to their women. It is not, as I have already obſerved, by a ſtudied diſplay of tenderneſs

and attachment, that the American endeavours to gain the heart of the woman whom he wiſhes to marry. Marriage itſelf, inſtead of being an union of affection and intereſt between equals, becomes, among them, the unnatural conjunction of a maſter with his ſlave."

It is here perhaps that the ſuperiority of poliſhed nations to ſavage tribes, is moſt conſpicuous. To diffuſe life wide over the earth, ſeems to be the chief object of nature. The great law given to the world at the beginning, was "to increaſe and multiply." Hence that eternal tendency to generation conſpicuous in all the forms of matter and claſſes of life. Man feels the influence of this law. Love to the ſex is the ſtrongeſt paſſion of his frame, and the favourite object of all his purſuits. The happy influence of civilization is in nothing more apparent than in improving, and poliſhing this tender paſſion. In the rude ſtate of ſociety many circumſtances concur to degrade the female ſex, and weaken the influence of love. The care of ſelf-preſervation, which is the firſt law of nature, checks the deſire towards the propagation of the ſpecies, which is only the ſecond. The very circumſtance to which, among poliſhed nations, women in part, owe their aſcendant, their weakneſs and inferiority, expoſes them to the contempt of ſavages. The idea of protection and defence, the moſt endearing and delicious which touches the heart of man, is a ſtranger to his boſom who is proud of his preheminence in ſtrength, and who deſpiſes the feeble. Undervalued and neglected by the men, the women are at no pains to win their affection, by the attractions of behaviour, or the allurements of dreſs. The unadorned and uncovered nakedneſs in which they appear, at once gratifies and diſguſts. The myſtery which is made of love in modern times; the reſerve of the women; the veil of an alluring dreſs, which inflames, but never ſatisfies, together with an artifice in manners, which makes gallantry the faſhion, are the great arcana on which the female empire is founded. One circumſtance more completes the degradation of women among the ſavage tribes. All nations in the rude ſtate have been remarkable for indolence and ſloth; they are more profuſe of their blood than of their ſweat. The natural inferiority of women before the eſtabliſhment of ſlavery, ſubjects them to the labours which the men deſpiſe. Slaves of a haughty lord, the loweſt offices and the hardeſt taſks are impoſed upon them: a domeſtic drudge can never excite a tender paſſion; an animal of burthen can never be an animal of pleaſure. To degrade and deſpiſe women, is the characteriſtic of ſavages and barbarians, in all nations and ages. Homer, who is perhaps the moſt perfect copier of nature that ever appeared, and one of the few poets who paint the manners, marks, in this reſpect, the difference between the Greeks and the Trojans. The barbarity of the Greeks appears in nothing more than in their

ſentiments with regard to women. The quarrel between Achilles and Agamemnon which is the foundation of the Iliad, turns upon a woman; but it is an affair of honour, not an affair of love. Whenever the heroes of Greece talk of their miſtreſſes or their wives, their humiliating and depreſſed condition appears. The Trojans are repreſented as a different people; among them the character of women is raiſed and their ſtate improved. The gallantry of Paris to Helen, the tender affection between Hector and Andromache, mark a civiliſed and poliſhed nation. The famous panegyric on Helen as ſhe paſſed by the Scean gate, from the old men who ſat to ſurvey the battle, 'what wonder that ſo many kings and nations ſhould arm in the cauſe of ſo much beauty,' is the politeſt compliment paid to women in all antiquity. In deſcribing the ceſtus of Venus, the fineſt fiction in the Iliad, Homer expreſſes his own ideas and feelings with regard to the charms of beauty and the allurements of love: "SHE LOOSED FROM HER BOSOM THE VARIEGATED ZONE. IT CONTAINED ALL FEMALE ATTRACTIONS. THERE WAS LOVE; THERE WAS DESIRE; THERE WERE RECIPROCAL VOWS OF PASSION, AND THE BLAND ACCENTS THAT STEAL THE HEART OF THE WISE."

How much the paſſion of love is improved and heightened by the progreſs of civilization, will appear from a fine imitation of the ſame verſes, by a Poet* who lived in a more refined age.

Ce tiſſu, le ſimbole, & la cauſe à la fois
Du pouvoir de l' amour, du charme de ſes loix,
Elle enflamme les yeux, de cet ardeur qui touche;
D'un ſourire enchanteur, elle anime la bouche;
Paſſione la voix, en adoucit les ſons;
Prete ces tours heureux, plus forts que les raiſons.
Inſpire pour toucher, ces tendres ſtratagemes
Ces refus attirans, l' ecueil de ſages mêmes;
Et la nature enfin y voulut renfermer
Tout ce qui perſuade et ce qui fait aimer.

Dr. Robertſon paſſes next to the conſideration of the civil government and political inſtitutions of the Americans. 'In every inquiry concerning the operations of men in ſociety,' as he obſerves, 'the firſt object of attention ſhould be their mode of ſubſiſtence; according as that varies, their laws and policy muſt be different.'

The mode of ſubſiſtence all over America is by fiſhing or hunting, with a little agriculture. The nations adjacent to the Maragnon and the Orinoco ſubſiſt entirely by fiſhing; nature ſeems to have indulged the indolence of the people, by the li-

* M. de la Motte.

berality with which ſhe miniſters in this way to their wants. The vaſt rivers of South America abound with an infinite variety of the moſt delicate fiſh; the lakes and marſhes are filled with all the different ſpecies, where they remain ſhut up as in natural reſervoirs, for the uſe of the inhabitants. 'In the Maragnon,' ſays P. Acugna, 'fiſh are ſo plentiful that without any art they may take them with their hands.' 'In the Orinoco,' ſays P. Gumilla, 'beſides an infinite variety of other fiſh, tortoiſes or turtle abound in ſuch numbers, that I cannot find words to expreſs it; it is as difficult to count them as to count the ſands upon the banks of that river.' As the life of fiſhers calls for little exertion of talents, the nations who ſubſiſt in this manner are the moſt inactive and the leaſt intelligent of all the Americans.

The life of the hunter is more active and noble; the greater part of the American nations diſperſed over the foreſts with which their country is covered, procure ſubſiſtence in this manner.

Hunting and war are the two great occupations of ſavage life. It is here that man in his rude ſtate appears in his greateſt excellence; here his nature is called forth, and the powers of his mind are exerciſed: his invention, his ingenuity, his activity, his courage and his perſeverance, are all brought into exertion.

'Hunting became their principal occupation, ſaith our Author, and as it called forth ſtrenuous exertions of courage, of force, and of invention, it was deemed a function no leſs honourable than neceſſary. This was peculiar to the men. They were trained to it from their earlieſt youth. A bold and dextrous hunter ranked next in fame to the diſtinguiſhed warrior, and an alliance with the former is often courted in preference to one with the latter. Hardly any device, which the ingenuity of man has diſcovered for enſnaring or deſtroying wild animals, was unknown to the Americans. While engaged in this favourite exerciſe, they ſhake off the indolence peculiar to their nature, the latent powers and vigour of their minds are rouſed, and they become active, perſevering, and indefatigable. Their ſagacity in finding their prey, and their addreſs in killing it, are equal. Their reaſon and their ſenſes, being conſtantly directed towards this one object, the former diſplays ſuch fertility and invention, and the latter acquire ſuch a degree of acuteneſs, as appear almoſt incredible. They diſcern the footſteps of a wild beaſt, which eſcape every other eye, and can follow them with certainty through the pathleſs foreſt. If they attack their game openly, their arrow ſeldom errs from the mark; if they endeavour to circumvent it by art, it is almoſt impoſſible to avoid their toils. Among ſeveral tribes, their young men were not permitted to marry, until they had given ſuch proofs of their ſkill in hunting as put it beyond doubt that they were capable of providing for a family. Their ingenuity, always on the ſtretch, and ſharpened by emulation, as well as neceſ-

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ſity, has ſtruck out many inventions, which greatly facilitate ſucceſs in the chaſe. The moſt ſingular of theſe is the diſcovery of a poiſon in which they dip the arrows employed in hunting. The ſlighteſt wound with thoſe envenomed ſhafts is mortal. If they only pierce the ſkin, the blood fixes and congeals in a moment, and the ſtrongeſt animal falls motionleſs to the ground. Nor does this poiſon, notwithſtanding its violence and ſubtlety, infect the fleſh of the animal which it kills. That may be eaten with perfect ſafety, and retains its native reliſh and qualities. All the nations along the Maragnon and Orinoco are acquainted with this compoſition, the chief ingredient in which is the juice extracted from the root of the *curare*, a ſpecies of withe. In other parts of America, they employ the juice of the *manchenille* for the ſame purpoſe, and it operates with a no leſs fatal activity. To people poſſeſſed of thoſe ſecrets, the bow is a more deſtructive weapon than the muſket, and, in their ſkilful hands, does greater execution among the birds and beaſts which abound in the foreſts of America.'

While nations continue to ſubſiſt in this manner they are divided into ſmall independent communities; a vaſt extent of territory is requiſite for ſupporting a ſmall number of people. Among animals, the frugivorous tribes go forth to feed in herds; but birds and beaſts of prey are unſocial and ſolitary. A nation of hunters reſembles theſe both in occupation and in genius. They cannot form into large communities becauſe it would be impoſſible to find ſubſiſtence. Such was the ſtate of the American tribes; the numbers in each were ſmall, tho' ſcattered over vaſt countries. In America the word nation is not of the ſame import as in other parts of the globe. It is applied to ſmall ſocieties, not exceeding perhaps two or three hundred perſons, but occupying provinces larger than ſome kingdoms in Europe.

'Nations which depend on hunting are ſtrangers to the idea of property.' Where game is ſo plentiful that it may be catched with little trouble, men never dream of appropriating what is of ſuch eaſy acquiſition. Where it is ſo rare that the labour or danger of the chace requires the united efforts of a tribe or village, what is killed is a common ſtock, and belongs equally to all. A ſavage who lives from day to day can hardly have any idea of property. The food of to-morrow is yet wild, and to be appropriated to eſtabliſh property requires a habit of acting with a view to remote objects, which is unſuitable to the life of indolent and improvident ſavages.

People in this ſtate retain a high ſenſe of equality and independence. Wherever the idea of property is not eſtabliſhed, there can be no diſtinction among men but what ariſes from perſonal qualities. In times of danger the wiſdom and experience of age are conſulted. When they take the field againſt the enemies of their country, the warrior of moſt approved cou-

rage leads the youth to the combat. But during ſeaſons of tranquillity and inaction, all preheminence ceaſes. All the members of the community are upon a level; they are clothed in the ſame ſimple garb. They feed on the ſame plain fare. No diſtinction can ariſe from the inequality of poſſeſſions; whatever forms dependence on one part, or conſtitutes ſuperiority on the other, is unknown. All are freemen, all feel themſelves to be ſuch, and aſſert with firmneſs the rights which belong to that condition. This ſentiment of independence is imprinted ſo deeply in their na of condition can eradicate it, and bend their Accuſtomed to be abſolute maſters of th ey diſdain to execute the orders of another nown controul, will not ſubmit to correć Americans when they found that they v es by the Spaniards, died with grief; many s in deſpair.

Among people rnment can aſſume little authority. Where erty is not introduced, the great object of law and juriſdiction does not exiſt. During the intervals of war, they are ſcarcely conſcious of the ties of political union. No viſible form of government is eſtabliſhed. The names of *magiſtrate* and *ſubject* are not in uſe. Every one ſeems to enjoy his natural independence almoſt entire. The firſt ſtep towards eſtabliſhing a public juriſdiction has not been taken in thoſe rude ſocieties. The right of revenge is left in private hands. The object of government among ſavages is rather foreign than domeſtic.

Such was the form of political order eſtabliſhed among the greater part of the American nations.

The early condition of ſociety has been the ſame among all nations. Man firſt appears as a hunter, aſſerting his dominion over the fowls of the air, and the beaſts of the field. But there is a progreſs in the courſe of human affairs. Differing from other animals, man improves not only as an individual, but as a ſpecies. The rude ſtate givesway to the paſtoral life, and the roaming ſavage is ſucceeded by the roaming ſhepherd. Man ſtruggles with the beaſts of prey, who contend with him for the dominion of the deſert and ſubdues them. Having acquired his kingdom, he looks out for ſubjects. He finds by experience that he can make friends of creatures which he reckoned his enemies. By taking the gentler animals under his protection and care, he renders them obedient to his will and ſubſervient to his purpoſes. He contrives to make ſome of them miniſter to his wants, and afford a permanent and plentiful means of ſubſiſtence. Of this kind were the *Nomades* or wandering ſhepherds; found in almoſt all hiſtories. Such is the career that

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ſociety hath run. Men paſtured their flocks before they began to cultivate the earth. But no ſuch tribes were to be found in America. Here there is a blank in the hiſtory of the ſpecies.

They had applied however to Agriculture, which marks a more advanced ſtate of ſociety, but their practice of it was very imperfect, and did not introduce the change in manners with which agriculture is generally attended.

Civilization only begins when the idea of property is conceived and adopted *. 'Whoſoever firſt planted a ſtake in the ground, and ſaid this is mine,' was the founder of civil ſociety.' The ſpirit of migration which is the characteriſtic of rude tribes, prevents the progreſs of the ſpecies. The Tartar, mounted on his horſe, and moving his tent from place to place, hath been the ſame from the earlieſt accounts of hiſtory to the preſent hour. Man muſt take root before he can civiliſe. Poſſeſſions of land muſt be defined, as well as property in herds and flocks, before refinement begins its courſe. When this revolution is brought about, new deſires are created; the human paſſions find their objects; the faculties unfold, and man begins his career. It is the plough that hath civiliſed the world. When the antients gave Ceres the title of legiſlatreſs, and called a feſtival, celebrated in her honour, by the name of *Theſmapboria*, they gave the people to underſtand, that agriculture by introducing the idea of property, laid the foundation of law.

But agriculture among the Americans was not attended with theſe effects. No diviſion of land followed; no notions of property were acquired. As the men ſtill hunted, ſo the women laboured, together; and after they had ſhared the toils of the ſeed time, they enjoyed the fruits of the harveſt in common. This unuſual appearance aroſe from the ſtate of their agriculture. Being only in its infancy it was but an inferior and ſecondary purſuit; hence their former principles continued to act, and the ſpirit of the ſavage ſtate ſtill prevailed. This imperfection in the culture of the land, aroſe from two cauſes, which Dr. Robertſon aſſigns with much judgment, and illuſtrates with great elegance.

'Two circumſtances, common to all the ſavage nations of America, concurred with thoſe which I have already mentioned, not only in rendering their agriculture imperfect, but in circumſcribing their power in all their operations. They had no tame animals; and they were unacquainted with the uſe of metals.

'In other parts of the globe, man, in his rudeſt ſtate, appears as lord of the creation, giving law to various tribes of animals, which he has tamed and reduced to ſubjection. The Tartar follows his prey on the horſe which he has reared; or tends his numerous herds,

* Rouſſeau.

which furniſh him both with food and clothing; the Arab has rendered the camel docile, and avails himſelf of its perſevering ſtrength; the Laplander has formed the rein-deer to be ſubſervient to his will; and even the people of Kamchatka have trained their dogs to labour. This command over the inferior creatures is one of the nobleſt prerogatives of man, and among the greateſt efforts of his wiſdom and power. Without this, his dominion is incomplete. He is a monarch, who has no ſubjects; a maſter, without ſervants, and muſt perform every operation by the ſtrength of his own arm. Such was the condition of all the rude nations in America. Their reaſon was ſo little improved, or their union ſo incomplete, that they ſeem not to have been conſcious of the ſuperiority of their nature, and ſuffered all the animal creation to retain its liberty, without eſtabliſhing their own authority over any one ſpecies. Moſt of the animals, indeed, which have been rendered domeſtic in our continent, do not exiſt in the New World; but thoſe peculiar to it are neither ſo fierce, nor ſo formidable, as to have exempted them from ſervitude. There are ſome animals of the ſame ſpecies in both continents. But the rein-deer, which has been tamed and broken to the yoke in the one hemiſphere, runs wild in the other. The *biſon* of America is manifeſtly of the ſame ſpecies with the horned cattle of the other hemiſphere. Theſe, even among the rudeſt nations in our continent, have been rendered domeſtic; and in conſequence of his dominion over them, man can accompliſh works of labour with greater facility, and has made a vaſt addition to his means of ſubſiſtence. The inhabitants of many regions in the New World, where the biſon abounds, might have derived the ſame advantages from it. It is not of a nature ſo indocile, but that it might have been trained to be as ſubſervient to man as our cattle. But a ſavage, in that uncultivated ſtate wherein the Americans were diſcovered, is the enemy of the other animals, not their ſuperior. He waſtes and deſtroys, but knows not how to multiply or to govern them.'——

'It is a doubtful point whether the dominion of man over the animal creation, or his acquiring the uſe of metals, has contributed moſt to extend his power. The æra of this important diſcovery is unknown, and in our hemiſphere very remote. It is only by tradition, or by digging up ſome rude inſtruments of our forefathers, that we learn that mankind were originally unacquainted with the uſe of metals, and endeavoured to ſupply the want of them by employing flints, ſhells, bones, and other hard ſubſtances, for the ſame purpoſes which metals ſerve among poliſhed nations. Nature completes the formation of ſome metals. Gold, ſilver, and copper, are found in their perfect ſtate, in the clefts of rocks, in the ſides of mountains, or the channels of rivers. Theſe were accordingly the metals firſt known, and firſt applied to uſe. But iron, the moſt ſerviceable of all, and to which man is moſt indebted, is never diſcovered in its perfect form; its groſs and ſtubborn ore muſt feel twice the force of fire, and go through two laborious proceſſes, before it becomes fit for uſe. Man was long acquainted with the other metals, before he acquired the art of fabricating iron, or attained ſuch ingenuity as to perfect an invention, to which he is indebted for thoſe inſtruments wherewith he ſubdues the earth, and commands

commands all its inhabitants. But in this, as well as in many other reſpects, the inferiority of the Americans was conſpicuous. All the ſavage tribes, ſcattered over the continent and iſlands, were totally unacquainted with the metals which the ſoil produces in great abundance, if we except ſome trifling quantity of gold, which they picked up in the torrents that deſcended from their mountains, and formed into ornaments. Their devices, to ſupply this want of the ſerviceable metals, were extremely rude and aukward. The moſt ſimple operation was to them an undertaking of immenſe difficulty and labour. To fell a tree with no other inſtruments than hatchets of ſtone, was employment for a month. To form a canoe into ſhape, and to hollow it, conſumed years; and it frequently began to rot before they were able to finiſh it. Their operations in agriculture were equally ſlow and defective. In a country covered with woods of the hardeſt timber, the clearing of a ſmall field deſtined for culture, required the united efforts of a tribe, and was a work of much time and great toil. This was the buſineſs of the men, and their indolence was ſatisfied with performing it in a very ſlovenly manner. The labour of cultivation was left to the women, who, after digging, or rather ſtirring the field, with wooden mattocks, and ſtakes hardened in the fire, ſowed or planted it; but were more indebted for the increaſe to the fertility of the ſoil, than to their own rude induſtry.'

It is with reluctance that we leave the *Hiſtory of America*, but the bounds preſcribed to the examination of any ſingle work will not allow us to proceed farther at preſent.

In thoſe articles of the *Enquiry into the State of the Americans*, which have hitherto come under our conſideration, we have had the pleaſure to agree with Dr. Robertſon; thoſe in which we may be obliged to differ from him, ſhall be the ſubject of our next Review.

In the courſe of a long work, ſome careleſs expreſſions will eſcape the pen of the moſt correct writer.

"Unſoldier-like," which is to be found in ſeveral places of this hiſtory, is a moſt uncouth adjective. "* Frivolity" is a word of French extraction, hardly naturalized in Engliſh. Such a long-tailed word as "Veriſimilitude," ſhould never be uſed as long as "probability" remains in the Engliſh language.

"† Live at ſhort allowance" is a ſea vulgariſm, and ought not to be uſed by an hiſtorian.

"The women in ſome parts of America extinguiſh the *firſt ſparks* of that life which they are unable to *cheriſh*, and by the uſe of certain herbs procure frequent abortions." To riſe in a ſentence from plain language to metaphorical, is natural and proper; but to fall from metaphors to plain language is an offence againſt the firſt principles of compoſition. Invert the ſentence, and it will be elegant.

* Page 104. † Page 121.

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Theſe miſtakes are of little conſequence, and affect only the writer; but there is an obſervation in his ſecond volume, which ſeems to ſtrike more deeply, and to affect the man.

'But the eſtabliſhments of the Spaniards in the new world, though fatal to its ancient inhabitants, were made at a period when that monarchy was capable of forming them to beſt advantage. By the union of all its petty kingdoms, Spain was become a powerful ſtate, equal to ſo great an undertaking. Its monarchs, having extended their prerogative far beyond the limits which once circumſcribed the regal power in every kingdom of Europe, were hardly ſubject to controul, either in [illegible] executing their meaſures. In every wide extended [illegible] government muſt be ſimple, and the authority of [illegible]ne; that his reſolutions may be taken with prom[illegible] the whole with undiminiſhed force. Such was t[illegible]aniſh monarchs, when they were called to deli[illegible]e mode of eſtabliſhing their dominion over the [illegible]ces, that had ever been ſubjected to any Eur[illegible] deliberation, they felt themſelves under no [illegible]t, and that as independent maſters of their own [illegible]t iſſue the edicts requiſite for modelling the government of the [illegible] colonies, by a mere act of prerogative' p. 352.

A careleſs reader, at the firſt view, would be apt to think that this paſſage favoured abſolute government; and tyrannical power. We are unwilling to entertain ſuch an opinion of Dr. Robertſon; in his other publications he hath appeared zealous for the liberties of men, both civil and eccleſiaſtical; and it is hardly credible that he would now contradict the ſpirit of his former productions. In a ſermon publiſhed by him, which we early recommended to public notice, we remember the following words, "In early times the world was divided into ſmall independent ſtates. Theſe ſtates, unbroken by the refinements of luxury, and animated with the *nobleſt of human paſſions*, ſtruggled for *liberty*, and obtained it. Lawgivers, intimately acquainted with human nature, deep politicians and lovers of mankind, aroſe in different places, and founded thoſe *equal and happy governments* which have been the *admiration and envy of all ſucceeding ages.*" That theſe ſentiments were not confined to his youth, appears from the preſent work, in which he breathes the ſame ſpirit. In the 13th page of the firſt volume he thus expreſſes himſelf: 'The Greeks advanced with rapidity to a ſtate of civilization and refinement. Government in its *moſt liberal and perfect form*, began to be eſtabliſhed in the communities of Greece; *equal laws* and regular police were gradually introduced.'

Theſe are the ſentiments of Dr. Robertſon with regard to Liberty. In the paſſage we have quoted from his ſecond volume, which at firſt ſight appears exceptionable, it is evident that he

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is not treating concerning the *excellence*, but concerning the *extent* of a free government; a queſtion in politics, in the ſolution of which authors will differ. The opinion of Mr. Burke on this ſubject nearly correſponds with Dr. Robertſon's idea:

"I am and ever have been deeply ſenſible of the difficulty of reconciling the ſtrong preſiding power, that is ſo uſeful towards the conſervation of a vaſt, diſconnected, infinitely diverſified empire, with that liberty and ſafety of the provinces, which they muſt enjoy (in opinion and practice at leaſt), or they will not be provinces at all. I know, and have long felt, the difficulty of reconciling the unwiedly haughtineſs of a great ruling nation, habituated to command, pampered by enormous wealth, and confident from a long courſe of proſperity and victory, to the high ſpirit of free dependencies, animated with the firſt glow and activity of juvenile heat, and aſſuming to themſelves, as their birth-right, ſome part of that very pride which oppreſſes them. They who perceive no difficulty in reconciling theſe tempers, are much above my capacity, or much below the magnitude of the buſineſs†."

This is not the age of political puſillanimity, and the cauſe of tyrannical government will never have ſuch advocates as thoſe whom we have now quoted. Forbid it heaven! that genius and learning ſhould arm on the ſide of ſlavery. Let not philoſophers wreathe with flowers the chains of ſervility. Remote from the views of faction, and ſuperior to the ſpirit of party, it is theirs to aſſert the rights and the happineſs of man, and to uphold the empire of liberty and virtue. In times ſo cultivated as the preſent, their works are the inſtruction and amuſement not only of the few but the many. They diffuſe, every where, the maxims of toleration; and to their efforts Europe is indebted for the ſpirit of liberty by which it is ſo remarkably diſtinguiſhed. There are ſymptoms, if we miſtake not, which ſhew that human reaſon has advanced greatly in its progreſs; and that the ſpecies have aſcended in the ſcale of exiſtence. From the enthuſiaſm in favour of civil and religious liberty, which has ſpread ſo widely, the philoſopher may indulge the moſt flattering expectations that a revolution is preparing in the minds of men; that the age of FREEDOM is approaching, when the chains of ſervitude ſhall be broken; and when ſovereigns, fearing to be tyrants, ſhall learn to revere the rights of nature, and to reſpect the blood of their ſubjects: when every human being, ſenſible of his natural and his ſocial importance, will raiſe his eye to the heavens, and looking his fellow-mortals in the face, ſay, "I am a MAN!"

(To be continued.)

† Letter to the City of Briſtol, page 56, 57.

ART. VIII. *Miſcellaneous Works of the late Philip Dormer Stanhope, Earl of Cheſterfield*; conſiſting of Letters to his Friend, never before printed, and various other Articles. To which are prefixed Memoirs of his Life, tending to illuſtrate the Civil, Literary, and political Hiſtory of his Time. By M. Maty, M. D. late principal Librarian of the Britiſh Muſeum, and Secretary to the Royal Society. 4to. 2 Vols. 2l. 2s. Boards. Dilly. 1777.

THE public hath lately been much amuſed with a variety of ſtrictures on the character of the celebrated Earl of Cheſterfield. The mental abilities of this noble perſon, indeed, have never been brought into queſtion, for all have allowed the keenneſs of his wit and the ſoundneſs of his underſtanding; but many, on the evidence of a ſingle fact, have condemned his principles, as unfavourable to the true intereſts of religion, honour, and virtue: his morals have been execrated, purely on the ground of accuſation afforded by ſome of thoſe private letters to his ſon, which (as the Editor of this publication juſtly obſerves) ought not to have been made public. But had his correſpondence with young Stanhope never ſeen the light, his Lordſhip's fame had, perhaps, never ſuffered any impeachment; and his memory, on the contrary might have been tranſmitted to poſterity, with that applauſe, and admiration, which we ſee paid to the Montagues, the Boyles, the Sackvilles, the Sheffields, and the Granvilles,—who now repoſe on their laurels, unmoleſted by the fangs of envy, or the ſhafts of the cenſorious.—In public ſtations, Lord Cheſterfield's conduct ever met with deſerved plaudits; in private life, his brilliant wit, his exquiſite humour, and his invariable politeneſs, rendered him the conſtant delight of his friends;—and in the tender domeſtic relations, he was not only irreproachable but exemplary. In fine, a more amiable man ſcarce ever graced a court, or adorned the peaceful ſcenes of retirement.

With reſpect, indeed, to that exceptionable part of his conduct, his failure as a preceptor, little can be ſaid in his defence, but let that little be heard: the following apology is all that has been offered in his behalf, by the Editor of the publication before us:

Speaking of Lord Cheſterfield's extreme chagrin, on finding himſelf fruſtrated in his unwearied endeavours to poliſh and refine the manners of his ſon, (whoſe education ſeems to have been the darling purpoſe of his ſoul) the Editor [in ſect. vi.] proceeds: 'A father ſo deſirous that his ſon, ſhould anſwer in every reſpect, the model of perfection he had ſketched out to himſelf, muſt have been exceedingly mortified at this circumſtance; and the fertility of his genius in *expedients* to endeavour to inſpire his ſon with the deſire of pleaſing, is not any where more conſpicuous

ſpicuous than in this part * of his letters. Finding the diſorder obſtinate, he had recourſe to more deſperate remedies; as empirics too frequently adminiſter *poiſon*, in their vain attempts to ſubdue unconquerable maladies, or to cure diſeaſes leſs dangerous than thoſe which their inconſiderate practice entails upon their patients.

Far be it from me (continues Mr. Juſtamond †,) to endeavour to conceal or excuſe theſe luxuriances of a warm imagination. Vice can at no time, and under no pretence, become any part of a rational education; nor would it be ſufficient to ſay that the manners of great cities, *eſpecially* Paris, have in ſome degree authorized polite gallantry. In vain, alſo, would it be urged that Lord Cheſterfield, knowing, perhaps, by his own experience, with how much difficulty certain paſſions are reſiſted in youth, might have thought there was no other choice but that of coarſe debauchery, and ſentimental engagements; that, when mutual liberty is allowed, in what is called at Paris the married ſtate, chaſtity can no more be expected on one ſide, than fidelity is on the other; and that the crime of corruption cannot be charged where general depravity prevails. We ſhall not reſt the defence of the Earl on ſuch weak foundations: drawing a veil, therefore, on this part of Lord Cheſterfield's conduct, which was not intended, and ought not to have been expoſed to the public eye, we ſhall content ourſelves with deploring the weakneſs of human nature, which hitherto never admitted of perfection.'

But whatever ſhall be thought of Lord C's morality, he ſtands high in the public eſteem as a writer; and, therefore, all endeavours toward forming a complete collection of his literary productions will be favourably received by the lovers of witty and elegant compoſitions. It is probable that the preſent compilement, excluſive of the private letters, ſome of which, perhaps, have but ſmall claims to the honours of the preſs, contains the greateſt part of his Lordſhip's works that were compoſed for publication; and the memoirs of his life, prefixed to them, cannot fail of gratifying the curioſity of every reader. Theſe memoirs are written with a degree of ſpirit, and neatneſs, which might be expected from the pen of Dr. Maty; and we have only to lament that their ingenious author did not live to render them perfectly complete. Mr. Juſtamond informs us, in a ſhort advertiſement, that Dr. M.

* Alluding to thoſe written to Mr. Stanhope, when the young gentleman was arrived at the age of nineteen; a time of life when the utmoſt exertions of good breeding would be expected.

† The gentleman who put the finiſhing hand to theſe *memoirs*, particularly the ſixth ſection, from which this extract is taken.

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left the five firſt ſections complete, except the omiſſion of a few paſſages, and ſome notes; that he alſo left a rough draught of part of the laſt ſection, [ch. vi.] with heads for the remainder; and that the reſt has been ſupplied by his ſucceſſor, in this undertaking.

In theſe memoirs we meet with ſo much information and entertainment, that we muſt, in juſtice to the publiſher, acknowledge the truth of his profeſſions, that they will greatly ſerve to illuſtrate the civil, literary, and political hiſtory of his Lordſhip's time. And we may add, that we are aſtoniſhed to ſee how minutely, and with what perſpicacity, a *foreigner* could enter into the ſpirit of thoſe political *manœuvres*, and ſo ably ſketch out, and diſcriminate, the various characters exhibited in theſe hiſtorical and biographical papers*. We ever entertained an high opinion of Dr. Maty's abilities; and this laſt ſpecimen of his learned labours only ſerves to make us regret that he held ſo little intercourſe with the preſs.

The Contents of the two Quartos now before us, are

VOL. I.

I. Memoirs of Lord Cheſterfield, in ſix ſections, by Dr. Maty and Mr. Juſtamond. Theſe occupy 225 pages.

II. Notes to Memoirs, &c. 69 Pages.

III. Index to the Memoirs.

IV. *Three Papers*, originally publiſhed in *Fog's Journal*, in the Year 1736. This Journal was one of the weekly Publications, in oppoſition to Sir Robert Walpole's Adminiſtration. It was firſt entitled *Miſt's Journal*. The Editor ſuſpects that Lord Cheſterfield had lent his Hand towards the Support of 'this witty Paper,' in other inſtances, beſide the three Papers here reprinted:—in the firſt of theſe we have peruſed, with pleaſure, a moſt humorous Propoſal for aboliſhing the ſtanding army, and raiſing another in *Wax-work*.

V. *Seventeen Papers* originally publiſhed in another weekly Journal, entitled *Common Senſe*. This Paper was partly Political, (on the Side of Oppoſition) and partly moral; but moſtly the latter; the general deſign of the work being—'the Improvement of Manners and Taſte. The Introductory No. is aſcribed to Lord Cheſterfield, and is dated Feb. 5, 1737. Lord Lyttelton was likewiſe a contributor

* Dr. Maty himſelf however, ſpeaks with becoming diffidence of his own performance; 'I do not,' ſays he, 'preſume to have penetrated into the ſanctuary, nor can I venture to promiſe that I ſhall always be able to come at the truth; ſome ſecrets may, and perhaps muſt, remain for ever undiſcloſed. Thoſe who are poſſeſſed of better informations may be incited by this attempt to communicate their knowledge to the public.'

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to this Undertaking; and the Papers which fell from his Pen have been inſerted in the Collection of his Works. Thoſe which are here given as Lord Cheſterfield's 'ſufficiently ſhew,' ſays the Editor, 'by the original Turn, and admirable Management of Irony diſcernable in them, the maſterly Hand from which they came. Our Authority, however, for producing them as Lord C's. is that of one of his particular Friends, to whom his Lordſhip gave the Liſt.'

VI. *Two Papers* of *Old England*, or the Conſtitutional Journal, a political weekly Paper, begun in the Year 1743; the Editor has, in a Note, given the following ſhort Hiſtory of this Undertaking. 'The Reſignation of Sir Robert Walpole was not attended with that total Change of Men and Meaſures, which had been expected. The Newcaſtle Party kept their Ground; and, by entering into a private Negotiation with Mr. Pulteney and Lord Carteret, ſucceeded in dividing the Oppoſition: very few of them were taken into the Miniſtry; and Lord Cheſterfield, who, with ſeveral more, were excluded, highly complained of being ſacrificed by their Friends, and loſt no Opportunity of expreſſing their Reſentment. This Paper was undertaken with that View. It made a great deal of Noiſe, and the ſuppoſed Author (who aſſumed the Name of *Jeffery Broadbottom*, Eſq;) and the Printer, were taken into cuſtody. Lord C. owned himſelf, repeatedly, to his Chaplain, the preſent Biſhop of Waterford, Author of the firſt Number; and I think there can be no Doubt but that the Third (here printed) came from the ſame Hand.'

VII. *Twenty-four* Papers in *the World*. This periodical Work is ſufficiently known. Lord Cheſterfield, we ſee, was a great Contributor to it.

VIII. *Three* of Lord C's. Speeches in Parliament. Among theſe we have his Lordſhip's celebrated Oration againſt licencing the Stage. The other two were occaſioned by the famous Gin-act.

IX. A Letter from Lord Cheſterfield to their High Mightineſſes, the States General, to whom he was Ambaſſador, on taking Leave of them, in 1732.

X. His Excellency's Speech to the ſame States, on taking Leave of them, in 1745.

XI, and XII. Two Speeches to the Iriſh Parliament, when the Earl was Lord Lieutenant *, in 1745, and 1746.

* 'It is this [illegible] of Hiſtory [illegible] that an adminiſtration [illegible] which [illegible] the Lieutenants to [illegible] Review [illegible]

1777.

XIII. A ſhort Character of the Preſident de Monteſquieu, by Lord C.

XIV, and XV. *Two Papers* relative to his Lordſhip's admiſſion as a Member of the Academy of *Inſcriptions and Belles Lettres* at Paris, 1755.

XVI. *Preface* to Hammond's *Love Elegies*; publiſhed by Lord C. in 1742.

XVII. Character of the Worthy but unfortunate Richard Earl of Scarborough. This Portrait ſeems to have been drawn by the Pencil of the moſt pure and diſintereſted Friendſhip; the noble Author's Mind and Heart being alſo 'painted in it, in the livelieſt Manner.' 'And he who can read it, adds the Editor, without ſharing his Feelings, muſt have a Soul very different from his.—An Index to the *Miſcellaneous Pieces*, finiſhes this firſt Volume.

VOL. II.

Conſiſts of a very large collection of letters which paſſed between lord C. and his friends. Like thoſe to his natural ſon, ſurreptitiouſly publiſhed by Mrs. Eugenia Stanhope, theſe letters only ſerve to expoſe to public view his Lordſhip's private correſpondence;—in which, as might naturally be expected, we meet with many particulars which can neither intereſt, nor entertain, nor improve us. The publiſher, indeed, thought otherwiſe. He was of opinion that every genuine piece † [does the gentleman mean to include every *ſcrap*] of the noble Author will prove acceptable to his Readers‡: but this is the conſtant plea of *bookmakers:* among which number, however, we do not propoſe to rank the preſent Editor.

But, tedious, or frivolous, as many of theſe *pieces*, or *ſcraps*, may be deemed, it may, nevertheleſs, be urged in favour of the whole collection, that an induſtrious reader may glean from it a great variety of ſtriking remarks, expreſſions, and ſentiments, which are characteriſtic of the noble writer, and may prove well worth the extraction‖: and ſometimes, it is confeſſed, we meet with entire letters, which would not diſgrace the choiceſt ſelection. There is an Index [praiſe be to every book that hath an *Index* at the end] to the remarkable paſſages and anecdotes, which may occaſionally ſave the reader abundance of trouble in turning over a bulky volume of near 600 pages. And we muſt not omit to notice ſome

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† See the *Intr.* Vol. II. p. 439.

‡ [illegible] I ſhall always [illegible] and perh[illegible] poſſeſſed [illegible] commu[illegible] [illegible]ſpeare, he [illegible]ed by [illegible] elegant

elegant portraits, engraved by Bartolozzi and Hall, of perſons (of each ſex) who figured within the circle of Lord Cheſterfield's connections.

ART. IX. *A Letter to Richard Price*, D. D. and F. R. S. containing an ENTIRE REFUTATION of his celebrated Treatiſe of "Obſervations on Reverſionary Payments," &c. By Samuel Clark. 8vo. 2 s. Laidler. 1777.

THIS pamphlet contains a republication, with ſome additions, of the account which was given in a periodical work, poſſibly by the ſame writer, of Dr. Price's treatiſe on Reverſionary Payments, ſoon after that treatiſe was firſt publiſhed *. However objectionable that account muſt have appeared to all perſons who are converſant with ſubjects of this nature, it was beſide our province to take notice of it; but as it has been retouched, and enlarged into a pamphlet of 68 pages;—as it is confidently intitled an *entire refutation*, &c. and advertiſed in the public papers as containing proofs 'beyond the poſſibility of a doubt, that the ſuppoſed mathematical principles on which the reverend Author conducts his calculations relating to the inveſtigating of ſchemes for providing annuities for widows and perſons of old age, &c. are, in general, very defective, frequently inconſiſtent with common reaſon, and ſometimes even abſurd;'—it demands (more from reſpect to truth, and to the Public, than to any real merit of the work itſelf) a critical examination:—and it alſo ſeems highly proper that the preſumption of the Writer ſhould not eſcape the correction which it deſerves. There are, perhaps, comparatively few who will take the pains to inveſtigate laboured and abſtruſe calculations. Some may be deceived by bold aſſertions and oſtentatious profeſſions; while others may ſecretly wiſh to detract from the acknowledged reputation of the Writer, here arraigned, for reaſons too obvious to need a recital. The intelligent and candid, indeed, cannot fail to imbibe prejudices againſt a work ſo pompouſly and confidently announced; nor will theſe prejudices be removed by an attentive peruſal of the work before us, as will abundantly appear from the following quotations and remarks.

Deſiring our Readers to accept the foregoing apology for a more diffuſe account of this pamphlet than we uſually allow to ſimilar publications, we now proceed to give ſome ſpecimens of our Author's reaſoning and concluſions.

Dr. Price, in the introduction to his "Treatiſe on Reverſionary Payments," obſerves, that a ſinking fund faithfully applied, has the ſame power in redeeming public debts that

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* See Monthly Review, vol. xlv. p 343 and 344.

compound intereſt has in accumulating money. In order to engage greater attention to this remark, he takes occaſion to add in a note, that a *penny* put out at our Saviour's birth, to compound intereſt at 5 *per cent.* would by this time have increaſed to more money than would be contained in 150 millions of globes, each equal to the earth in magnitude, and all ſolid gold. By this the Writer of the pamphlet before us ſuppoſes Dr. Price to mean, that ſuch a ſum in gold may be *actually* produced by the operations of compound intereſt; and on this ſuppoſition ſagel[illegible] e periodical Writer already referred to, 'tha[illegible] ifference between the multiplication of nu[illegible] tiplication of gold; that all the intereſt in t[illegible] ver realize one ſhilling of *ſpecie*; and that [illegible] nderſtanding muſt ſmile to hear of *actually* [illegible] gold by compound intereſt much greater in [illegible] e whole earth itſelf.'

Mr. De Moiv[illegible] on Life Annuities, p. 68, 69, 70, has ſhewn, that the duration or expectation of ſurvivorſhip between two perſons of the ſame age is equal to the duration of their joint continuance, that is, a *third* of the common complement of their lives. This has been alſo proved by Dr. Price; but Mr. Clark cannot comprehend the poſſibility of it; for, ſays he, 'ſuppoſe two perſons, a man and a woman, each 32 years of age, their complement of life being 54 years, it follows, that the ſhare of life or number of years due to either of them is exactly 27; that is †, either of them ſingly may juſtly expect to arrive at the age of 59 years: now, according to Dr. Price's determinations, theſe perſons in a marriage ſtate may reaſonably expect to continue therein 18 years. And as the ſurvivorſhip muſt, according to his doctrine, continue the ſame time, it is very clear that either party may expect to live to the age of 68 years; whereas had they continued in a ſtate of celibacy, the expectation of life due to either of them would not have exceeded 59 years.' Thus it follows, according to Mr. Clark, from Mr. De Moivre's and Dr. Price's doctrine, that a man and woman at 32 may each of them lengthen their lives nine years by marrying:—But this inference is the effect of groſs ignorance. The expectation of ſurvivorſhip between two lives means the time which that life which ſhall happen to ſurvive may expect to exiſt after the

† The *complement* of a life at a given age is always the number of years which the age wants of 86: ſuppoſing the age 32, the *complement* of the life is 54. The *expectation* of a *ſingle* life is always *half* its complement. This ſubject has been particularly explained by Dr. Price in the firſt eſſay in his Obſervations on Reverſionary Payments. See Monthly Review, vol. xliv. p. 136, 137.

other; or, in other words, it means the time which any one of the two lives may expect to exiſt after the other, provided it ſhould be ſo fortunate as to be the longeſt life, againſt which, in the caſe of equal ages, there is an equal chance. In the caſe mentioned by Mr. Clark, the expectation of the ſingle life of the man, and alſo of the woman, is, as he ſays, 27 years; but ſhould he ſurvive (againſt which there is an equal chance) he will have an expectation, after living 18 years in marriage, of living 18 years more. There is not the ſhadow of a difficulty here. It is in the ſame ſenſe that it may be ſaid of a perſon at the age of 32, that he has an equal chance of living 27 years; but that, ſhould he happen to live to the end of that period, he will then have another equal chance, after living 27 years, of living 17 years and a half more.

In finding the value of a perpetual annuity of 1 l. to be entered upon after a given life fails, Dr. Price reaſons in the following manner:—The value of 1 l. to be received at the end of a year, that is, the value of the firſt rent or of the firſt payment of the annuity is the probability of the failure of the life within the year multiplied by 1 l. diſcounted for a year. In like manner, the value of 1 l. to be received at the end of two years, that is, of the ſecond rent or ſecond payment of the annuity is the probability of the failure of the life in two years multiplied by 1 l. diſcounted for two years. The like is true of the value of the third rent, fourth rent, &c. Here Mr. Clark again corrects Dr. Price, and tells him, 'that in determining the value of the *ſecond* rent, he ſhould have excluded the probability of the life's failing in the *firſt* year, and taken only the probability of its failing in the *ſecond* year *;" forget-

* Let n be the complement; then $\frac{n-1}{n}$ being the probability that a life whoſe complement is n will exiſt a year, $1-\frac{n-1}{n}=\frac{1}{n}$ will be the probability of its failing in a year. Alſo, $\frac{n-2}{n}$ being the probability that it will exiſt two years, $1-\frac{n-2}{n}=\frac{2}{n}$ will be the probability of its failing in two years. But if the probability of its failing in the firſt of the two years be excluded, the probability will be $\frac{1}{n}$. In like manner, the probability of its failing in three years, excluſive of the two firſt years, may be found to be $\frac{1}{n}$. According to Mr. Clark, therefore, ſuppoſing r, 1 l increaſed by its intereſt for a year, the value of an annuity to be enjoyed for what ſhall happen to remain of n years after the failure of the life whoſe complement is n, is $\frac{1}{nr}+\frac{1}{nr^2}+\frac{1}{nr^3}+\frac{1}{nr^4}+\frac{1}{nr^5}$ &c. continued to n terms.

ting that the title to the *ſecond* rent depends as much on the failure of the life in the *firſt* year, as on its failure in the *ſecond* year. This method of finding the value of annuities dependent on the failure or the continuance of particular lives has been uſed by all the writers on this ſubject, and is ſelf-evidently right; but Mr. Clark has confounded it with the method of deducing the value, not of a ſucceſſion of annual payments, but of a ſingle payment or a legacy to be received at the end of the particular year in which any given life drops. In this caſe, the probability of receiving the legacy at the end of the firſt year being the probability that the life ſhall fail that year, the value of the expectation depending on the firſt year is this probability multiplied by the ſum diſcounted for a year. In like manner, the probability of receiving the legacy at the end of the ſecond year being the probability that the life ſhall fail in the ſecond year and not in the firſt, the value of the expectation depending on the ſecond year is this ſecond probability multiplied again by the legacy and diſcounted for two years. The like is true of every ſubſequent year of the life; and all theſe values ſummed up give the whole preſent value of the legacy.

This is the method of inveſtigation uſed by Mr. Simpſon in his Select Exerciſes, p. 316, 317, 318, &c. But here Mr. Clark has fallen into another miſtake. If the life, he ſays, drops within the firſt year, no diſcount is due. This is evidently inconſiſtent with common practice and common ſenſe. A ſum of money which will not be received till ſome time hence, be that time a year, half a year, or a month, is worth leſs than if it was to be received immediately, and a proportionable deduction ought to be made in determining the value. If this deduction ſhould not be made for one year, why ſhould it be made for two years or three years?

Mr. Clark, however, inſiſts † on excluding it; and on this ground pretends to have diſcovered that there is no occaſion for

† According to Mr. Clark, the value of 1 l. to be received at the end of a year is 1 l. not diſcounted at all. If it is to be received at the end of *two* years, the value is 1 l. diſcounted for *one* year: if it is to be received at the end of *three* years, the value is 1 l. diſcounted for *two* years, &c. It follows, therefore, that the value of a legacy of 1 l. to be received at the end of the year in which a life whoſe complement is n ſhall drop is $1 + \frac{1}{nr} + \frac{1}{nr^2}$ &c. continued to n terms. But from the laſt note it appears, that the value of an annuity of 1 l. to be entered upon when the ſame life drops, is no more than $\frac{1}{nr} + \frac{1}{nr^2}$ &c. continued to n terms. So that, according to this ſkilful calculator, the value of an annuity of 1 l. is leſs than the value of a *ſingle* payment of 1 l.

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a correction which Dr. Price has applied to the ſolution of ſome of Mr. *De Moivre*'s and Mr. *Simpſon*'s problems.

In p. 48, of the treatiſe on reverſionary payments, Dr. Price propoſes the following queſtion:—'An eſtate or annuity of 10l. for ever will be loſt to the heirs of a perſon now 34, ſhould his life fail in 11 years. What ought he to give for the aſſurance of it for this term?' The anſwer to this queſtion is plainly, that he ought to give the preſent value of the expectation of that perſon and his heirs who will be intitled to the eſtate, ſhould his death happen in the time ſpecified; and therefore, Dr. Price reſolves this queſtion into the following: 'What is the preſent value of ſuch an annuity to be entered upon at the failure of ſuch a life, ſhould that happen in 11 years?' Mr. Clark denies theſe queſtions to be the ſame; and gives the following ſolution of the former of them:

'Imagine, ſays he, C the inſurer. It is evident that if A, the perſon aſſured, dies before the expiration of the propoſed limit, viz. 11 years; in ſuch a caſe, C muſt at the end of 11 years pay A's heirs the full value of the eſtate which we may here ſuppoſe 250l., or 25 years purchaſe, the rate being 4 *per cent.*; and conſequently, the preſent worth of that ſum which is 162l. 4s. being multiplied by the probability that A ſhall deceaſe before he attains the age of 45 years, viz. $\frac{101}{293}$, gives 33.52 the price of the required aſſurance, which differs from the anſwer Dr. Price gives by 9l. 18s.' The reader will probably wonder, when he is aſſured, that the queſtion thus ſolved, is *another* of Dr. Price's queſtions which he has carefully diſtinguiſhed from the queſtion in page 48; and that the ſolution here given by Mr. Clark as his own, is Dr. Price's ſolution of that other queſtion. If the annuity (ſays Dr. Price in a remark ſubjoined to the ſolution of the queſtion in p. 48.) is to be entered upon, in caſe of the failure within a given term of any life, at the *end* of that time, and not at the *end* of the year in which the failure may happen; its preſent value will be the product ariſing from the continual multiplication by one another of the perpetuity increaſed by unity, the probability that the life ſhall fail within the given time, the annuity, and the value of 1l. due at the end of the given time: and care ſhould be taken not to confound theſe two ſorts of queſtions. See obſervations on reverſionary payments, p. 54.

After this admonition Dr. Price inſtances in the very caſe under conſideration, and makes the value of 250l. payable at the end of 11 years, if a life aged 34 fails in that time, to be £33.5 or 33l. 10s. He had before ſhewn in p. 48. the value to be £41.7 or 41l. 14s. provided the money is to be paid not at *the end of 11* years, but of the year in which

the life ſhall happen to fail; and £43·4 or 43 l. 8 s. if it be not the ſum of 250 l. which is thus aſſured; but an *eſtate* of 10 l. *per annum* for ever, reckoning intereſt all along at 4 *per cent.*

But here again, Mr. Clark thinks that he has diſcovered a miſtake in Dr. Price's ſolutions; for he tells us, that the value of an eſtate of 10 l. *per annum* for ever, to be entered upon at the failure of a life aged 24. ſhould that happen in 11 years, is not to be found [illegible] p. 48, which brings out the value 43.4 l. [illegible]owing method:—'From the perpetuity 25. [illegible]ue of a life of 45 years. Multiply the remai[illegible].6496 the preſent value of 1 l. to be received 11 [illegible]let this product, viz. 9.22432 be multiplied by [illegible] that a life of 34 ſhall reach to 45 years. To [illegible]uch is 6.35 add 12.4 the value of the ſaid [illegible], the ſum 18.75, being ſubtracted from 25 the perpetuity, leaves 6.25 years purchaſe, that is, 62 l. 10 s. for the value of the eſtate. See page 22 of his pamphlet.—This method of ſolution Mr. Clark gives as if it was his own; but he has taken it from Mr. Simpſon's ſelect exercises p. 296, and finding that it brings out an anſwer very different from Dr. Price's, he pronounces without heſitation, that Dr. Price is evidently wrong. It happens however, unfortunately for Mr. Clark, that both methods of ſolution are right, and that the difference which he fancies he has diſcovered is the effect only of his computing from Mr. Simpſon's table of obſervations and the values of lives for London; whereas Dr. Price has given expreſs notice, that he has computed from Dr. Halley's table of obſervations, and Mr. de Moivre's valuation of lives. The value, according to the probabilities of life in London, is, nearly, as Mr. Clark gives it from Mr. Simpſon's rule, 62 l. But according to the probabilities of life in Dr. Halley's table, it is, as Dr. Price gives it, 43 l. 4 s. And theſe values come out exactly the ſame whether the calculation is made by Dr. Price's rule* or Mr. Simpſon's.

* Dr. Price's rule is as follows: from the value of an annuity certain for the given term, ſubtract the value of the life for the given term, and *reſerve* the remainder. Multiply the value of 1 l. due at the end of the given term by the perpetuity, and alſo by the probability that the given life ſhall fail in the given term. The product added to the *reſerved* remainder, and the ſum multiplied by the given annuity will be the required value of the aſſurance. This rule always agrees with Mr. Simpſon's, provided the calculation is made from the ſame tables of the probabilities and values of *lives.*

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Our readers will judge of Mr. Clark's very culpable inattention, or want of candour, from the inſtance above recited.

What remains of this pamphlet from p. 25, to p. 50, contains remarks on the third eſſay in Dr. Price's book, the ſubject of which is the method of calculating the values of reverſions depending on ſurvivorſhip. In this eſſay one of the queſtions propoſed and ſolved by Dr. Price, is the following:

'What is the preſent value of a given reverſionary eſtate to be entered upon after the failure of two lives, provided one in particular of them, ſuppoſe A's life, ſhould be the longeſt?' On this queſtion Mr. Clark makes the following remark. 'In ſolving this queſtion, ſays he, (ſpeaking to Dr. Price,) you find the preſent value of an eſtate to be enjoyed for ever after the failure of the longeſt of the two lives, and multiply it by the annual rent. The product, you ſay, would be the anſwer, were the eſtate *certainly* to be enjoyed after the extinction of the longeſt of two lives both of the ſame age; that is, whether one or the other of them failed firſt; and half this certainty (becauſe it is an even chance that A's life in particular ſhould fail laſt, rather than B's) is the true value of the reverſion. The preſent value of an eſtate to be enjoyed, after the failure of the longeſt of the two equal lives, is a circumſtance not mentioned in the queſtion; nay, ſuch a ſuppoſition would render the queſtion impoſſible; for as one of the lives (ſuppoſe A's) is in particular to be the longeſt, otherwiſe the expectation upon the eſtate is totally loſt to the heirs in perpetuity, it ſeems abſurd to introduce the ſurvivorſhip of B into the ſolution, as it makes entirely againſt the eſtate ever falling to the purchaſer or his heir, after the deceaſe of A.'

Can any one make ſenſe of this? why is it impoſſible, that an eſtate ſhould be enjoyed which is to fall to a purchaſer only upon condition one life ſurvives another?

This queſtion and the ſolution of it as given by Dr. Price, are the ſame with the following queſtion and its ſolution given by Mr. Simpſon in his ſelect exerciſes, p. 298.

'C and his heirs are entitled to an eſtate of a given value upon the deceaſe of B provided B ſurvives A. To find the value of this expectation in preſent money.'

Dr. Price in his treatiſe on annuities, in quoting this queſtion from Mr. Simpſon, happened, we ſuppoſe, to write *A and his heirs* inſtead of *C and his heirs*. Againſt this, Mr. Clark, with his uſual diſingenuity, exclaims; obſerving with great acuteneſs, that it alters the queſtion, becauſe it is not poſſible that A ſhould be intitled to an eſtate after he is dead.

The truth is, that it ſignifies nothing whether we ſay *A and his heirs*, or *C and his heirs*, the value of the expectation

remaining the ſame, whoever is the expectant, provided his heirs are intitled.

It would require uncommon patience to go through every part of this pamphlet. As a farther ſpecimen, therefore, we ſhall only ſelect the following paſſage:

'In note (L.) p. 301, you (Dr. Price) define the expectation of two unequal joint lives by $\frac{m}{2} - \frac{m^2}{6n}$, where m is the complement of the oldeſt life, and n the complement of the youngeſt. By th[illegible] ed to the expectation of ſurvivorſhip, you [illegible]ole expectation thereof to be $\frac{m}{2} - \frac{n}{2} + \frac{m^2}{3n}$. [illegible]n of ſurvivorſhip on the part of the olde[illegible]e part of the youngeſt $\frac{n}{2} - \frac{m}{2} + \frac{m^2}{6n}$. [illegible]e the inveſtigation of theſe concluſions, but only remark in general terms that they are deducible from the ſame fluxional calculus as is made uſe of in the former part of this note: I have examined very particularly into the matter, and find that the firſt expreſſion for the joint lives, viz. $\frac{m}{2} - \frac{m^2}{6n}$ is moſt undoubtedly right; and the others $\frac{m^2}{6n}$, $\frac{n}{2} - \frac{m}{2} + \frac{m^2}{6n}$ which denote the reſpective expectations of ſurvivorſhip on the part of the oldeſt and youngeſt life are *undoubtedly* wrong, if we may believe either *Simpſon* or *de Moivre* who both prove that the ſum of the expectations which each has for ſurvivorſhip do conſtantly make unity: whereas you have ſubtracted the expectation of the joint exiſtence from the expectations required; and it is very clear the ſum of thoſe remainders doth not conſtitute the certainty, or which is the ſame thing, is not equal to unity.'

Ought not a man who writes in this manner, and aſſerts ſo dogmatically, to know *ſomething* of the ſubject about which he writes? but this is not the caſe with Mr. Clark. By adding the expectations of ſurvivorſhip of the youngeſt and oldeſt of two joint lives as determined by Dr. Price, he finds, that they make more than one year; whereas, he ſays, both *Simpſon* and *de Moivre* prove that the ſum of theſe expectations can make only unity. He does not ſeem to know, that there is any difference between the *expectation* of ſurvivorſhip, and the *probability* of ſurvivorſhip. It is certain that one or other of two perſons muſt ſurvive. The probability, therefore, of the ſurvivorſhip of one of them added to the probability of the ſurvivorſhip of the other, muſt make unity, mathematicians always expreſſing in the doctrine of chances certainty by

unity;

unity; nor was there any occaſion for quoting the authority of *Simpſon* and *de Moivre* to prove this. But the *expectation* of ſurvivorſhip is totally a different thing; and ſignifies the time, or the number of years which one perſon may reaſonably expect to ſurvive another, which therefore muſt always exceed unity, unleſs when the lives are very old.

Numberleſs other blunders might be pointed out in this letter: there is ſcarcely a page without them; and, on the whole, we do not know that we have ever examined a performance, in which we have found ſo much petulance and confidence, united to ſo much palpable ignorance and incapacity.

MONTHLY CATALOGUE,

For JULY, 1777.

LAW.

Art. 10. *Reflections on the Law and its Miniſters*; wherein the Defects of the one, and the Iniquity of the other, in Point of Practice, are freely expoſed; including uſeful Directions for the Choice of a proper Attorney, and other intereſting Particulars. A Work indiſpenſably neceſſary for the Peruſal of every Engliſhman, and humbly ſubmitted to the Conſideration of the Legiſlature. Dedicated to the Right Hon. William Earl Mansfield. In five Letters from a Father to his Son. 4to. 1 s. Williams.

IMPROVEMENTS in the law, and reformation in its miniſters, however deſirable they may be, are not to be effected by declamatory complaints and illiberal reproaches. The Author of theſe Reflections has not ſufficiently digeſted his ideas on the intricate ſubjects of law, to qualify him for preſcribing plans of amendment: and he deals too much in vulgar abuſe and invective, and in ſolemn denunciation of damnation, to produce any other effect, than ſubjecting himſelf to ridicule.—Though it muſt be acknowledged, that his accuſations are not wholly without foundation, and though it were much to be wiſhed that the expence attending the execution of the laws could be diminiſhed, it ought to be remembered, that many of thoſe charges which are repreſented by this writer as exorbitant and iniquitous, if not expreſsly authoriſed by law, have now been long eſtabliſhed by preſcription, and the tacit conſent of clients.

Art. 11. *Written Law the Security and Happineſs of a free State*: addreſſed to all ſuch Perſons as are liable to ſerve on Juries. 4to. 1 s. Corrall.

This writer laments that any latitude of conſtruction of written law, ſhould be corrected by either judge or jury; but he ſeems to carry his principle of adhering to the letter of a *general* law, to an extreme that ſuperſedes the interpoſition of juries in applying them to *particular* caſes and circumſtances, the diverſity of which, no written law can provide for; were they even more clearly expreſſed

expreſſed than they uſually are. 'When a point of law,' ſays he, 'comes to be agitated before a court, the queſtion is not, what is conſcientious and equitable; not, what is preciſely right or wrong; but what is law: that is, what is the intent and meaning of the written law, when applied to that caſe. That the leaſt deviation from this mode of conſidering caſes, ought in no inſtances whatever, to be allowed of, has been, and is, the opinion of ſome of the moſt eminent perſons in the profeſſion.' But ſetting aſide conſcience and equity, right and wrong, as our Author adviſes, that glorious uncertainty ſtill remains, that keeps 'the wide field of opinion open' for [illegible] gentlemen of the long robe; they would all then [illegible] bill of incloſure, as a remedy worſe than the diſe[illegible]d.

Art. 12. *Acts of the Legi[illegible] of the Iſland of Tobago*; from 1768 to 1775, incluſive, [illegible] 7s. 6d. ſewed. Publiſhed at the King's Printing-houſe; and by Durham in Cockſpur Street.

Provincial laws being acts of local application, affecting principally thoſe who frame them for their own uſe; and being regularly ſubject to another court of criticiſm; we are happy in the opportunity of producing ſo good a plea againſt adding to our labours by officious interference.

NOVELS and MEMOIRS.

Art. 13. *Charles and Charlotte.* 2 Vols. 12mo. 6s. Lane.

The writer of this novel has the merit of giving, in ſome degree, an air of originality to a tale which has already been told in a thouſand different forms, by making choice of incidents and ſituations not commonly introduced in works of this kind. And though he has ventured, in ſearch of novelty, into the purlieus of vice, chooſing, as the chief actors in his piece, the principals in an illicit amour, he can fully avoid every juſt ground of offence, by ſuppoſing the criminal connection at an end before the ſtory commences, and by cloathing his characters with many amiable and virtuous qualities. The expreſſion is eaſy and natural, and the narrative intereſting and tender.

Art. 14. *The Child of Misfortune, or the Hiſtory of Mrs. Gilbert.* By Mr. Thiſtlethwaite. 2 Vols 12mo. 6s. Murray.

We obſerve in this novel a fertility of invention and command of language, which, raiſe it above the common run of theſe productions. It conducts the Reader through a variety of ſcenes which amuſe the fancy, and which do not leave the heart wholly untouched But the work would have been more perfect, if the writer had been more attentive to unity of deſign, and introduced few incidents by way of epiſode, which, however proper in large works, a ſtory compriſed in two ſmall volumes will ſcarcely admit.

Art. 15. *The Hiſtory of Amelia Harcourt, and Louiſa Darlington.* 2 Vols. 12mo. 6s. bound. Gardner, &c.

It is a common remark, that when people are diſpoſed to be pleaſed, they will be pleaſed with a little. Novels are perhaps generally read (except by Reviewers) with this advantage: and yet we think there are few readers ſo exceedingly good humoured, or moderate in their expectations, as to be capable of being pleaſed with

with the preſent inſipid tale, or of diſcovering in it any portion of invention, fancy, or ſentiment.—Even the hiſtory of Amelia Harcourt, and Louiſa Darlington, however, has its merit, when compared with

Art. 16. *The Hiſtory of Philario and Clementina.* 2 Vols. 12mo. 6s. bound. Law.

Which is too ſtupid, and vulgar, for particular criticiſm.

Art. 17. *Modern Seduction, or Innocence betrayed*: conſiſting of ſeveral Hiſtories of the principal Magdalens, received into that Charity ſince its Eſtabliſhment. Very proper to be read by all young Perſons; as they exhibit a faithful Picture of thoſe Arts moſt fatal to Youth and Innocence; and of thoſe Miſeries that are the never-failing Conſequences of a Departure from Virtue. By the Author of Lady Louiſa Stroud. 2 Vols. 12mo. 6s. Noble.

Whether theſe narratives are likely to produce the good effects, which the Author profeſſes to have had in view in making them Public, or are 'very proper to be read by all young perſons,' may be queſtioned. There is always ſome danger, leſt a minute and circumſtantial relation of ſcenes of ſeduction ſhould operate more powerfully to corrupt the heart, than any repreſentation of the conſequences of licentious pleaſure, to ſecure its virtue. We muſt, however, do the writer of theſe tales the juſtice to ſay, that he has not only offered no inſult to delicacy, but has avoided that kind of deſcription, which under the maſk of refinement and elegance moſt effectually miniſters fuel to illicit paſſion. The ſeveral narratives are related in an eaſy and agreeable manner; and with a conſiderable variety of incident and character.

POETICAL.

Art. 18. *Sappho*, a poetic Rhapſody, inſcribed to the fair Patroneſs of B——h E——n. 8vo. 1s. Almon.

The fair Patroneſs is repreſented in the firſt ſtanza as,

—— ſoaring high on *Pæan flight*.

But, as *Pæan flight* ſeems to us to be ſomewhat allied to nonſenſe, we apprehend the printer has blundered, and that it ſhould be read *Pyean flig t*, alluding to a certain parti-coloured bird.

In the ſecond ſtanza, Genius dies in childbed of Mrs. Miller.—

——— expiring Genius ſmil'd,
And own'd thee for her native child.

In the third and fourth ſtanzas the god of day calls upon Mr. Anſley to perform the ceremony of the chriſtening, and in the fifth they proceed to the fount, which is thus addreſſed:

Hail ſacred fount, thrice ſacred hail! . . .

In the ſixth they go to the river Avon, to fetch the water neceſſary on the occaſion. But here the Author, departing from the true rites of the church, grows idolatrous, bows to the Avon, and deſires he would teach him to poliſh and refine the heart.

The ceremony performed, the young offspring is placed upon a pedeſtal of marble, with the fount upon her head.

Lo,—— on a ſculptur'd marble baſe
Which oftimes Sappho deigns to grace.

Adorn'd

Adorn'd by fair and pious hands,
Enthron'd the *hallow'd veſſel* ſtands.

In the next place, the birds of the air are called upon to do certain things in the veſſel.

Hither ye birds, with rapid wing,
Your zealous lucubrations bring.

In the text it is *Bards*, but *rapid wing* following, ſhews *that* to be the printer's miſtake.

Next follows the hiſtory of this ſame hallowed veſſel, or fount, which is, indeed, very extraordinary;—for, in the firſt place, it was a caſket,

This caſket reach'd Britannia's ſhore,

And it appears to have been plunged under water in the holy ground of diſcord:

Immers'd in conſecrated ground,
Where diſcord oft his banners ſpread.

After this it takes up arms and fights for its country:

This hallow'd vaſe, of right I ween,
Hath oft its country's champion been.

Then it becomes an urn, and receives the aſhes of a certain great orator. And, laſt of all, it is aſſigned to a much humbler ſervice, even

'To ſerve for *diuretic* uſe.'

Art. 19. *A poetical Epiſtle to Sir Joſhua Reynolds*, Knt. and Preſident of the Royal Academy. 4to. 1 s. 6 d. Fielding, &c.

As there is ſomething evidently invidious in this poem, nay, even harſh and rude with regard to the Author's ſtrictures on the works of the great artiſt to whom it is addreſſed, we ſhall think ourſelves excuſed from taking further notice of it.

Art. 20. *Madge's Addreſſes to Chriſtopher Twiſtwit*, Eſq. Bath Lauteat, and Miller's Plumian Profeſſor. 4to. 1 s. 6 d. Parker.

The man who has here made an unfortunate effort to be merry at the expence of Mr. Anſtey, has probably diſcovered by this time that he has been ſo at his own.—Nothing more ridiculous than impotent attempts at ridicule.

Art. 21. *Nummus Splendidus.* 4to. 1 s. Crowder.

This is a tranſlation of Philips's celebrated burleſque poem, the Splendid Shilling, by a Gentleman of Cambridge. The transfuſion of humour is difficult almoſt to a degree of impoſſibility. There is ſomething of locality in its very exiſtence, and we know, from frequent obſervation, that it will thrive no where but in its original ſoil. With theſe reflections the Author of this publication may conſole himſelf on his want of ſucceſs.

Art. 22. *Poetical Excurſions in the Iſle of Wight.* 4to. 2 s. 6 d. Conant.

This poem is not unworthy of its title. It is animated and *poetical*, though not in the firſt claſs.

Art. 23. *A monſtrous good Lounge*, addreſſed to the firſt Man who purchaſes the Book; with a dedicatory Preface. 4to. 1 s. Bew.

Neither is this poem unworthy of its title. It is altogether as ſilly and impertinent. But the Author merits favour for his modeſty. *Feci ſimpliciter* is his motto,—in Engliſh, *I have played the fool.*

Art. 24. *Horatio and Amanda*; a Poem. By a young Lady. 4to. 1 s. Robſon.

There are many elegant verſes in this young lady's poem, and many marks of that amiable ſenſibility which is the characteriſtic ornament of her ſex.

Art. 25. *The new Paradiſe of dainty Devices*, conſiſting of original Poems. By different Hands. 4to. 2 s. 6 d. Almon.

This *farrago* can never, certainly, ſucceed, in theſe *ſaintly* times, as it is principally diſtinguiſhed by *indecency* and *farcicality*: the laſt word, we think, will do very well on the occaſion.

Art. 26. *Retaliation*; a Poem; with the Additions of the *Hermit*, the *Haunch of Veniſon*, the *Gift*, *Eſſay on Friendſhip*, *Sabinus and Olinda*, *Epitaph on Dr. Parnel*, *two Songs*, and ſeveral *other Pieces*. By Dr. Goldſmith: To which is added, ſome Account of his Life, with explanatory Notes and Obſervations. 4to. 2 s. 6 d. Kearſley.

The memory of a man of genius is always entitled to reſpect. We have taken every occaſion, during the courſe of our literary attentions, to cultivate the intereſt of living, and the fame of departed, merit. How far this publication may tend to the laſt mentioned purpoſe is queſtionable: here are a few ſmall pieces, for aught that we know original, collected, as uſual, by the pious induſtry of the Bookſeller, which cannot poſſibly do honour to a name ſo well eſtabliſhed.

Art. 27. *Plays and Poems*, written by T. Smollet, M. D. with Memoirs of the Life and Writings of the Author. 8vo. 4 s. Evans.

The genius of Dr. Smollet was of no inconſiderable character. He was in poſſeſſion of humour, of a peculiar kind of fancy, of a talent for the deſcription of life and manners, in which he had no cotemporary equal, except Harry Fielding.—But he beheld his powers in a light which deceived him. He was capable of delineating the individual object with an happineſs, in a ſecondary degree, his own. But when he aimed at bringing his characters into the buſineſs of the ſtage, and creating a dramatic ſeries of events, his genius, or, at leaſt, his judgment, failed him. Nothing can be more undramatical than his Regicide, and his Repriſal, the former a tragedy, the latter a comedy, written profeſſedly for the theatre. The Poems on occaſional Subjects, here preſented to the Public, are marked with the different diſpoſitions which muſt have prevailed at different times of his life. They have enthuſiaſm, and ſome of them are even elegant, but they are unequal, and incorrect.

Art. 28. *Old Ballads*, Hiſtorical and Narrative, with ſome of modern Date, now firſt collected and reprinted from rare Copies, with Notes. 12mo. 2 Vols. 6 s. Evans. 1777.

Collections of ancient poetry come in aid of hiſtory, at leaſt of what the poet calls her 'manner'd page;' and the Hiſtorian (if he is, what every capital hiſtorian ought to be, a philoſopher) may make a very intereſting uſe of them. To ſuch, and to the curious in antique compoſitions, this will be found a valuable collection. It is, however, to be obſerved that, literary forgeries being now become

ſo

ſo faſhionable, it is ſomewhat difficult to aſcertain what is really original. We ſee plainly that ſeveral of theſe Poems are ſuch, and others, announced to be ſuch, we know to be ſpurious. The modern Ballads are added, no doubt, as Swift ſays, 'to ſwell the Volume's price a ſhilling.'

Art. 29. *Poetical Amuſements at a Villa near Bath.* Printed for the Benefit of the Pauper Charity in that City. Vol. III. 8vo. 3s. Dilly.

Something may be ſaid of theſe poems, for here are both good, bad, and indifferent. The following ſtanza is taken from a poem by Mr. Toogood.

Sleep [illegible] ings of zeal
Inſt[illegible] n flies,
And, [illegible] reveal,
Th[illegible] ons riſe.

If we rightly ren[illegible] aſſage in a Spaniſh book of viſions, in which [illegible] could not ſpeak; for that, if he had been poſſeſſ[illegible] peech, he would have given a proper reprehenſio[illegible] kneſs, who, according to the ancient mythology [illegible] e of his wife. Mr. Toogood will, therefore, thi[illegible] ile, in a future edition of his poem, to correct that expreſſion 'Sleep gives the word,' and if he ſhould perſuade himſelf to think that 'touch ſerene' in the ſame poem is nonſenſe, we verily believe that he would not do amiſs.

This poem is on the ſubject of Dreams, and is followed by another on the ſame ſubject by the ingenious Mr. Graves, who has treated it in a happy and elegant manner.

We decline, out of pure *piety*, to attend to the reſt of this *charitable* publication.

Art. 30. *The Rights of Sovereignty aſſerted.* An Ode. By Thomas Warwick, Eſq; of Univerſity College, Oxford. 4to. 1s. Dodſley.

The poet, in ſome ſpirited ſtanzas, manifeſts, at once, his zeal for government, and his reſpect for the Northumberland family. An handſome addreſs to the Duke introduces the Ode, and a well-deſerved compliment to Lord Percy cloſes it.

Art. 31. *The Aſſes Looking Glaſs.* A Fable. Addreſſed to the Author of the "Aſſes Ears*." 4to. 6d. Waters.

Wants poliſh.

Art. 32. *The Torpedo.* A Poem. 4to. 1s. 6d. Sold by the Booksellers. 1777.

What a *pruriency* of wit has been lately excited by the importation of an electrical fish!—See the various poems of this unſeemly kind, mentioned in our catalogues for two or three months paſt.

Art. 33. *An Heroic Epiſtle to the noble Author of "The Ducheſs of Devonſhire's Cow;"* a Poem. 4to. 1s. Bew.

Suppoſes a certain Right Hon. Poet to be the Author of the little poetical tale of *The ſtarved Cow*†, and chaſtiſes him for the poverty

* For the Aſſes Ears, ſee Review for March, p. 193.

† See Art. 26, of our laſt Month's Catalogue.

of

of his compliment to the amiable Ducheſs. There is ſome ſmartneſs in the preſent epiſtle; yet whether Lord Carliſle (if he be the noble Writer referred to) will be ſenſible of this, muſt be left to his Lordſhip's feelings. But, we confeſs, we had no idea of the *noble* birth and parentage of the verſes in queſtion.

Art. 34. *The Engliſh Garden*; a Poem. Book the Second. By W. Maſon, M. A. 4to. 2s. Dodſley, &c. 1777.

In our Review, vol. xlvi. p. 219, *et ſeq.* we gave an ample account, with copious extracts, of the firſt book of this elegant didactic poem; the deſign of which being now ſo generally known, it is unneceſſary for us to enlarge on the preſent publication. It will be ſufficient for our Readers to learn (and ſuch of them as are fond of the ſubject will learn it with pleaſure), that Mr. Maſon proſecutes his deſign, and that he continues his pleaſing undertaking with the ſame happy taſte, in reſpect to his principles, and the ſame agreeable vein of poetry, by which the former part of his work has been rendered ſo highly acceptable to the votaries of the Sylvan Muſe.

MISCELLANEOUS.

Art. 35. *Reflections on Uſury*, containing an Account of thoſe uſurious Contracts, carried on under the Mode of undervalued Annuities. To which is added, the Subſtance of the *Bill*, now before the Houſe, to prevent them, with curſory Obſervations on it. 8vo. 1s. Fielding. 1777.

The fate of the *bill*, which occaſioned this publication, is generally known; and the ſubſtance of it was communicated to the Public, during its progreſs through both Houſes, in the daily papers. The introductory *reflections* and the *ſtrictures* which accompany it muſt have occurred to every one, who has thought at all on this ſubject: we much doubt whether the Author's hypotheſis be well-founded, when he attributes the low ſtate of the funds for ſeveral years paſt to the prevalence of Uſury, and to the quantity of money employed in this iniquitous, diſhonourable, and pernicious traffic. However, he mentions one fact, which, if well authenticated, is a very alarming proof, that the ſum employed in this way is much greater than the generality of people imagine. 'It is notorious, (he ſays) that on the laſt annual ſettling of accounts in a certain houſe, the ſole buſineſs of which is Annuity Brokerage, the partners divided upwards of nine thouſand pounds: from whence it follows, that either that houſe is moſt extortionate in its demands for procuration, or that a very enormous ſum muſt in the courſe of that year have been employed by them in the purchaſe of Annuities: or indeed both inferences may be true. And there being many other inferior houſes engaged in the ſame buſineſs, the ſums ſo employed cannot be inconſiderable.'

Art. 36. *An Eſſay on the Dramatic Character of Sir John Falſtaff.* 8vo. 2s. 6d. Davies. 1777.

A copious and entertaining diſquiſition on the character of 'Old Jack,' in which the Author's principal view is to reſcue the fame of the merry Knight from the imputation of conſtitutional *cowardice*. In this attempt, the Writer diſcovers an elegant, claſſical taſte, and much

much ingenuity; but his taſte ſeems rather vitiated by ſingularity and caprice; and his ingenuity betrays him into falſe refinement. The plaineſt propoſitions may be controverted by ſubtle diſputants; but neither the cauſe of truth nor of letters is promoted by arguments that tend 'to make the worſe appear the better reaſon.' We are not pleaſed to forego the judicious inveſtigations of acute critics for the ſake of the *ſpecial pleadings of literary counſel.* In dramatic writings, eſpecially, the obvious meaning is moſt probably the true one; and it is ſurely no great compliment to Shakeſpeare's admirable delineation of the character of Falſtaff, to ſuppoſe that it has hitherto been generally miſunderſtood. For our own parts, we ſtill remain firm to the old hereſy, and cannot adopt the new faith here promulgated. '*A plague on all* COWARDS, (we ſay) *ſtill.*'

Art. 37. *A Letter to the Rev. Dr. Percy concerning a new and claſſical Edition of Hiſtoria del valoroſo Cavallero* DON QUIXOTE DE LA MANCHA, to be illuſtrated by Annotations and Extracts from the Hiſtorians, Poets, and Romances of Spain and Italy, and other Writers ancient and modern, with a Gloſſary and Indexes; in which are occaſionally interſperſed ſome Reflections on the Learning and Genius of the Author, with a Map of Spain adapted to the Hiſtory, and to every Tranſlation of it. By the Rev. John Bowle, M. A. F. S. A. 4to. 3 s. 6 d. ſewed. White. 1777.

The idea and intention of this work is ſet forth in the title-page. The genius of Cervantes has triumphed over the general fate of authors. His book is read with avidity, when the objects of its ridicule are no more. But what ſhall we ſay to the project of a commentary and notes on his Quixote? What but fair befal the induſtry of that antiquary whoſe courage and reſolution ſhake not at the ſight of the black-letter folios of Amadis De Gaul, Pariſmus and Pariſmenos, the black prince of Bohemia, and the blacker knight of the Sierra Morena?—We are well aware, however, that even labours of this kind may ſerve to elucidate the manners of the times:—therefore, ſucceſs attend you, good Mr. Bowle!

Art. 38. *Miſplaced Confidence*; or, *Friendſhip Betrayed.* Containing a genuine Narrative of real Misfortunes, interſperſed with ſtriking Anecdotes of ſome of the moſt illuſtrious Characters of the preſent Age, as well as of ancient Hiſtory. 12mo. 3 vols. 7 s. 6 d. bound. Fielding.

The real misfortunes here deſcribed are principally theſe. It ſeems the Author had been promiſed by Sir J. H. Delaval, Member for Berwick upon Tweed, during his canvaſs of that borough, ſome proper proviſion, on the ſcore of his having a vote. On the ſtrength of this promiſe he very indiſcreetly marries; and, what is no unuſual conſequence, begets children; of courſe he finds himſelf ſurrounded with a family without reſources for their ſupport. Undoubtedly, he is to be pitied, were it only for his want of knowledge of the world, and conſequently of knowing that a candidate for a borough means nothing by his promiſes. It appears that General Craufurd, the former member for that town, had treated him with more humanity; but General Craufurd was a man of honour, and the friend of human kind. Compaſſion alone makes us attend to his ſtory, and it is only from the ſame motive that we recommend his book to our Readers.

Art.

Art. 39. *The Candor and Good-nature of Engliſhmen exemplified*, in their deliberate, cautious, and charitable Way of characterizing the Cuſtoms, Manners, Conſtitution, and Religion of neighbouring Nations, of which their own Authors are every where produced as Vouchers;—their moderate, equitable, and humane mode of governing States dependent on them; their elevated, courteous, and conciliating Stile and Deportment on all Occaſions, &c. By Thomas O'Brien Mac Mahon. 8vo. 5 s. Bew, &c. 1777.

Poor man! when he has printed as long as prudence will allow him, and has waited as long as expectation can hold out, for the chance of ſale; whatever diſappointment he may meet with by retail, we can inform him, that Mr. Clements, at the north eaſt corner of St. Paul's church-yard, will have Engliſh candor and good-nature enough to take all his impreſſions off his hands, at a fair price, *per* ream.

Art. 40. *The Hiſtory of Edward Prince of Wales*, commonly termed the Black Prince, eldeſt Son of King Edward the Third. With a ſhort View of the Reigns of Edward I. Edward II. and Edward III. And a ſummary Account of the Inſtitution of the Order of the Garter. 8vo. 5 s. bound. Bew. 1777.

May amuſe the Reader as an hiſtoric tale, but has nothing to recommend it as hiſtoric authority: it contains no curious materials the acquiſitions of induſtrious reſearches,—refers to no vouchers for facts,—is not enriched with any remarks attracting notice,—is not recommended by its ſtyle,—and appears without a name to anſwer for its fidelity.

Art. 41. *Introductory Grammatical Remarks on the Perſian Language*: with a Vocabulary, Engliſh and Perſian: the Spelling regulated by the Perſian Character. By George Hadley, Eſq; formerly Captain on the Bengal Eſtabliſhment, and Author of the Hindoſtan Grammar and Vocabulary. 4to. 7 s. 6 d. Cadell. 1776.

The deſign of this publication is to facilitate the acquiſition of the Perſian language, by making a new arrangement of the general grammatical principles, and by giving a vocabulary of the moſt uſeful words; in both which the Roman character is ſubſtituted for the Perſian. In doing this, the Author hopes to aſſiſt the learner in the uſe of the excellent works of *Jones* and *Richardſon*. He has ſometimes differed from them in orthography, where he thought he could more perfectly expreſs the idea which he had formed of the ſound of the letters, from attending to the pronunciation of the natives. He nearly follows the plan laid down in his former work, the Hindoſtan Grammar and Vocabulary. See Review, vol. lxvii. p. 489.

Art. 42. *The Repoſitory:* a Select Collection of Fugitive Pieces of Wit and Humour, in Proſe and Verſe. By the moſt eminent Writers. 12mo. 2 Vols. 6 s. ſewed. Dilly. 1777.

'Among the various publications of fugitive pieces which have yet appeared, not one,' ſays the Editor of this collection, 'has been particularly appropriated to the preſervation of pieces of wit and humour.' Theſe, he adds, 'have either been left to periſh in

neglect, [which ſeldom happens, however, to pieces of true wit and true humour] or have been inſerted in collections, the bulk of which conſiſted of performances of a different nature; or in others where they muſt neceſſarily be loſt to the world, from the dulneſs and inſipidity of the remainder of the volumes in which they may be ſaid to have been buried.'

From a reflection on the want of a Repoſitory like the preſent, the Editor was induced, he tells us, 'to enquire after ſuch performances not hitherto hackneyed in other miſcellanies, which had been publiſhed during the laſt thirty years.' Out of theſe he has formed the compilement before us, 'which, whatever favour it may be entitled to in other reſpects,' will at leaſt, he preſumes, 'have the merit of not being compiled from any collections of the like kind.'

The principal articles in this *Repoſitory* are, I. That excellent piece of humour *Ver-Vert*, from the French of Greſſet. II. The Council in the Moon: ſee Review, vol. xxxiv. p. 42. III. Account of the Giants lately diſcovered: ſee Review, vol. xxxv. p. 240. IV. *The Battiad*, a poem: ſee Review, vol. iv. p. 44. V. A Diſſertation on Laughter, and an Eſſay on Humour: both firſt printed in 1741. VI. Various Imitations of Gray's Church-yard. VII. The Advantages of Politics to this Nation: firſt printed in 1729. VIII. Scheme for the Coalition of Parties: ſee Review, vol. xlvi. p. 451. IX. Art of dreſſing the Hair, a poem: See Review, vol. xliii. p. 243. X. *Origines Diviſionæ*, or the Antiquities of the Devizes: ſee Review, vol. x. p. 231. This laſt is a fine piece of grave and ſolemn humour.—There are a great many other articles, in proſe and verſe, "too tedious to mention," as the honeſt citizens expreſs it in their ſhop catalogues.

Art. 43. *A Letter to George Hardinge, Eſq; on the Subject of a Paſſage in Mr. Steevens's Preface to his Impreſſion of Shakeſpeare.* 4to. 2s. 6d. Kearſly. 1777.

A laboured, but not ill-written, attempt to prove that Mr. Steevens, who has decried Mr. Capell's Illuſtrations of Shakeſpeare, has, notwithſtanding, diſhonourably condeſcended to avail himſelf of the critical labours of this rival Editor. The annotations of both theſe learned ſcholiaſts are before the Public, and to the Public we leave the deciſion of the important point here brought into debate.

DRAMATIC.

Art. 44. *The Gentle Shepherd*, a Dramatic Poem, in five Acts, *done* into Engliſh from the original of Allan Ramſey. By Cornelius Vanderſtop. 8vo. 1s. 6d. Shropſhire, &c. 1777.

The paſtoral drama of Allan Ramſay is not likely to derive an increaſed popularity from being thus *done*, or rather *undone, into Engliſh*. The dialect of the original was not ſufficiently obſcure or obſolete to require it; and the characteriſtic features of the piece are obliterated by the injudicious variation of the ſtyle.

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* See Review, vol. xx. p. 225.

Art.

Art. 45. *Polly*, an Opera, with Alterations from Gay. 8vo. 1 s. Evans. 1777.

The ſame pepper and ſalt of ſatire that ſo highly ſeaſoned the Beggar's Opera gives a reliſh, though in a leſs proportion, to this continuation of it. The invectives againſt kings, courts, and miniſters, are ſo general, that it was rather impolitic in the adminiſtration of Gay's time to prohibit the repreſentation of it. The manager of the Haymarket, however, has procured the preſent Lord Chamberlain's licence for its exhibition; a circumſtance which is, in our opinion, honourable to both parties. The preſent edition is rather an abridgment than an alteration of Gay's Polly, though there are occaſional tranſpoſitions and ſome few additions, which, *theatrically* conſidered, are pertinent and judicious.

MEDICAL.

Art. 46. *Oratio de Re Medica cognoſcenda et promovenda.* Habita apud Societatem Medicam Londinenſem, Die 18 Januarii, Anno 1777. Auctore Nathanaële Hulme, M. D. Collegii Regalis Medicorum Londinenſis: Medico Domus Carthuſianæ, &c. Cui acceſſit, Via tuta & jucunda, Calculum ſolvendi, in Veſica urinaria inhærentem; ab Hiſtoria calculoſi Hominis, confirmata. Lond. 4to. 1 s. 6 d. Robinſon, &c. 1777.

We find nothing in this publication of importance enough to preſent to our Readers, except the calculous caſe with which it concludes. It was briefly as follows. A man of ſeventy-three had for three years paſt laboured under complaints indicating a ſtone in the bladder. He was not probed, but the general courſe of ſymptoms was ſuch as to leave little doubt of the exiſtence of an urinary Calculus. Various remedies were tried without effect; till at length Dr. Hulme, reflecting on the arguments adduced by Doctors Percival and Saunders in favour of the efficacy of fixed air as a ſolvent of the ſtone, exhibited a medicine which he thought would convey this ſubſtance to the bladder more effectually than any other method. He ordered fifteen grains of ſalt of tartar, diſſolved in three ounces of pure water, to be given four times a day, ſwallowing immediately after each doſe the ſame quantity of water with twenty drops of weak ſpirit of vitriol. The effect was, that in a few days many calculous fragments, with a whitiſh mucus, were ſeen in the patient's urine. After theſe had paſſed three weeks, all the painful ſymptoms vaniſhed, and have never ſince returned. In a month above 180 fragments were diſcharged, ſome of which from their figure plainly appeared to have been part of a large ſtone.

Such a cure, doubtleſs, merits the attention of the faculty; but it can only be from ſucceſsful repetitions of the experiments, that the 'via tuta & jucunda,' ſo unreſervedly laid down in the title-page, can merit its appellation.

MATHEMATICS and PHILOSOPHY.

Art. 47. *Thoughts on General Gravitation*, and Views thence ariſing as to the State of the Univerſe. 4to. 1 s. Cadell. 1777.

Theſe 'Thoughts' originated in the courſe of a philoſophical converſation; and they might ſerve to render ſuch a converſation

inſtructive and amuſing: but they have neither novelty nor importance ſufficient to intereſt the attention of thoſe who are at all acquainted with the ſubject to which they relate.

Art. 48. *The Elements of Euclid*; in which the Propoſitions are demonſtrated in a new and ſhorter Manner than in former Tranſlations, and the Arrangement of many of them altered; to which are annexed plain and ſpherical Trigonometry, Tables of Logarithms from 1 to 10,000, and Tables of Sines, Tangents, and Secants, natural and artifical. By George Douglas, Teacher of Mathematics in the Academy at Ayr. 8vo. 6s. bound. Printed at Edinburgh, a[illegible], &c. in London. 1776.

Every attempt t[illegible] of geometry, which is conducted with any ſki[illegible] be acceptable to the Public: with this view the [illegible] theſe *Elements*, profeſſing to avoid every ſuperfl[illegible] of reaſoning, and to render the demonſtrations [illegible] more intelligible to younger ſtudents. The or[illegible] is in ſome caſes judiciouſly tranſpoſed, but in [illegible]on is evidently needleſs and inconvenient. Sev[illegible]rations are new; but many inſtances might be [illegible] they are more diffuſe than thoſe of other Writers. Some propoſitions are introduced which were improperly omitted by Mr. T. Simpſon in his *Elements*, &c. nevertheleſs his compendium of geometry and trigonometry has, in our opinion, the advantage, with reſpect to method, clearneſs, and brevity.

Art. 49. *Theory of Colours and Viſion.* By G. Palmer. 8vo. 1s. Leacroft. 1777.

A *viſionary* theory without any *colour* of truth or probability.

Art. 50. *The Rationale of Circulating Numbers*, with the Inveſtigations of all the Rules and peculiar Proceſſes uſed in that Part of *Decimal* Arithmetic. To which are added, ſeveral curious Mathematical Queſtions: with ſome uſeful Remarks on adfected Equations, and the Doctrine of Fluxions. Adapted to the Uſe of Schools. By H. Clarke. 8vo. 3s. 6d. Boards. Printed for the Author, and ſold by Murray. 1777.

The theory of Circulating Decimals explained with judgment, and applied to a great variety of curious and uſeful queſtions. The Author's remarks on the right conception and definition of a Fluxion coincide with Simpſon's in the preface and 1ſt ſection of the *Doctrine and Application of Fluxions*. We are ſurpriſed that he ſhould recommend Emerſon's book on Fluxions as the moſt proper for the young algebraiſt; however excellent his forms for fluents may be, we are perſuaded, that a 'learner's progreſs' cannot be much 'facilitated by his endeavouring to inveſtigate them,' till he has previouſly obtained a conſiderable acquaintance with operations of this kind. The Author's remarks on adfected Equations, Fluxions, Reverſion of Series, &c. are 'adapted to the uſe' of a claſs of ſtudents ſuperior to thoſe that are uſually found in 'ſchools.'

Art.

Art. 51. *The Nautical Almanac and Aſtronomical Ephemeris,* for the Year 1779. Publiſhed by Order of the Commiſſioners of Longitude. 8vo. 3 s. 6 d. Nourſe.

This volume, beſide the uſual tables and remarks, contains new tables of the ſecond ſatellite of Jupiter, tranſmitted to the Aſtronomer Royal from their learned Author Mr. Wargentin at Stockholm, and corrected and improved from the tables of the ſame Author annexed to M. De La Lande's Aſtronomy. To which is added, a compariſon of the ſame, with obſervations made by different aſtronomers during the laſt thirteen years.

AMERICAN CONTROVERSY.

Art. 52. *An Anſwer from the Electors of Briſtol, to the Letter of Edmund Burke, Eſq; on the Affairs of America.* 8vo. 1 s. 6 d. Cadell.

As there are few Readers, whoſe opinion and ſentiments are not already fixed in regard to our unhappy diſpute with America, it is not neceſſary to give a particular account of what is contained in this *Anſwer*; it is ſufficient to obſerve, that it is written much more coolly and diſpaſſionately than political pamphlets generally are; that it contains ſome important facts not commonly known; that the Author is well acquainted with his ſubject; that he ſacrifices the *flowers* of language to perſpicuity, and a ſtudied ambiguity of ſentiment to plain ſenſe; and that he conſiders very attentively every thing of importance in Mr. Burke's Letter, which he ſeems to look upon rather as a vehicle of ſentimental declamation, than a formal, methodical treatiſe on the preſent ſtate of public affairs.

Without taking upon us to determine on which ſide the truth lies, whether on that of Mr. Burke or his Anſwerer, we cannot help remarking, that Mr. Burke's manner is much better calculated to amuſe and entertain than to convince; and that his Anſwerer's plain, unadorned, and unaffected ſtrain, is much better adapted to give ſatisfaction upon any debated point, philoſophical, theological, or political.

In the Appendix to this Anſwer, we have a curious AMERICAN STATE-PAPER, as our Author calls it, copied exactly, he ſays, from the MARYLAND RECORDS, *viz.* Lord Camden's *Genuine Opinion,* when Attorney-general, on the Rights of a *Colonial Aſſembly,* and the *ſupreme Authority* of PARLIAMENT.

Art. 53. *The Contraſt:* or, Strictures on ſelect Parts of Dr. Price's "Additional Obſervations on Civil Liberty, &c." forming a conciſe State of the preſent Currency; an impartial View of the Trade and Government of the Kingdom; the Cauſe and Conſequences of the War with America; and a Sketch of the Debts and Revenues of France. By A. Charles Dodd. 8vo. 1 s. Fielding and Walker. 1778.

A *Contraſt* with a witneſs! Dr. P. repreſents the nation as running, in full career, to deſtruction; this Author conſiders it as "bleſſed with all the advantages of perfection, in the wide extent of government and dependencies. Superior genius and wealth direct her trade and manufactures; her army is the beſt regulated, diſciplined, and officered in Europe; her navy the beſt conſtructed,

completeſt manned, and more ſkilfully commanded, than any in the world; her reſources, the free and chearful gift of an induſtrious and happy people; and unanimity and wiſdom direct her councils.'

This comfortable aſſurance is, no doubt, much better than deſpondency; and had our Author confined himſelf to the ſaying of ſuch agreeable things, and to cool argument, as he does in ſome parts of his tract, we ſhould have been quite pleaſed with him; but he has crowded his pages with ſuch ſhameleſs abuſe of the gentleman on whoſe publication he animadverts, that we could not help turning with diſguſt from ſo illiberal, ſo indecent a performance. Dr. S. compared with Mr. A. C. Dodd, is COURTESY itſelf!

POLITICAL.

Art. 54. *An Eſſay on Britiſh Liberty:* Addreſſed to both Houſes of Parliament. 12mo. 2s. 6d. Bew, &c. 1777.

Among the various claſſes of Authors, the moſt ſucceſsful are thoſe who write merely to pleaſe themſelves. Buckled up in the cuiraſſe of conſcious importance, they are invulnerable by cenſure, and ſet Reviewers at defiance. Such Writers, including the Eſſayiſt before us, are however uſeful in their generation to the trading intereſt; they conſume paper, keep the preſs in motion, and beſtow their time and money in preparing linings for thoſe valuable things called trunks and bandboxes.

RELIGIOUS and CONTROVERSIAL.

Art. 55. *Sermons on the Parable of the Sower.* By E. Harwood, D. D. 12mo. 3s. 6d. bound. Johnſon.

This volume contains ſeven Sermons on the Parable of the Sower, to which are added three more on the nature and deſign of the Chriſtian religion, and the ſpirit of Chriſtianity. They are judicious and animated; and though they cannot claim any diſtinguiſhed merit, with reſpect to originality or elegance of compoſition, they cannot fail to inſtruct and edify the ſerious and candid Reader.

Art. 56. *Sermons on the Ten Commandments.* By Samuel Ogden, D. D. Woodwardian Profeſſor in the Univerſity of Cambridge. 8vo. 6s. Cambridge printed; London, ſold by Beecroft, &c. 1777.

Dr. Ogden is already known to the Public as a reſpectable preacher. Of a ſmall volume of his ſermons we gave an account ſome time ago, and the preſent publication is not leſs worthy the public attention. The diſcourſes, which are twenty-three in number, and remarkably ſhort, contain many judicious and ſtriking reflections; and the ſubjects are of univerſal importance. The obſervations on theſe ſubjects, often very conciſely expreſſed, have a ſtrong tendency to convince the underſtanding and to impreſs the heart.

Art. 57. *Family Diſcourſes.* By the late Right Hon. Edward Weſton. Second Edition. 12mo. 3s. Cadell.

Theſe Sermons were firſt publiſhed in 1768, under the title of *Family Diſcourſes, by a Country Gentleman*; and ſome account was given of them in our Review, vol. xxxviii. p. 411. We introduce them

them again to the notice of our Readers, that they may be informed of the reſpectable quarter from which the Public has received this valuable addition to the ſmall ſtock of Diſcourſes, in which ſubjects truly important are treated with manly ſenſe and dignity, and at the ſame time with a ſufficient degree of plainneſs and ſimplicity to render them generally uſeful.

Art. 58. *Sentimental and Practical Theology.* From the French of Le Chevalier De *******, 12mo. 3s. 6d. Wilkie, &c. 1777.

The rhapſodies of myſtical love, and the extravagancies of enthuſiaſtical devotion, are here expreſſed in language which will render the work highly acceptable to thoſe whom it may concern.

Art. 59. *Two Letters to the Reverend Thomas Coke, LL. D. Curate of South Petherton:* Written with a friendly Intention of convincing him of ſome groſs Errors in his clerical Conduct. By the Reverend John Thomas, Curate of Shepton Beauchamp. 12mo. 6s. Robinſon, 1777.

The prefatory advertiſement to this pamphlet informs us, that the perſon to whom the letters are addreſſed, has lately experienced ſome conſiderable diſappointment in the church. It is added, 'The Writer does not *poſitively* ſay that this diſappointment is the ſole occaſion of the Doctor's embracing the dark and erroneous doctrines of Methodiſm; but, true it is, that ſince ſuch diſappointment, Methodiſm ſeems to have been the darling of his boſom, and his moſt ardent wiſh—an intimate connection with Mr. John W———y.'

After ſome ſarcaſms the letter-writer tells us, that Dr. Coke 'has been too ſucceſsful in ſowing the ſeeds of ſchiſm and diviſion in his pariſh church, to the no ſmall prejudice of many ſober and well diſpoſed Chriſtians.' It farther appears from the letters, that Dr. Coke had entered the pariſh of Sutton-Beauchamp, and there in a private and unlicenſed houſe had preached and prayed, or in our Author's words, held a religious conventicle. For theſe, and ſome other like miſdemeanours, Mr. Thomas chaſtiſes him: chiefly condemning him from the articles and canons of the Church of England, to which he had given his aſſent. Mr. Thomas did ſometime ago write to the Doctor, hoping that a *private* admonition would be ſufficient, but as no notice was taken, he now admoniſhes him *publickly*, truſting that his obſervations may be uſeful to him, and if not to him, to ſome other perſons.

N. B. We have been informed that Dr. Coke has publiſhed, at Briſtol, a reply to the above-mentioned *Two Letters*; intitled, *Zeal in Religion defended:* but not having ſeen the Doctor's *apology*, we can ſay nothing of its contents.

Art. 60. *A Summary of the Chriſtian Miniſters Reaſons for baptizing Infants, and for adminiſtering the Ordinance by ſprinkling or pouring of Water.* With ſome Remarks on the Rev. Dr. Stennett's Anſwers, in a Letter to the Doctor. By Stephen Addington. 12mo. 6d. Buckland. 1776.

For Mr. Addington's firſt publication on Baptiſm we muſt refer our Readers to the 44th volume of the Review, p. 449, and an account of Dr. Stennett's Reply will be found in the 46th volume, p. 614.

614. Both these worthy men appear equally satisfied in the rectitude of that side of the question they have embraced. And why should not each enjoy his opinion in peace, so long as it is in the exercise of moderation and piety? Mr. Addington does not formally reply to Dr. Stennett. He addresses a letter to him, of about ten pages, at the end of this little tract, chiefly designed to vindicate himself as to some instances in which he apprehends he has not been treated with all the candour he had reason to expect. But this small publication consists principally of a review of the arguments for infant baptism thrown into a catechetical form; the first part of which considers the mode of baptism, the second the subjects of it. The little compass into which the Auth[illegible] work is likely to render it the more generally acc[illegible]

SCHOOL-BOOK.

Art. 61. *An Ex[illegible] of [illegible] in Acidence, for the Use of young Beginn[illegible] new [illegible]. 12mo. 1s. Law.*

This school-book [illegible] course of questions, proper to be asked by maste[illegible] scholars in the several parts of the Latin Accid[illegible] fore be very useful to those who either for want [illegible], or from any other cause, find it inconvenient to exercise their own judgment.

WHEN we inserted, in our last month's Review, the Prussian's correspondence, we chiefly intended a compliment to an ingenious foreigner, as well as to manifest our own impartiality and freedom from national prejudice; but we had no idea of opening a channel for controversy, which might prove inconsistent with our plan —S. N. has sent us a reply to the Prussian; but although his remarks are neither unjust nor impertinent, we must beg the favour of that gentleman to excuse the resolution we have formed, to admit nothing more on the subject.

*** The letter from an "occasional correspondent," is under consideration.

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††† Since the publication of our last month's Review, we have received information, that the pamphlet, entitled, "A new, easy, and expeditious method, &c. By Francis Stone, M. A. &c." (on the demerits of which, sentence was passed in the second Art. of that Number) was *withdrawn* in the month of April. We must, therefore, in justice to the Author, declare, that had this circumstance been known to us, his performance would not have fallen under our animadversion.

☞ *The* single sermons, *with many other articles, must be postponed for want of room, notwithstanding we have, this month, given* eight pages *extraordinary.*



THE

MONTHLY REVIEW,

For AUGUST, 1777.

ART. I. *A Courſe of Lectures on Oratory and Criticiſm.* By Joſeph Prieſtley, LL. D. F. R. S. 4to. 10 s. 6 d. Boards. Johnſon. 1777.

REPEATED attempts have been made by modern writers on the art of criticiſm, to carry it to a degree of refinement unknown to the ancients, by ſearching, in the conſtitution and principles of the human mind, for the cauſes of the great effects which are produced by oratorical and poetical compoſitions. The ancient critics contented themſelves with remarking, and diſtinguiſhing by proper appellations, the ſeveral forms of expreſſion and arrangement by which the orator and the poet accompliſh their reſpective ends, and laying down ſuch general obſervations and rules for good writing, as they were able to deduce from the models which were before them. Ariſtotle, Cicero, and Quintilian furniſhed the world with obſervations and precepts, which have been the ground-work of all the inſtitutes of criticiſm which later times have produced: but they did not enter into the examination of the ſeveral powers and principles of human nature, with the particular deſign of tracing out the cauſes of thoſe ſtrong impreſſions which rhetoric and poetry are capable of producing. This was a path of ſpeculation which modern critics found almoſt untrodden, and which ſeveral of them have purſued with reputation.

Lord *Kaims*, who was one of the firſt, and of the moſt ſucceſsful adventurers in this walk, traced up the effects of the fine arts, and particularly oratory and poetry, to ſeveral diſtinct principles in the human mind; and, with great penetration and judgment, obſerved and pointed out the connection between the former and the latter. Dr. Prieſtley, apprehending that the ſubject would receive new light, by referring the ſeveral principles of which Lord Kaims treats, to one common ſource, *the aſſociation of ideas*, and by explaining the chief facts

relating to the influence of oratory and poetry from this principle, here offers to the Public a new theory of criticiſm, grounded on Dr. Hartley's general theory of human nature. This new theory is interwoven with a large collection of valuable materials on the ſubjects of oratory and criticiſm, which the Author has, with his uſual induſtry and judgment compiled, and digeſted into the form of a courſe of lectures, read in the academy at Warrington in the year 1762.

As the Author profeſſedly deſigns this work as a ſuccinct and ſyſtematical view of the obſervations of others (interſperſed with original obſervations of his own) on criticiſm and oratory, it were to be wiſhed [illegible]oned the publication till he could have found [illegible] it with many original and important ideas, fr[illegible]eral valuable works of criticiſm, which have appeared ſince [illegible] lectures were written: his ready pen would eaſily have i[illegible]ted theſe additional materials, and diſpoſed them in their proper places.

The general heads on which Dr. Prieſtley propoſes, in theſe lectures, to treat, are Recollection, Method, Style, and Elocution. Under the firſt head, having reduced (in our opinion very improperly) all kinds of compoſition to two claſſes, Narration and Argumentation; and having obſerved that there is little room for the aſſiſtance of rules with reſpect to the former, he confines himſelf wholly to the latter, and treats largely on the nature and uſes of topics, both univerſal and particular, and on the ſources of amplification. His obſervations on theſe heads, though they have little originality, may be of uſe to young compoſers. The ſubject of Method he treats in a perſpicuous and inſtructive manner: his obſervations on method in narration, and on the ſynthetic and the analytic method in argumentation, are exceedingly judicious, and are illuſtrated by pertinent remarks on particular writers, and by a general view of the method obſerved in ſeveral celebrated works. It is however on the third general diviſion of the ſubject that our Author principally enlarges, namely Style; under which he comprehends whatever is ornamental in compoſition. On this part of the ſubject he diſtinctly examines the ſeveral ornaments of thought and diction, endeavouring to account for the pleaſure which they occaſion, chiefly by referring them to the *aſſociation of ideas*.

Our Readers may form ſome idea of the uſe which Dr. Prieſtley makes of his favourite doctrine in treating on the ſubject of Criticiſm, from the following lecture, *Of the Pleaſures of Imagination in general, and of the Standard of good Taſte:* which is ſo original and judicious, that we ſhall give it at full length.

'The firſt circumſtance I ſhall take notice of with regard thoſe exquiſite feelings which conſtitute the Pleaſures of the Imagination,

Imagination, is, that the only inlets to them are, as Lord Kaims obſerves, the *eye* and the *ear*, and that the other ſenſes have nothing to do with them. Colours and ſounds, it is remarkable, are tranſmitted to the mind, or ſenſorium, without any ſenſible intervention of the corporeal organs by which they are tranſmitted. The eye and the ear, when they are in a ſound and healthy ſtate, are ſo little affected by the impreſſion of light, and the vibrations of the air, that were it not for internal evidence, we ſhould not know that we had any ſuch organs.

'We find that when our eye-lids are cloſed, we cannot ſee at all, and that we are obliged to turn our eyes towards any object before we can perceive it, or we ſhould not readily diſcover what it is on which viſion depends. In like manner, it is eaſy to conceive that a rational being, coming into the world with the perfect uſe of the ſenſe of hearing, would not be able, without ſome experiment of the ſame nature, to find out what part of his corporeal ſyſtem was the medium of thoſe ſenſations: whereas we cannot feel, taſte, or even ſmell, without being at the ſame time ſenſible that ſome part of the ſurface of our bodies is affected in the firſt of theſe caſes, and the tongue and noſe in the two laſt.

'For theſe reaſons, feeling, taſting, and ſmelling are conſidered as ſenſations of a groſſer kind, and ſeeing and hearing as ſomething of a much more refined and ſpiritual nature. The former we cannot perceive without having, at the ſame time, an idea of the corporeal inſtruments by which they are conveyed to us; whereas we contemplate ideas of the latter kind, as if we were wholly abſtracted from the body. Hence, among other reaſons, there is a kind of ſhame annexed to the gratification of the groſſer ſenſes. Perſons of a refined taſte affect an indifference to their pleaſures, and diſſemble the ſatisfaction they receive from them; as in eating, drinking, and the like: whereas we are very differently affected towards the pleaſures of harmony, which we perceive by the ear, and the beauty of colours and proportion, which we perceive by the eye.

'Another obſervation which may throw conſiderable light upon various affections of the mind, in the perception of thoſe pleaſures which we refer to the imagination, is, that ſince the mind perceives, and is conſcious of nothing, but the ideas that are preſent to it, it muſt, as it were, *conform* itſelf to them; and even the idea it hath of its own extent (if we may uſe that expreſſion) muſt enlarge or contract with its field of view. By this means alſo, a perſon, for the time, enters into, adopts, and is actuated by, the ſentiments that are preſented to his mind.

'This takes place ſo inſtantaneouſly and mechanically, that no perſon whatever hath reflection, and preſence of mind enough, to be upon his guard againſt ſome of the moſt uſeleſs and ridiculous effects of it. What perſon, if he ſaw another upon a precipice, and in danger of falling, could help ſtarting back, and throwing himſelf into the ſame poſture as he would do if he himſelf were going to fall? At leaſt he would have a ſtrong propenſity to do it. And what is more common than to ſee perſons in playing at bowls, lean their own bodies, and writhe them into every poſſible attitude, according to the courſe they would have their bowl to take? It is true, that all [illegible] not [illegible] affected by this remarkable propenſity. [illegible] a man's ideas, and the greater is his gen[illegible] [illegible], the more intirely, and with the greater facility, [illegible] himſelf to the ſituations he is viewing.

'From this principle, [illegible] with mean and low objects gives the mind an id[illegible] anneſs and narrowneſs of its own powers; and ideas [illegible] greatneſs, dignity, and importance, are the reſult of our contemplating large and grand objects. This will be conſpicuous when we conſider the ſublime in compoſition.

'Hence the paſſions, ſentiments, and views of thoſe perſons whoſe hiſtory is written ſo as to engage our attention, become for a time (if they be not extremely oppoſite to our own general ſtate of mind) our own paſſions, ſentiments, and views; and particularly the accounts of the magnanimity, generoſity, courage, clemency, &c. in our heroes, are read with a ſecret complacency and ſelf applauſe, ariſing from our indulging the ſame temper and diſpoſition.

'Hence, in part, ariſes the difficulty of reading the hiſtory of any two rival ſtates, or perſonages, with abſolute indifference and impartiality. Before we were aware, we find we have entered into the ſentiments, paſſions, and intereſts of the one or the other of them; and afterwards find it difficult to *change ſides*, as it were; notwithſtanding, in the progreſs of the hiſtory, we may ſee reaſon enough to be diſguſted with the party at firſt adopted. We abſurdly continue to wiſh ſucceſs to thoſe we firſt attached ourſelves to, though the reaſons which attached us to them no longer exiſt. The failings on one ſide are regarded with tenderneſs and compaſſion, as the failings of a friend; and the excellencies which diſcover themſelves on the oppoſite ſide, are apt to be looked upon with envy and diſlike, as an advantage in the poſſeſſion of an enemy.

'What reader, who has once been intereſted in the fortun[illegible] of Athens, by reading the firſt book of the Peloponneſian war writte[illegible]



written by Thucydides, is not diſtreſſed to the laſt degree with the miſcarriage of the flagrantly ambitious and unjuſt invaſion of Sicily, and the ſiege of Syracuſe? If any ſtriking inſtance of generoſity, or mere courage, once intereſt us in favour of a buccaneer, a highwayman, or even a dextrous cheat, how apt are we to read with pleaſure of the ſucceſs of the deſperate adventures of the former, and of the ingenious but baſe artifices of the latter? It is poſſible, that perſons of age, experience, and reflection, may, in a great meaſure, have corrected this mechanical propenſity; but it will ever retain a ſenſible influence over the generality of mankind; and theſe are almoſt the only people we have to do with in the buſineſs of the paſſions and imaginations.

'This obſervation ſhews us how cautious all writers ſhould be not to engage the attention of their readers too much to vicious characters; ſince, when once they have, by this means, engaged our intereſt in their favour, we are very backward to withdraw our good wiſhes; and the intereſt we take in the character and ſchemes of a bad man, cannot but leave upon the mind an impreſſion unfavourable to virtue. A natural love for virtue is a very inſufficient ſecurity againſt this influence, eſpecially in young minds. No writer, who hath at heart the intereſt of virtue, and the happineſs of his fellow-creatures, ought to truſt to it. Even the prudent and virtuous Mr. Richardſon hath intereſted his reader ſo much in the character of Lovelace, in Clariſſa, that, I believe, there are few of his readers who would be diſpleaſed with the ſucceſs of his baſe deſigns upon any other woman than Clariſſa herſelf, in whoſe favour we have been beforehand more ſtrongly intereſted.

'In the third place, let it be noted, that when each of the pleaſures of the imagination are referred to ſome *one ſource*, I only mean, that ideas and ſenſations of that kind are the *principal* ones that enter into its compoſition. For, in fact, none of our intellectual pleaſures are ſo ſimple as to be derived from one ſingle ſource only. They are all of ſo complex a nature, and are ſo connected with one another, that, it is probable, there is not one ſentiment of pleaſure or pain that can be called *intellectual* (not being a direct impreſſion upon ſome of the external ſenſes) but what is more or leſs compounded of almoſt all the other intellectual pleaſures and pains too. The principle of aſſociation is predominant in every thing relating to our intellectual faculties: and, in a ſituation ſo expoſed as ours is to *joint impreſſions*, from a variety of independent objects, our ſenſations cannot fail to be ſo commixed and combined together, that it muſt be extremely difficult, if not impoſſible, completely to reſolve *any one of* them into all their ſeparate, *component parts. All that can* be done, is, to place each

pleaſing object, that occurs in works of taſte and genius, under that ſpecies of pleaſure which originally, or moſt eminently, entered into the compoſition of it; and, at the ſame time, not wholly to omit taking notice of other ſources from which it borrows any thing conſiderable.

'Monteſquieu, in his *Eſſay on Taſte*, very ingeniouſly enumerates a variety of cauſes which contribute to excite the ſingle feeling or ſenſation which the mind perceives upon the view of a regular garden. [illegible]d, in his treatiſe upon the ſame ſubject, has [illegible]me obſervation by analizing the complex ſenſ[illegible]e perceive from a view of a fine human face.

'It will anſwe[illegible]rp[illegible]er, and more eminently contribute to throw [illegible] other important particulars relating to Taſte, [illegible]leaſures we receive from the proſpect of a fine [illegible] and conſequently from the deſcription of *rural ſcenes* in paſtorals, and books of romance. This will, likewiſe, illuſtrate the doctrine of aſſociation, and the very probable opinion of Dr. Hartley, who ſuppoſed that it is the only mental principle employed in the formation, growth, and declenſion of all our intellectual pleaſures and pains.

'There is no perſon, who hath paſſed much of his time in the country, but muſt have connected with the idea of it a variety of diſtinct pleaſures, which are now ſeparately indiſtinguiſhable; though the traces of them, ſtill remaining in the mind, contribute to ſwell the complex ſenſation of pleaſure which he feels upon the view of it. Among the principal ingredients in this complex ſenſation, we may mention the pleaſures with which our external ſenſes have a thouſand times been affected in the country; the ſweet ſmells and the fine colours of flowers, the agreeable taſte of fruits, the melody of birds, and the pleaſure we have received from rural ſports and paſtimes. Theſe, if we be advanced in life, we may have no great reliſh for; yet the ideas of the pleaſure we may formerly have received from theſe objects, ſtill adhere to the idea of the ſcenes in which they were enjoyed, and recur, in a confuſed ſenſation of pleaſure, whenever thoſe ſcenes are preſented to the mind.

'To theſe we may add the ideas of the healthfulneſs, and of the comparative innocence of a country life, the apparent uſefulneſs of huſbandry; a view of the plenty of the neceſſaries and conveniences of life which the earth affords; the ideas of novelty, beauty, and grandeur, with which we have, upon innumerable occaſions, been ſtruck in viewing the ſcenes of nature; together with the ideas of the jocundity and happineſs which our fellow-creatures muſt frequently have ſhared with us *in a country life.*

'All

'All theſe ſources have contributed, in a greater or leſs degree, to the complex ſenſe of pleaſure which a fine country proſpect affords; and to theſe a philoſophical and devout obſerver adds lively ideas of the power, wiſdom, and goodneſs of God, the marks of which are ſo conſpicuous in the vegetable and animal world. By him the Deity is ſeen in all his works; and though, upon the firſt view of a rural ſcene, the ideas of the Divine Being and his providence be not diſtinctly perceived, they cannot fail greatly to heighten every complex ſenſation into which they really enter.

'From the principle of aſſociation we may, likewiſe, account for the tumultuous pleaſurable ſenſation we feel upon the view of the place where we paſſed our infancy, the ſchool where we were educated, or any other place, or perſon, with whom a great number of our ideas and ſenſations have formerly been aſſociated, though they now form one complex ſenſation, and are ſeparately indiſtinguiſhable. Even painful ſenſations, as they give no pain upon reflection, unleſs they have been extremely violent indeed, only contribute to heighten the complex pleaſing emotion.

'Sometimes it is obſervable, that, immediately upon feeling a tumultuous ſenſation of this kind, the idea of ſome particular affecting circumſtance will occur diſtinctly, it not having perfectly *coaleſced* with the general complex ſenſation; whereas, by degrees, it intirely vaniſhes into, and makes a part of it, and in its ſeparate ſtate is quite forgotten. Facts of this nature are circumſtances extremely favourable to this hypotheſis of the mechanical generation of our intellectual pleaſures and pains by the principle of aſſociation; and there are few perſons who attend to their feelings but muſt have obſerved them.

'It is eaſy to conceive that complex ſenſations of this kind are capable of being transferred to objects which are *ſimilar* to thoſe with which they were originally aſſociated, by means of any common property. Thus the complex ſenſation, connected at firſt with one particular country ſcene, will be excited, though in a fainter degree, by the view of any other country ſcene: and thoſe feelings, which were originally aſſociated with one particular ſchool, will be revived by the ſight of any other ſchool, or even of any thing belonging to education. And, univerſally, objects poſſeſſed of properties common to thoſe objects with which any ſenſations have been firmly aſſociated, acquire, by their analogy to them, a power of exciting the ſame ſenſations, and conſequently of affecting us in a ſimilar manner with the objects whoſe properties they poſſeſs, in proportion to their reſemblance.

For example, the properties of *uniformity*, *variety*, and *proportion, or a fitneſs to ſome uſeful end*, having been perceived in

moſt of the objects with which pleaſurable ideas and ſenſations have been aſſociated, a complex pleaſurable ſenſation will univerſally be annexed to the marks of uniformity, variety, and proportion, wherewith they are perceived; ſo that by noting the properties which are common to thoſe objects which affect our imaginations in an agreeable manner, we may be enabled to give an enumeration of all the ſpecies of the pleaſures of imagination that we are capable of; or of pointing out the different properties and qualities in objects which are adapted to give us pleaſu[illegible] to our entertainment in works of taſte an[illegible]

'Whether it [illegible]d at the principle of aſſociation is the ſourc[illegible]es which are ſuggeſted by objects of taſte, [illegible]ſt that it muſt have a very conſiderable influ[illegible], and will help us to account for much, [illegible]ariety that is obſervable in the taſtes of differ[illegible]

'Had all minds the very ſame degree of ſenſibility, that is, were they equally affected by the ſame impreſſions, and were we all expoſed to the ſame influences, through the whole courſe of our lives, there would be no room for the leaſt diverſity of taſte among mankind. For, in thoſe circumſtances, we ſhould all have aſſociated preciſely the ſame ideas and ſenſations with the ſame objects, and the ſame properties of thoſe objects; and we ſhould feel thoſe ſentiments in the ſame degree. But ſince our ſituations in life, and the occurrences of our lives, are ſo very various, it cannot but have happened, that different perſons will have aſſociated different ideas and ſenſations with the ſame objects; and, conſequently, they will be differently affected upon the perception of them. Moreover, ſince mens minds are endued with very different degrees of ſenſibility, ſome perſons will be affected in a ſtronger, and ſome in a weaker manner, when their ſenſations are of the ſame kind. For the ſame reaſons, likewiſe, the ſame perſon is liable to be affected in a very different manner by the ſame objects, in different parts of his life and in different ſituations and diſpoſitions.

'There ſeems, however, to be ſo great a ſimilarity in our ſituations, as is ſufficient to afford a foundation for a conſiderable *ſimilarity in taſte*; particularly in perſons whoſe education and manner of life have been nearly the ſame. But a *ſtandard of taſte*, founded upon the ſimilar influences which perſons ſo ſituated have been ſubject to, cannot be applied to thoſe perſons whoſe education and manner of life have been very different. It is no wonder that a perſon accuſtomed to the refined ſentiments of modern times cannot reliſh ſome of the compoſitions of the ancients; that what is deemed a fine taſte *in the Eaſt*, ſhould not be deemed equally good in Europe; or

even that what is admired in France, ſhould not always meet with the ſame approbation in England.

'This diverſity of taſte would certainly be much more conſiderable at preſent, were it not for the eaſy intercourſe there is between different nations, and different univerſities, particularly by means of the art of printing; by which they communicate their ſeveral feelings, and thereby bring their taſtes nearer to a perfect ſimilarity. It confirms this obſervation, that it is generally thought that ſomething of the ſtrength of the Engliſh writers is perceived in ſome of the later French compoſitions; and that our modern polite authors in England have acquired the delicacy and correctneſs of the French. The conſequence of a freer intercourſe between the eaſtern and weſtern parts of the world would, certainly, be their profiting by our taſte, and our manner of compoſition, if not our acquiring alſo ſomething more of theirs. And, from this principle, we may expect that, in conſequence of the growing intercouſe between all the nations of the earth, and all the *literati* of them, an uniform and perfect ſtandard of taſte will at length be eſtabliſhed over the whole world.

'In the mean time, juſtneſs of taſte will be determined by appealing to the general ſenſe of thoſe who have been the moſt converſant with the ſubjects of it. A deviation from this general taſte will be reckoned a fault, and a coincidence with it an excellence; and the difficulty there is in aſcertaining what is this *medium of opinion* in connoiſſeurs, makes the buſineſs of criticiſm, or the ſtandard of judging in works of genius, ſo vague and undetermined as it is. Perſons who have not been converſant with the ſubjects of taſte are excluded from having any vote in this caſe, becauſe their minds have not been in a proper ſituation for receiving the ideas and ſenſations which are requiſite to form a juſt taſte.'

Concerning the pleaſures of diction, or thoſe ariſing from a reſemblance between ſound and ſenſe, and from harmony of compoſition, our Author has advanced nothing new: indeed, the latter ſubject he has treated in ſo ſuperficial a manner as plainly ſhews that he has only given it a very ſlight degree of attention.

The fourth general diviſion of the ſubject, Elocution, is paſſed over wholly without notice: for this omiſſion the Doctor in his preface makes the following apology:

'The laſt part of the work, relating to *elocution*, I never compoſed, though I ſhould have done it, if I had continued longer in that employment. The reaſon of this omiſſion was, that it was my cuſtom (as I believe it is ſtill that of my ſucceſſors in that department of the academy, and it is certainly a moſt uſeful one) *to have lectures* appropriated ſolely to the buſineſs

fineſs of elocution, which all the ſtudents who were deſigned for public ſpeakers conſtantly attended, at leaſt once a week. At theſe lectures great pains were taken to form the pupils to a habit of juſt and graceful delivery; and the inſtructions were given as occaſion required; ſo that the reducing them to writing was by no means neceſſary.'

This might be a reaſon with Dr. Prieſtley for neglecting to write on elocution, while he was a tutor at the Warrington academy, but is certainly no excuſe to the Public for ſending forth his Lectures [illegible] rially defective.

On the whole, [illegible] res do not appear to us to have ſo much cla[illegible]ality as moſt of Dr. Prieſtley's other performanc[illegible] but recommend them to young perſons as a valu[illegible] of the moſt important ideas on the ſubjects of Or[illegible]ticiſm, ſelected with judgment, well arranged, and [illegible] with great perſpicuity.

Before we take o[illegible]eave of this work, we ſhall hazard a general obſervation concerning the propriety of reſting the art of criticiſm, on the ground of metaphyſical ſpeculations, upon the powers and principles of the human mind. It appears to us, that the province of criticiſm being to form a judgment concerning the aptitude of the means, which a writer or ſpeaker employs to produce the impreſſions he intends, all that is immediately requiſite, in order to qualify a man for performing the office of a critic, is, that he underſtands the language by which the ſeveral emotions and paſſions of the human heart are expreſſed and excited, and that he has himſelf a vivid perception of the impreſſions made by works of genius. The former is neceſſary to direct his judgment concerning the merits of a work, and the latter to enable him clearly and forcibly to communicate his ideas of its beauties or faults. Without a good taſte, that is, without that quick perception and nice diſcernment of excellencies or defects in works of nature or art, which is the offſpring of natural ſenſibility, united to a confirmed habit of attention to objects of criticiſm, though a man may be a profound metaphyſician, he cannot be a good critic. Numerous examples of what is proper, graceful, beautiful, pathetic, or ſublime in compoſition, accompanied with ſuch remarks on the ſeveral circumſtances which concur to produce the impreſſions intended by the writer, as may ſerve to direct and fix the attention of the reader, and conſequently intereſt his feelings, appear to us much more likely to form a true critical taſte, than the moſt accurate philoſophical inveſtigation of the cauſes of the feelings excited by the productions of genius. On theſe grounds we cannot but conclude, that the art of criticiſm would be more ſucceſsfully as well as more agreeably taught, by lively exhibitions of the beauties and defects of compoſition,

than by profound ſpeculations on the powers and operations of the human mind.

ART. II. *The Chronicle of England. From the Arrival of Julius Cæſar to the End of the Saxon Heptarchy.* By Joſeph Strutt. Vol. I. 4to. 15s Boards. Shropſhire, 1777.

IN the work before us, we are to look, not ſo much for inſtruction as for information and amuſement; for a *chronicle* implies nothing more than a regiſtry of hiſtorical events, faithfully and progreſſively related.

Mr. Strutt has, with his uſual perſeverance *, gleaned from the beſt authorities, a magazine of materials, in order to furniſh the memory with the moſt momentous, as well as the moſt entertaining incidents which compriſe the hiſtory of this country, from the arrival of Cæſar, to the end of the Saxon Heptarchy.

He has arranged this work in three general diviſions. The civil and military hiſtory—the eccleſiaſtical hiſtory—and the hiſtory of the manners, arts, genius, &c. of the people: and then, by ſubdividing the arrangement in the laſt part into ſeveral chapters, we have an eaſy acceſs to any particular operation, in this abridgment of the human mind.

Much may be ſaid in favour of this work, under the title with which it is introduced. The Reader will be ſure to find what may be termed a very ample Index, filled with abundance of hiſtorical information; but if he expects to meet with thoſe philoſophical reſearches which explain the motive to every action, by true and natural inferences, he will be diſappointed. Theſe are flowers culled with the niceſt judgment, to adorn the page of the hiſtorian, and they require talents which are very rarely to be met with; a Robertſon or a Hume are phenomena that do not appear in every age. In plain, unſcientific narratives, where patience triumphs over abilities, the elegance of diction is not ſo much attended to: but we wiſh our Author had attended a little more to its purity, for we find him incorrect in ſome places, unequal in many. As the ſubſequent quotations will convince him of the truth of our remark, we hope it will rather incline him to more attention in his future volumes, than diſcourage him from purſuing a work that deſerves a portion of admiration and praiſe from the Author's labour, and the utility of his performance; and that, like the ſpear of Achilles, while the pen of Criticiſm wounds with one part, it may heal with the other.

When the Roman government ceaſed in Britain, and their legions were withdrawn, the inhabitants were dreadfully haraſſed

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* See our account of his *View of the Manners and Cuſtoms of the Ancient Engliſh*, Rev. Vols. li. and lii.

by

by the Picts and Scots, who taking advantage of the abſence of thoſe lively, vigorous, and brave people, expanded themſelves over all the ſouthern parts of the Iſland, driving the ſpiritleſs inhabitants into caves and inacceſſible woods. In this deplorable ſtate, they ſend Ambaſſadors to Gaul, imploring the aid of the Roman Conſul; who refuſes his aſſiſtance. Their deſperate ſituation at this juncture, is deſcribed as follows:

'Oppreſſed with grief, the unfortunate ambaſſadors return to Britain, and relate with tears their want of ſucceſs. Who ſhall paint the horr[or] [of] the ſurrounding natives? Deprived at once of their laſt bea[con], and left in all the tortures of deſpair! The *wretche[d] ſtate was augmented by their grief*; and their daily inc[reaſe] [of] miſeries hung heavy on their thoughts! And, add to all the[ſe] [ſo]ul misfortunes, an intolerable famine began now to prev[ail] a[mo]ngſt them: ſo that, in theſe affecting extremities, ſome r[an] to their ſolitary caverns, and mourned in ſecret; ſome cro[ſſed] ſeas to Gaul, and ſought protection with their countrymen, in Aremorica; ſome fled to North and South Wales: and others took refuge in Cornwall and Devon; diſperſing themſelves on all ſides, and leaving their whole poſſeſſions to the mercy of their intruding enemies. The remaining part, grown deſperate in their diſtreſs, iſſued from the woods and caverns, whither they had retreated, and ſet upon the enemy with uncommon fury, often depriving the ſpoilers of their ſpoil. This ſucceſs of a few parties, led others to follow their example; ſo that the ravagers, at laſt wearied out with continual ſkirmiſhes, retreated back, and by degrees left the country, returning home to their own ſtates, where for a time they remained quiet. This tranſient and *unhoped* for appearance of peace, was quickly ſeized upon by the diſtreſſed Britons, who, leaving their ſolitary retreats, deſcended upon the plains, and applied themſelves with the greateſt diligence to till the land: ſo plentifully was their induſtry repaid, that the famine, before ſo grievous amongſt them, was preſently mitigated: and, in the end, by repeated endeavours, abundance once more bleſſed the ſtate. When the Britons were thus happily delivered from their troubles, could any one expect to find them ſo *dull* and *ſtupid*, as not to foreſee of how ſhort continuance this dawn of peace was like to prove, becauſe it ſprung from no certain, or ſolid principle. Surely, if they had in the leaſt reflected on the cauſe of their enemies' retreat, they would rather have found it to have proceeded from their want of *ſpoils equal to their troubles*, than the fear of the Britiſh arms: of courſe it muſt naturally follow, that wealth and plenty would ſoon induce them to return again, and renew the war, ſince the hope of plunder was the only motive which them to the battle; the repeated inſtances which the Briſeen of this important truth, ſhould have taught to have

kept

kept up good order and military diſcipline, whilſt the fair occaſion offered, in order to ſecure, by force of arms, the profits of their laborious toil. But ſo blind were they to their own welfare, that careleſs of the future danger, they reſolved to ſeize upon the preſent happy moment, to riot in the plenty which they *now* enjoyed! They quickly forgot the Being to whom they owed their preſervation, and gave themſelves up to idleneſs and vice! At the ſame time, a dreadful peſtilence began to rage in the land, which ſpread ſuch ſudden deſtruction amongſt them, that the living were ſcarcely ſufficient to bury the dead. Though thus oppreſſed and weakened; though thus laid open to the freſh invaſion of their enemies; like men obſtinately determined upon their own total deſtruction, they ſtill *followed* their *inordinate* ſluggiſhneſs, until they had filled the meaſure of their woes *top full.*'

The parts of the above quotation printed in Italics are ſome of the ſamples of that heedleſneſs we complain of,—'The wretchedneſs of their ſtate was augmented by their grief.'—A ſingular remark, and ſingularly expreſſed: grief, was, no doubt, the conſequence of the wretchedneſs of their ſtate.

'Dull and ſtupid'—is a very familiar way of expreſſing inertneſs of mind.

'Spoils equal to their *troubles.*'—We ſhould have preferr'd *toils*, or *dangers*, for it is ſaid in the foregoing part, 'that grown deſperate in diſtreſs, they ſet upon their enemies with uncommon fury, and frequently deprived the *ſpoilers* of their *ſpoil*, the ſucceſs of theſe few parties led others to follow their example, &c.'—By the fury and ſucceſs of theſe deſperate Britons, the Picts and Scots muſt have been in a very *perilous* ſituation.

Following inordinate ſluggiſhneſs—cannot be Engliſh—and 'top full'—is rather an intemperate idea; the Author might have filled the meaſure of their woes, without making them ſwallow a bumper.

As inaccuracies will eſcape the pen of every haſty or unpractiſed writer; we hope the encouragement given to this young Author will enable him to beſtow more time and attention in reviſing his future volumes.

This volume is enriched with many good plates, repreſenting the dreſſes, ſhips, &c. of thoſe early times, with ſome monuments of antiquity, which give a more perfect idea of the objects than any other mode of deſcription could afford.

ART. III. *The Hiſtory of Great Britain, from the firſt Invaſion of it by the Romans under Julius Cæſar.* Written on a new Plan. By Robert Henry, D. D. one of the Miniſters of Edinburgh. Vol. III. 4to. 1 l. 1 s. Boards. Cadell. 1777.

IN the 45th vol. of our Journal (page 30), we reviewed the firſt volume of this very uſeful work, and in our 50th vol. (p. 192) we gave an account of the ſecond: the third is now before

wanted, their cries were heard; and, from time to time many of thoſe liberties which had been torn from them by the hand of violence, were reſtored.

The ſecond ſection of this chapter contains the hiſtory of the changes in the conſtitution, government, and laws of England in the reigns of William II. Henry I. Stephen, Henry II. Richard I. and John, from A. D. 1087 to A. D. 1216. Here the reader will find the ſubſtance of the famous *Conſtitution* of *Clarendon*, and a ſhort analyſis of the GREAT CHARTER of king John, pointing out, in a few words, the grievances and hardſhips that were intended to be removed, with the liberties and privileges that were granted by it.

The fourth chapter is very entertaining and inſtructive one. It is divided into ſections, in the firſt of which we have a brief account of the ſciences that were cultivated in Great Britain from A. D. 1066, to A. D. 1216—of the improvements that were made in them—and of the reaſons of theſe improvements.

There is ſufficient evidence, our Author ſays, that all the following parts of learning were cultivated in ſome degree in Britain, during this period, viz. Grammar, Rhetoric, Logic, Metaphyſics, Phyſics, Ethics, Scholaſtic Divinity, the CanonLaw, the Civil Law, the Common Law, Arithmetic, Geometry, Aſtronomy, Aſtrology, and Medicine. Of the ſtate of theſe ſeveral branches of learning Dr. Henry takes a ſhort view, and ſhews that the ſtudy of languages, eſpecially French and Latin, was proſecuted by many perſons with much ardour, and conſiderable ſucceſs, French being the language of the court, and Latin that of the church; that all who wiſhed to appear at court, to converſe with the great, or to be fit for any office, were under the neceſſity of acquiring the French language: that Latin was ſtudied with ſtill greater keenneſs by all who were of any learned profeſſion, or aſpired to any reputation for learning, becauſe it was not only the languages of the liturgies of the church, but that in which all the ſciences were taught, all books compoſed, all accounts kept, all letters of buſineſs or compliment written, that in which all ſcholars daily converſed, and many of the clergy preached, not only at ſynods and councils, but even to the common people; that ſeveral authors of the twelfth century, particularly John of Saliſbury, and Peter of Blois, were intimately acquainted with the Latin claſſics; not only quote them very frequently, and with great propriety, but alſo imitate their ſtile and manner with conſiderable ſucceſs; that though the ſtudy of Rhetoric was neglected, and even repreſented as unneceſſary and uſeleſs by ſome philoſophers of this period, who ſpent their whole time, and employed all the powers of their minds, on the ſubtleties of Ariſtotelian Logic, which was then

then the moſt admired and faſhionable ſtudy, yet the neceſſity and advantages of the ſtudy of eloquence were moſt elegantly diſplayed by ſeveral writers of thoſe times, particularly by John of Saliſbury, and Alan de Liſle; that from about the middle of the eleventh century, the logic of Ariſtotle became ſo much in vogue, both in France and England, that it was ſtudied with great ardour, not only by all men who made any pretenſions to learning, but even by ſome ladies of the higheſt rank; that many ſtudious men in this period by ſpending too much time and employing too intenſe thought on logical ſubtleties, ran into the two extremes of ſpeculating ſometimes on things too high and difficult, and at other times on things too low and contemptible, for human inveſtigation.

Dr. Henry gives the following examples of the trifling queſtions that were keenly agitated by the logicians of this period—When a hog is carried to market with a rope tied about its neck, which is held at the other end by a man, whether is the hog carried to market by the rope or by the man? This ſeems to us to be too ridiculous to be mentioned; but it appeared, our author ſays, in a very ſerious light to the logicians of this period, who declared, with great gravity, that it was one of thoſe queſtions that could not be ſolved, the arguments on both ſides were ſo perfectly equal.

The Doctor farther ſhews, that the metaphyſics and natural philoſophy of this period, though they were taught with much parade and ſtudied with diligence, do not deſerve the name of ſciences, or merit the attention of poſterity; that they conſiſted of a prodigious number of abſtract and ſubtle ſpeculations, about entity and nonentity, ſubſtantial forms, occult qualities, &c. which contributed nothing to the real knowledge of nature, or benefit of human life—that moral philoſophy was eſteemed an important part of a learned education, and as ſuch was taught and ſtudied; but in ſo improper a manner that it contributed very little to enlighten the mind, to amend the heart, or to regulate the manners; that taking Ariſtotle for their guide in this as well as in logics and phyſics, the philoſophers of thoſe times diſputed with much warmth and ſubtlety about liberty and neceſſity—about the means, the ends, the acts of moral philoſophy—whether it was a particular ſpeculative ſcience, &c. &c. but took little pains to ſhew the foundations of moral obligation, or to illuſtrate the nature, limits, and motives of the various duties of men and citizens—that the extravagant fondneſs for the Ariſtotelian logic, which was the reigning taſte of this period, and of ſome ſucceeding ages, infected all the ſciences in ſome degree, but moſt of all Divinity, and produced that ſpecies of theology which was ſo long admired, and is ſo well known by the name of *School-divinity*—that geo-

metry was very little ſtudied, and that, though a conſiderable degree of attention was paid to the motions, ſituations, and aſpects of the heavenly bodies, yet this was probably done rather with a view to aſtrological predictions, than to diſcover the true ſyſtem of the univerſe.—that medicine had been practiſed as an art in Britain in the darkeſt ages; that it began, in this period, to be ſtudied as a ſcience; and that the clergy were almoſt the only perſons who taught and practiſed phyſic, as well as the other ſciences.

Our Author places before his Readers, the following deſcription of the theoretical and practical phyſicians of the twelfth century, given by one of the moſt learned and ingenious men (John of Saliſbury) who flouriſhed in that age, and which preſents us with a more ſatisfactory view of the ſtate of medicine in this period, than any thing that can be ſaid by any modern writer—it is as follows:

'The profeſſors of the theory of medicine are very communicative, they will tell you all they know, and perhaps, out of their great kindneſs a little more. From them you may learn the natures of all things, the cauſes of ſickneſs and of health, how to baniſh the one and preſerve the other; for they can do both at pleaſure. They will deſcribe to you minutely the origin, the beginning, the progreſs, and the cure of all diſeaſes. In a word, when I hear them harangue, I am charmed; I think them not inferior to Mercury or Eſculapius, and almoſt perſuade myſelf that they can raiſe the dead. There is only one thing that makes me heſitate; their theories are as directly oppoſite to one another as light and darkneſs. When I reflect on this I am a little ſtaggered; two contradictory propoſitions cannot both be true. But what ſhall I ſay of the practical phyſicians. I muſt ſay nothing amiſs of them. It pleaſeth God, for the puniſhment of my ſins, to ſuffer me to fall too frequently into their hands. They muſt be ſoothed, and not exaſperated. That I may not be treated roughly in my next illneſs, I dare hardly allow myſelf to think in ſecret what others ſpeak aloud.'

In another place, this writer picks up more courage, and ſpeaks his mind of the practical phyſicians with equal freedom.—'They ſoon return from college,' ſays he, 'full of flimſy theories, to practiſe what they have learned. Galen and Hippocrates are continually in their mouths. They ſpeak aphoriſms on every ſubject, and make their hearers ſtare at their long unknown, and high-ſounding words. The good people believe that they can do any thing becauſe they pretend to all things. They have only two maxims which they never violate; never mind the poor—never refuſe money from the rich.'

Our author concludes this ſection with pointing out the principal cauſes of the ſudden and advantageous change that took



place after the conqueſt, in regard to the ſtate of learning. The ſecond ſection contains the hiſtory of thoſe who made the moſt diſtinguiſhed figure in literature, during this period; and the third ſection, that of the chief ſeminaries of learning; but for what the Doctor advances on theſe ſubjects we muſt refer to the work itſelf, which will afford ample matter for reflection to every reader of a philoſophical turn, who makes the human mind his ſtudy, and attentively conſiders the cauſes which influence its progreſs in ſcience and literature, in different ages and countries, and in the ſame country at different periods.

Having ſhown, in the fourth chapter, that the circle of the ſciences was enlarged, and that ſome of them were cultivated with greater care and ſucceſs in this, than they had been in the former period, our Author proceeds, in the fifth, to ſhew, that a ſimilar improvement took place at the ſame time, both in the neceſſary and pleaſing arts,—Agriculture, gardening, architecture, ſculpture, muſic, painting, poetry, &c. &c.—This chapter contains much curious and inſtructive matter, which we ſhall not attempt to abridge, being convinced that there are few Readers of taſte, who will not have recourſe to the Author himſelf, whoſe judgment and induſtry are very conſpicuous in this part of his work.

The ſixth chapter contains the hiſtory of commerce, coin, and ſhipping in Great Britain, from A. D. 1066 to A. D. 1216; and the ſeventh that of the manners, virtues, vices, remarkable cuſtoms, language, dreſs, diet, and diverſions, of the people of Great Britain, during the ſame period.—The limits aſſigned to this article will not permit us to give any extracts from theſe chapters, nor indeed is it neceſſary, as we have ſaid enough to give our Readers a juſt idea and favourable opinion of the work.

In the appendix to this volume, we have a correct edition of the Great Charter of King John—a plain and almoſt literal tranſlation of it—Richard the Firſt's permiſſion for holding Tournaments in England—and a curious Latin letter, which will afford ſome entertainment to medical readers, as it contains the deſcription and treatment of a particular diſeaſe, by one of their predeceſſors in the art of healing in England, about ſix hundred years ago.

ART. IV. *Concluſion of the Review of Dr.* Beattie's *Eſſays.*

IN our Review for laſt month, we gave an account of the firſt part of Dr. Beattie's Eſſay on Poetry and Muſic, and we now proceed to the ſecond, wherein the Author conſiders the INSTRUMENT which poetry employs in its imitations, or, in other words, explains the general nature of POETIC LANGUAGE; *language* being the poet's inſtrument of imitation, as

ſound is the muſician's, and *colour* the painter's. Now, words in poetry are choſen, firſt, for their *ſenſe*; and, ſecondly, for their *ſound*; accordingly, he conſiders poetical language, firſt, as SIGNIFICANT; and, ſecondly, as SUSCEPTIBLE OF HARMONY.

Having endeavoured to prove, in the firſt part of his Eſſay, that poetical fictions are imitative of real events, poetical images of real appearances in the viſible creation, and poetical perſonages of real human characters, it would ſeem to follow, our Author ſays, that *the language of poetry* muſt be an imitation of the *language* [illegible] ordingly, his firſt enquiry is, what is meant [illegible] ?

Language is t[illegible] ature, we are told, when it is ſuitable to t[illegible] ion of the ſpeaker, meaning by the word [illegible] he outward circumſtances of fortune, rank, [illegible] age, and nation, but alſo the internal tem[illegible] erſtanding and paſſions, as well as the peculi[illegible] oughts that may happen to occupy the mind.

His next enquiry is, What are thoſe improvements that peculiarly belong to the language of poetry? And here he ſhews that natural language is improved in poetry by the uſe of poetical words, and by means of tropes and figures.—It would give us pleaſure to inſert ſome of his obſervations upon this ſubject, and upon that of poetical harmony, but the bounds aſſigned to this Article will not admit of it.

The ſubject of the next Eſſay is *laughter* and *ludicrous compoſition*; a ſubject extremely delicate and curious, and treated in a very philoſophical manner, with great acuteneſs and accuracy. Philoſophers, of eminence, both ancient and modern—Ariſtotle, Hobbes, Hutcheſon, Akenſide, &c. have written upon *Laughter*, but every impartial reader, if a competent judge, will readily allow that our Author has thrown new light upon the ſubject, and placed it in a clearer and more ſatisfactory point of view than it has yet been viewed in.

Some authors, Dr. Beattie obſerves, have treated of ridicule, without marking the diſtinction between *ridiculous* and *ludicrous* ideas, whereas the natural order of proceeding in this enquiry, is to begin with aſcertaining the nature of what is *purely ludicrous*. Things *ludicrous* and things *ridiculous*, he ſays, have this in common, that both excite laughter; but the former excite pure laughter, the latter excite laughter mixed with diſapprobation or contempt. His deſign is, to analyſe and explain the quality in things or ideas, which makes them provoke *pure laughter*, and entitles them to the name of *ludicrous* or *laughable*.

There

'There are, ſays he, different kinds of laughter. As a boy, paſſing by night through a church-yard, ſings or whiſtles, in order to conceal his fear even from himſelf; ſo there are men, who, by forcing a ſmile, endeavour ſometimes to hide from others, and from themſelves too perhaps, their malevolence or envy. Such laughter is unnatural. The ſound of it offends the ear; the features diſtorted by it ſeem horrible to the eye. A mixture of hypocriſy, malice, and cruel joy, thus diſplayed on the countenance, is one of the moſt hateful ſights in nature, and transforms the "human face divine" into the viſage of a fiend.——Similar to this is the ſmile of a wicked perſon pleaſing himſelf with the hope of accompliſhing his evil purpoſes. Milton gives a ſtriking picture of it, in that well-known paſſage:

> He ceaſed; for both ſeem'd highly pleaſed, and Death
> Grin'd horrible a ghaſtly ſmile, to hear
> His famine ſhould be fill'd, and bleſs'd his maw
> Deſtin'd to that good hour.——

But enough of this. Laughter that makes man a fiend or monſter, I have no inclination to analyſe. My inquiries are confined to "that ſpecies of laughter, which is at once natural and innocent."

'Of this there are two ſorts. The laughter occaſioned by tickling or gladneſs is different from that which ariſes on reading the Tale of a Tub. The former may be called *Animal* Laughter: the latter (if it were lawful to adopt a new word, which has become very common of late) I ſhould term *Sentimental*.——Smiles admit of ſimilar diviſions. Not to mention the ſcornful, the envious, the malevolent ſmile, I would only remark, that of the innocent and agreeable ſmile there are two ſorts. The one proceeds from the riſible emotion, and has a tendency to break out into laughter. The other is the effect of good humour, complacency, and tender affection. This laſt ſort of ſmile renders a countenance amiable in the higheſt degree. Homer aſcribes it to Venus, in an epithet *, which Dryden and Pope, after Waller, improperly tranſlate *laughter loving*; an idea that accords better with the character of a romp or hoyden, than with the goddeſs of love and beauty.

'Animal laughter admits of various degrees; from the gentle impulſe excited in a child by moderate joy, to that terrifying, and even mortal convulſion, which has been known to accompany an unexpected change of fortune. This paſſion may, as well as joy and ſorrow, be communicated by ſympathy †; and I know not, whether the entertainment we receive from the playful tricks of kittens, and other young animals, may not in part be reſolved into ſomething like a fellow-feeling of their vivacity.——Animal and Sentimental laughter are frequently blended; but it is eaſy to diſtinguiſh them. The former is often exceſſive; the latter never, unleſs heightened by the other. The latter is always pleaſing, both in itſelf and in its cauſe; the former may be painful in both. But their principal difference is this:—the one always proceeds from a ſentiment or emotion, excited in the mind, in conſequence of certain objects or ideas being preſented to it, of which emotion we may be conſcious

* Φιλομμειδης. † Hor. Ar. Poet. verſ. 101.

even when we ſuppreſs laughter;—the other ariſes, not from any ſentiment, or perception of ludicrous ideas, but from ſome bodily feeling, or ſudden impulſe, on what is called the animal ſpirits, proceeding, or ſeeming to proceed, from the operation of cauſes purely material.——The preſent inquiry regards that ſpecies that is here diſtinguiſhed by the name of *Sentimental Laughter*.

'The pleaſing emotion ‡, ariſing from the view of ludicrous ideas, is known to every one by experience, but, being a ſimple feeling, admits not of definition. It is to be diſtinguiſhed from the laughter that generally attends it, as ſorrow is to be diſtinguiſhed from tears; for it is often felt in a high degree by thoſe who are remarkable for gravity of countenance, and ſeldom laughed, notwithſtanding his uncommon talents in wit and humour, and the extraordinary delight he ſeems to have had in ſurveying the ridiculous ſide of things. Why this agreeable emotion ſhould be accompanied with laughter as its outward ſign, or ſorrow expreſs itſelf by tears, or fear by trembling and paleneſs, I cannot ultimately explain, otherwiſe than by ſaying, that ſuch is the appointment of the Author of Nature.—All I mean by this inquiry is, to determine, WHAT IS PECULIAR TO THOSE THINGS WHICH PROVOKE LAUGHTER;—OR, RATHER, WHICH RAISE IN THE MIND THAT PLEASING SENTIMENT OR EMOTION WHEREOF LAUGHTER IS THE EXTERNAL SIGN.'

Dr. Beattie proceeds to conſider, briefly, the different opinions of philoſophers upon this ſubject, and then endeavours to ſhew that *laughter* ariſes from the view of things incongruous united in the ſame aſſemblage; 1. By juxta-poſition; 2. As cauſe and effect; 3. By compariſon founded on ſimilitude; or, 4. United ſo as to exhibit an oppoſition of meanneſs and dignity.

Our Author ſupports this theory by a great variety of pertinent and very entertaining examples, which, to borrow the words of the very acute and ingenious author of the *Philoſophy of Rhetoric, give us acceſs to ſcrutinize his doctrine on every ſide, and view it in almoſt every poſſible light.*

As a complete enumeration of ludicrous objects is impoſſible, we can never hope to aſcertain, beyond the poſſibility of doubt, that common quality which belongs to all ludicrous ideas that are, or have been, or may be imagined. But Dr. Beattie has done all that can be done in a caſe of this kind, which is to prove, by a variety of examples, that the theory he propoſes is more comprehenſive, and better founded, than any preceding theory.

He concludes this part of his ſubject in the following modeſt terms:

‡ 'This emotion I ſometimes call the *Riſible Emotion*, and ſometimes the *Ludicrous Sentiment*; terms that may be ſufficiently intelligible, though perhaps they are not according to ſtrict analogy.'

'I have

'I have finiſhed a pretty full enumeration of examples; but am very far from ſuppoſing it ſo complete, as to exhibit every ſpecies of ludicrous abſurdity. Nor am I certain, that the reader will be pleaſed with my arrangement, or even admit that all my examples have the ludicrous character. But ſlight inaccuracies, in an inquiry ſo little connected with practice, will perhaps be overlooked as not very material; eſpecially when it is conſidered, that the ſubject, though familiar, is both copious and delicate, and though frequently ſpoken of by philoſophers in general terms, has never before been attempted, ſo far as I know, in the way of induction. At any rate, it will appear from what has been ſaid, that the theory here adopted is plauſible at leaſt; and that the philoſophy of laughter is not wholly unſuſceptible of method. And they who may think fit to amuſe themſelves at any time with this ſpeculation, whatever ſtreſs they may lay upon my reaſoning, will perhaps find their account in my collection of examples. And, provided they ſubſtitute a more perfect theory of their own in its ſtead, I ſhall not be offended, if by means of theſe very examples they ſhould find out and demonſtrate the imperfection of mine.'

Having proved that an oppoſition of relation and contrariety is often diſcernible in thoſe things which we call ludicrous, Dr. Beattie proceeds to inquire whether every ſuch oppoſition or mixture of contrariety and relation, of ſuitableneſs and incongruity, of likeneſs and diſſimilitude, provoke laughter. And here he ſhews that incongruity is not ludicrous, firſt, when cuſtomary and common; nor, ſecondly, when it excites any powerful emotion in the beholder, as moral diſapprobation,—indignation or diſguſt—pity or fear.

'If an old Greek or Roman, ſays he, were to riſe from his grave, and ſee the human head and ſhoulders overſhadowed with a vaſt periwig; or were he to contemplate the native hairs of a fine gentleman arranged in the preſent form *, part ſtanding erect, as if their owner were beſet with hobgoblins, and part by means of greaſe and meal conſolidated into paſte; he could hardly fail to be ſtruck with the appearance; and I queſtion, whether the features even of Heraclitus himſelf, or of the younger Cato, would not relax a little upon the occaſion. For in this abſurd imitation of nature, we have likeneſs coupled with diſſimilitude, and imaginary grace with real deformity, and inconvenience ſought after with eagerneſs, and at conſiderable expence. Yet in theſe faſhions they who are accuſtomed to them do not perceive any thing ridiculous. Nay, were we to ſee a fine lady dreſſed according to the mode ſtill extant in ſome old pictures, with her treſſes all hanging about her eyes, in diſtinct and equal portions, like a bunch of candles, and twiſted into a hundred ſtrange curls, we ſhould certainly think her a laughable phenomenon; though the ſame object two centuries ago would have been gazed at with admiration and delight. There are few incongruities

* 'In the year 1764.'

to which *cuſtom* will not reconcile us †. Nay, ſo wonderfully ductile is the taſte of ſome people, that, in the various revolutions of faſhion, they find the ſame thing *charming* while in vogue, which when obſolete is altogether *frightful*.——Incongruity, therefore, in order to be ludicrous, muſt be in ſome meaſure uncommon.

* To this it will be objected, that thoſe ludicrous paſſages in books, that have been many times laughed at by the ſame perſon, do not entirely loſe their effect by the frequency of their appearance. But many circumſtances concur to perpetuate the agreeable effect of thoſe paſſages. We forget them in the intervals of reading, and thus they often become almoſt new to us:—when we read them a ſecond or t[illegible] the remembrance of the former emotion may ſerve to [illegible]t;—when we read them in company, or hear t[illegible] tions are enforced by ſympathy;—and all this [illegible] mour remains the ſame, unimpaired and unaffected [illegible] accidental aſſociations.——Whereas, on the other hand, the [illegible] circumſtances that tend in time to obliterate, or at leaſ[illegible] that at firſt might ſeem ridiculous in modes of converſation [illegible] For things are not always agreeable or diſagreeable in proportion to their intrinſic beauty or deformity; much will depend on extraneous and accidental connections: and, as men who live in ſociety do daily acquire new companions, by whom their manners are in ſome degree tinctured; ſo whatever is driven about in the tide of human affairs is daily made a part of ſome new aſſemblage, and daily contracts new qualities from thoſe things that chance aſſociates with it. A vaſt periwig is in itſelf perhaps ſomewhat ridiculous; but the perſon who wears it may be a

† * In the age of James the Firſt, when faſhion had conſecrated the *Pun* and *Paronomaſia*, the hearers of a quibbling preacher were, I doubt not, both attentive and ſerious; as the univerſal prevalence of witticiſm, even on ſolemn occaſions, would almoſt annihilate its ludicrous effect. But it may be doubted, whether any audience in Great Britain would now maintain their gravity, if they were to be entertained with ſuch a ſermon, as *Sulton's Caution for the Credulous*; from which, for the reader's amuſement, I tranſcribe the following paſſages:—" Here I have *undertaken* one who hath *overtaken* many, a *Machiavillian* (or rather a *matchleſs villain*), one that profeſſeth himſelf to be a *friend*, when he is indeed a *fiend*.—His *greateſt amity* is but diſſembled *enmity*.—His *Ave* threatens a *war*; and therefore liſten not to his treacherous *Ave*, but hearken unto Solomon's *Cave*; and though he ſpeaketh favourably, believe him not.—Though I call him but a *plain* flatterer (for I mean to deal very *plainly* with him), ſome compare him to a devil. If he be one, theſe words of Solomon are *a ſpell* to *expel* this devil.—*Wring* not my *words*, to *wrong* my *meaning*; I go not about to crucifie the *ſons*, but the *ſins of men*.—Some flatter a man for their own private benefit:—this man's heart thou haſt in thy pocket; for if thou *find in thy purſe* to give him preſently, he will *find in his heart* to love thee everlaſtingly." *A Caution for the Credulous. By Edw. Sulton, Preacher, [illegible]arts, pp. 44. Aberdeen printed, 1629. Edinburgh reprinted, 1696.*

venerable character. Theſe two objects, being conſtantly united, derive new qualities from each other:—the wig may at firſt raiſe a ſmile at the expence of the wearer, but the wearer will at laſt render even the wig reſpectable. The fine lady may have a thouſand charms, every one of which is more than ſufficient to make us fond of the little irregularities of her temper, and much more to reconcile us to any awkward diſpoſition of her ringlets or apparel. And the fine gentleman, whoſe hair in its economy ſo little reſembles that of Milton's Adam ‡, may be, what no ungracefulneſs of ſhape or feature will ever expoſe to ridicule, a faithful friend, a valiant ſoldier, an agreeable companion, or a dutiful ſon.——Our natural love of ſociety, the various and ſubſtantial pleaſures we derive from that ſource, and our proneneſs to imitation, not to mention the power of cuſtom, ſoon reconcile us to the manners of thoſe with whom we live; and therefore cannot fail to recommend their external appearance.

'All the nations in Europe, and perhaps all the nations on earth, are, in ſome particulars of dreſs or deportment, mutually ridiculous to one another; and to the vulgar of each nation, or to thoſe who have never been from home, nor converſed with ſtrangers, the peculiarities of foreign behaviour are moſt apt to appear ludicrous. Perſons who, by travel or extenſive acquaintance, are become familiar with foreign manners, ſee nothing ridiculous in them: and it is therefore reaſonable, that a diſpoſition to laugh at the dreſs and geſtures of a ſtranger (provided theſe be unaffected on his part) ſhould be taken for a mark of ruſticity, as well as of ill-nature. Tragedies written in rhime, or pronounced in Recitative, may be thought ridiculous, when one has ſeen but little of them; but it is eaſy to give a reaſon why they ſhould be highly and ſeriouſly intereſting in France and Italy. That cannot be ludicrous, that muſt, on the contrary, be the object of admiration, to which we have been accuſtomed to annex ideas of feſtivity and leiſure, of beauty and magnificence, which we have always heard ſpoken of as a matter of univerſal concern, and with which from our infancy we have been acquainted.

'May we not, then, ſet it down, as a character of ludicrous abſurdity, that it is in ſome degree *new and ſurpriſing?* Witticiſms that appear to be ſtudied give offence, inſtead of entertainment: and nothing ſets off a merry tale to ſo great advantage as an unpromiſing ſimplicity of ſtyle and manner. By virtue of this negative accompliſhment, men of moderate talents have been known to contribute more to the mirth of the company, than thoſe could ever do, who, with ſuperior powers of genius, were more artful in their language, and more animated in their pronunciation. Conciſeneſs, too, when we intend a laughable concluſion, is an eſſential requiſite in telling a ſtory; nor ſhould any man attempt to be diffuſe in humorous narrative, but he whoſe wit and eloquence are very great.

‡ ——— hyacinthin locks
Round from his parted forelock manly hung
Cluſtering, but not beneath his ſhoulders broad.
Paradiſe Loſt, book 4.

A joke

A joke is always the worſe for being expected: the longer it is withheld after we are made to look for it, the more will its volatile ſpirit loſe by evaporation. The greateſt maſterpieces in ludicrous writing would become inſipid, if too frequently peruſed; *decies repetita placebit* is a character that belongs to few of them: and I believe every admirer of Cervantes and Fielding would purchaſe, at a conſiderable price, the pleaſure of reading Tom Jones and Don Quixote for the firſt time. It is true, a good comedy, well performed, may entertain the ſame perſon for many ſucceſſive evenings; but ſome varieties are always expected, and do generally take place, in each new repreſentat[illegible] though the wit and the buſineſs of every ſcene ſhould come at laſt to be diſtinctly remembered, there will ſtill be ſomething in the art of the player, which one would wiſh to ſee repeated.'

As every ſurpriſing incongruity is not ludicrous, our Author purſues his ſpeculations upon this ſubject ſtill further, and then goes on to ſhew that good-breeding lays many reſtraints upon laughter, and upon all other emotions that diſplay themſelves externally. This leads him to ſpeak of thoſe refinements in wit and humour, which take place in ſociety, according as mankind improve in polite behaviour.

'Lord Froth, ſays he, in the play called the Double Dealer, and Lord Cheſterfield, in a book of letters which ſome think might have borne the ſame appellation, declaim vehemently againſt laughter:—"there is nothing more unbecoming a perſon of quality, than to laugh; 'tis ſuch a vulgar thing; every body can laugh." Influenced by a doctrine of ſo high authority, many of my readers may, I am afraid, have been inclined to think hardly of me, for analyſing vulgar witticiſms, and inquiring into the nature of a phenomenon, which can no longer ſhow its face in genteel company. And therefore it may be proper for me to ſay a word or two in defence, firſt of myſelf, and ſecondly of my ſubject.

'In behalf of myſelf I can only plead, that Laughter, however unfaſhionable, is a real and a natural expreſſion of a certain human emotion, or inward feeling; and has been ſo, for any thing I know to the contrary, ever ſince the days of Adam; that therefore it is as liable to the cognizance of philoſophy, as any other natural fact; and that we are to judge of it, rather from its unreſtrained energies, than from the appearances it may aſſume under the controul of affectation or delicacy. The foot of a Chineſe beauty is whiter, no doubt, and prettier, than that of a Scotch highlander; yet I would adviſe thoſe who are curious to know the parts and proportions of that limb, to contemplate the clown rather than the lady. To be maſter of one's own temper, is a moſt deſirable thing; and much more pleaſant it is, to live with ſuch as are ſo, than among thoſe who, without caution or diſguiſe, ſpeak, and look, and act, according to the impulſe of paſſion: but the philoſopher who would analyſe anger, pride, jealouſy, or any other violent emotion, will do well to take its phenomena rather from the latter than from the former. Juſt ſo, in tracing out the cauſe of laughter, I did not think neceſſary or expedient to confine my obſervation to thoſe pleaſantries

ſantries which the *fantaſtical* critic would honour with a ſmile: it ſuited my purpoſe better to attend to examples, which, whether really laughed at or no, the generality of mankind would acknowledge to be laughable.

'That all men are not equally inclined to laughter; and that ſome may be found, who rarely indulge in it themſelves, and actually diſlike it in others, cannot be denied. But they are greatly miſtaken, who ſuppoſe this character to be the effect of good-breeding, or peculiar to high life. In the cottage you will find it, as well as in the drawing-room. Nor is profuſe laughter peculiar to low life: it is a weakneſs incident to all ſtations; though I believe, that among the *wiſer* ſort, both of clowns and of quality, it may be leſs common.

'But the preſent inquiry does not ſo much regard laughter itſelf, as that pleaſurable emotion or ſentiment, whereof laughter is the outward ſign, and which may be intenſely felt by thoſe who do not laugh at all; even as the perſon who never weeps may yet be very tender hearted. Nay as the keeneſt and moſt rational ſorrow is not the moſt apt to expreſs itſelf in tears; ſo the moſt admirable performances in wit and humour are not perhaps the moſt laughable; admiration being one of thoſe powerful emotions that occaſionally engroſs the whole ſoul, and ſuſpend the exerciſe of its faculties.—And therefore, whatever judgment the reader may have formed concerning the lawfulneſs, expediency, or propriety, of this viſible and audible convulſion called Laughter; my account of the cauſe of that internal emotion which generally gives riſe to it, may be allowed to be pardonable, if it ſhould be found to be juſt. Nor does Lord Cheſterfield, as I remember, object to this emotion, nor to a ſmile as the outward expreſſion of it, ſo long as the ſaid ſmile is not ſuffered to degenerate into an open laugh.

'Good-breeding is the art of pleaſing thoſe with whom we converſe. Now we cannot pleaſe others, if we either ſhow them what is unpleaſing in ourſelves, or give them reaſon to think that we perceive what is unpleaſing in them. Every emotion, therefore, that would naturally ariſe from bad qualities in us, or from the view of them in others, and all thoſe emotions in general which our company may think too violent, and cannot ſympathiſe with, nor partake in, good-breeding requires that we ſuppreſs. Laughter, which is either too profuſe or too obſtreperous, is an emotion of this kind; and therefore, a man of breeding will be careful not to laugh much longer, or much oftener than others; nor to laugh at all, except where it is probable, that the jeſt may be equally reliſhed by the company.—Theſe, and other reſtraints peculiar to poliſhed life, have, by ſome writers, been repreſented as productive of fraud, hypocriſy, and a thouſand other crimes, from which the honeſt, open, undeſigning ſavage is ſuppoſed to be entirely free. But, were this a fit place for ſtating the compariſon, we could eaſily prove, that the reſtraints of good-breeding render ſociety comfortable, and, by ſuppreſſing the outward energy of intemperate paſſions, tend not a little to ſuppreſs thoſe paſſions themſelves: while the unbridled liberty of ſavage life gives full play to every turbulent emotion, keeps the mind in continual uproar, and diſqualifies it for thoſe improvements

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and calm delights, that reſult from the exerciſe of the rational and moral faculties.

'But to return. The more we are accuſtomed to any ſet of objects, the greater delicacy of diſcernment we acquire in comparing them together, and eſtimating their degree of excellence. By ſtudying many pictures one may become a judge of painting; by attending to the ornaments and proportions of many buildings, one acquires a taſte in architecture; by practiſing muſic, we improve our ſenſe of harmony; by reading many poems, we learn to diſtinguiſh the good from the bad. In like manner, by being converſant in works of wit and humour, and by joining in polite converſation, we refine our taſte in [illegible] and come [illegible] undervalue thoſe homelier jokes that entertain [illegible]ar. What improves individuals will in time improve nation[illegible] [illegible]tus abounds in pleaſantries that were the delight of his own [illegible] following age, but which, at the diſtance of one hundred [illegible]ears, Horace ſcruples not to cenſure for their inurbanity. [illegible] find not a few even in Shakeſpeare (notwithſtanding the gre[illegible]ity of his genius) at which a critic of theſe days would be [illegible]ed to laugh, than to ſhake his head. Nay, in the time of [illegible] Second, many things paſſed upon the Engliſh ſtage for excellent humour, which would now be intolerable.—And thus it is, that we are enabled to judge of the politeneſs of nations, from the delicacy of their Comic writers; and of the breeding and literature of individual men, from their turn of humour, from their favourite jokes and ſtories, and from the very ſound, duration, and frequency, of their laughter.

'The converſation of the common people, though not ſo ſmooth, nor ſo pleaſing, as that of the better ſort, has more of the wildneſs and ſtrong expreſſion of nature. The common people ſpeak and look what they think, bluſter and threaten when they are angry, affect no ſympathies which they do not feel, and when offended are at no pains to conceal their diſſatisfaction. They laugh when they perceive any thing ludicrous, without much deference to the ſentiments of their company; and, having little reliſh for delicate humour, becauſe they have been but little uſed to it, they amuſe themſelves with ſuch pleaſantry as in the higher ranks of life would offend by its homelineſs. Yet may it be ludicrous notwithſtanding? as thoſe paſſions in a clown or ſavage may be natural, which in the polite world men are very careful to ſuppreſs.'

Dr. Beattie proceeds to ſhow that tropes and figures introduce into ſerious writing a variety of diſproportionate images; which, however, do not provoke laughter, when they are ſo contrived as to raiſe ſome other emotion of greater authority. To illuſtrate this by examples taken from every ſpecies of trope and figure, would be tedious; he confines his remarks therefore to the ſimilitude or compariſon, which is a very common figure and contributes, more perhaps than any other, to render langua emphatical, picturesque, and affecting to the fancy.

Similitudes, ranged according to their connection with t ſubject, are diſtinguiſhable into three claſſes. 1. One ſubli

or dignified object may be likened to another that is more ſublime or more dignified. 2. An object comparatively mean may be likened to one that is ſublime. 3. An object comparatively ſublime may be likened to one that is mean.—What our author ſays on theſe topics throws much new light upon his argument, and the whole amounts to this—that incongruity does not appear ludicrous, when it is ſo qualified, or circumſtanced, as to raiſe in the mind ſome emotion more powerful than that of laughter.

Dr. Beattie is aware, that the comparative ſtrength of our ſeveral emotions is not the ſame in each individual. In ſome the more ſerious affections are ſo prevalent, that the riſible diſpoſition operates but ſeldom, and with a feeble impulſe: in ſome, the latter predominates ſo much, that the others are ſcarce able to counteract its energy. It is hardly poſſible, indeed, to arrive at principles ſo comprehenſive as to include the peculiarities of every individual. Theſe are ſometimes ſo inconſiſtent with the general law of the ſpecies, that they may be conſidered as deviations from the ordinary courſe of nature. In tracing *ſentimental laughter*, therefore, to its firſt principles, our Author has examined it, only as it is found to operate, for the moſt part, in the generality of mankind.

He concludes his very inſtructive and entertaining eſſay with an attempt to account for the ſuperiority of the moderns in ludicrous writing.—Modern ridicule, he ſays, when compared with the ancient, will be found to be, firſt, *more conſpicuous*, and, ſecondly, *more refined*.

In regard to the ſuperior *copiouſneſs* of the former, he obſerves, that many ſources of wit and humour are both open and obvious to us, which to the ancients were utterly unknown. Our fund of ideas is more ample, and more diverſified than that of the Greeks and Romans, becauſe our knowledge is more extenſive, both of men and of things.—In moſt branches of philoſophy, and natural hiſtory, the moderns have greatly the advantage of the ancients. Hence we derive an endleſs multitude of notions and ideas unknown to antiquity, which, by being differently combined and compared, give riſe to innumerable varieties of that ſpecies of ludicrous aſſociation which is called wit.—The moderns are better inſtructed in all the varieties of human manners. Their policy and ſpirit of adventure have made them well acquainted with many nations whoſe very exiſtence was anciently unknown; hence they derive a very great variety of thoſe ideas of the characters and circumſtances of mankind, which, by their different arrangements and colourings, form that ſpecies of ludicrous combination which is called humour.—The feudal ſyſtem has wrought an amazing change on the affairs and manners of Europe, has given new forms to ſociety, new analogies to language, and a *new direction* to the thoughts and paſ-

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ſions of men.—Commerce, and all the arts connected with it, are more ſucceſsfully cultivated by modern, than they were by ancient nations. Hence a variety of new employments, which, by dividing mankind into ſeparate profeſſions and ſocieties, multiply human characters, and enlarge the ſphere of humour; and hence, an infinite number of new objects and ideas, that extend the bounds of wit, by ſuggeſting new ſources of compariſon and ludicrous arrangement.

If modern ridicule be more *copious* than the ancient, it muſt alſo, according to the natural progreſs of things, be more *refined*. For the more converſant we are among pleaſurable objects of any particular claſs, the more ſagacious we become in eſtimating their comparative excellence, and our taſte of courſe becomes more delicate.—Nothing, perhaps, has more effectually ſoftened converſation, by diſcountenancing indelicacy, and by promoting good humour, gentle manners, and a deſire to pleaſe, than the ſociety of the fair ſex: an acquiſition whereof neither the ſages of Greece and Rome, nor the voluptuaries of Aſia, ever knew the value: and for which Europe is indebted to the refinements peculiar to modern gallantry. The livelineſs of fancy in the fair ſex, the purity of their taſte, and the unſtudied eaſe of their elocution, give to modern converſation an elegance and a variety which the Socratic ſchool itſelf would have been proud to take for a model.

This is part of what our Author has advanced upon the ſubject of modern ridicule. What he ſays in the concluſion of his Eſſay, will give pleaſure to every perſon of taſte and virtue.

'And now, ſays he, notwithſtanding the levity of many of theſe remarks, and the unintereſting title prefixed to them, may we not be permitted to obſerve in concluſion, that the meek and benevolent ſpirit of our religion has had a powerful influence in ſweetening and refining all the comforts of human ſociety, and converſation among the reſt?——That humility, gentleneſs, and kind affection, whereof good-breeding ever aſſumes the outward form, does not Chriſtianity eſtabliſh in the heart as a permanent principle of indiſpenſable obligation? That generous love of humankind, which prompts the Chriſtian to watch for the good of others, and embrace every opportunity of promoting, not only their welfare, but their virtue, taking care never to offend, and avoiding even the appearance of evil,—would not the man of taſte acknowledge to be the very perfection and heroiſm of polite behaviour? Muſt not the affecting view that true religion exhibits, of all mankind bearing to one another the relation of brethren, impart keenneſs and activity to thoſe tender ſympathies of our ſocial nature, whereof the language of good breeding is ſo remarkably expreſſive? Chriſtianity commands, not the ſuppreſſion only, but the extinction, of every indelicate thought, arrogant emotion, and malevolent purpoſe:—would converſation ſtand in need of any further refinement, if this law were as punctually fulfilled, as it is earneſtly recommended? What is more efficacious



cacious, than habitual good humour, in rendering the intercourſe of ſociety agreeable, and in keeping at a diſtance all intemperate paſſion, and all harſhneſs of ſentiment and language?—and of what religion, but the Chriſtian, can we ſay with truth, that it ſupplies, in every ſtate of human affairs, a perpetual ſource of inward conſolation? In a word, true Chriſtianity, alone and at once, transforms a barbarian into a man; a brutal, ſelfiſh, and melancholy ſavage, into a kind, a generous, and a chearful aſſociate.

'Will it be ſaid, that delicacy of ſpeech and behaviour may be communicated and acquired by the means recommended in ſome late LETTERS, namely, by external applications, and by the uſe of certain mechanical phraſes, looks, and geſtures? As well may the painting of the cheeks and eye-brows be preſcribed as a preſervative from the rheumatiſm, and perfumed ſnuff as an antidote againſt hunger and thirſt. He has learned little of the true intereſts of human ſociety, and nothing at all of the human mind, who does not know, that without ſincerity there could not be either happineſs or comfort upon earth; that permanent propriety of conduct has its ſource in the heart; and that, if all men believed one another to be knaves and hypocrites, politeneſs of language and attitude, inſtead of being graceful, would appear as ridiculous, as the chatter of a parrot, or the grin of a monkey. Who, that has the ſpirit of a man, could take pleaſure in profeſſions of good-will, which he knew to be inſincere? Who, that is not conſcious of ſome baſeneſs in himſelf, could ſeriouſly imagine, that mankind in general might be rendered ſuſceptible of ſuch pleaſure? I ſpeak not now of the immorality of that new ſyſtem; which, if I were inclined to ſay of it what I think, would give deeper, as well as louder, tones to my language: I ſpeak only of its abſurdity and folly. And abſurd, and fooliſh, in the extreme, as well as wicked, muſt every ſyſtem be, that aims to diſjoin delicacy from virtue, or virtue from religion.

'Let us not imagine, becauſe the influence of religion is not ſo powerful as it ought to be, that therefore it is not powerful at all. What human creatures would have been at this day, if the light of the goſpel had not yet ariſen upon the earth, we cannot poſitively tell: but were this a proper place for explaining the ground of ſuch a conjecture, I think I could demonſtrate the reaſonableneſs of ſuppoſing, that they muſt have been, beyond all compariſon, more wretched than they are. At a time, when it was debaſed by the moſt lamentable ſuperſtitions, religion taught courteſy and ſoberneſs to the ſons of chivalry: a circumſtance whereof the ſalutary effects are ſtill diſcernible in the manners of Europe. How much greater may we preſume its efficacy to be in theſe days, when it is taught in its purity, and may be underſtood by all!—But infidels, it may be objected, are as eminent for polite behaviour, as believers. Granting this to be true, which however it is impoſſible to prove, I would only deſire thoſe, who ſecond the objection, to conſider, whether the preſent ſyſtem of politeneſs aroſe among infidels or Chriſtians; whether it would have ariſen at all, if paganiſm had continued to prevail; whether ſeveral of its diſtinguiſhing characters be not derived from the Chriſtian religion; whether the light of reaſon, unaided by the radiance of the goſpel, would have diſpelled ſo ſoon

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that night of intellectual darkneſs which followed the ſubverſion of the Roman empire:—and, laſtly, whether it be not prudent for a few individuals (unbelievers being ſtill, as I truſt, the ſmaller number in theſe parts of the world) to conform to the manners of the many, eſpecially when thoſe manners are univerſally felt and acknowledged to be more [illegible]able than any other. The influence of true religion, in humanizing ſociety, and refining converſation, is indeed very great. And if ſo, I could not, conſiſtently with my preſent plan, overlook it. Nor is it, in my opinion, poſſible for a philoſopher, unleſs blinded by ignorance, checked by timidity, or led aſtray by prejudice, to engage in any inquiry relating either to morals or to manners, without ſome tribute of praiſe to that Divine Inſtitution.'

The work before us contains many judicious remarks on the utility of claſſical learning.—The objections that are moſt commonly made to the ſtudy of the ancient authors, may be reduced to four. It is ſaid, firſt, that the courſe of education obliges the ſtudent to employ the greater part of his time in the acquiſition of words;—Secondly, that when he has acquired theſe languages, he does not find that they repay his toil;—Thirdly, that the ſtudies of a grammar-ſchool have a tendency to encumber the genius, and conſequently to weaken, rather than improve, the human mind;—and, laſtly, that the claſſic authors contain many deſcriptions and doctrines that may ſeduce the underſtanding, inflame the paſſions, and corrupt the heart.

Theſe objections Dr. Beattie conſiders very particularly, and, in our opinion, anſwers them in a very ſatisfactory manner.

ART. V. *Dr.* Robertſon's *Hiſtory of America*, concluded.

AFTER examining the political inſtitutions of the rude nations in America, Dr. Robertſon proceeds to conſider their art of war, and their proviſion for public ſecurity and defence. The ſtate of nature has been repreſented as a ſtate of war, and there are indeed permanent principles of hoſtility in ſuch a ſtate. Though ſtrangers to the idea of ſeparate property veſted in any individual, the rudeſt of the American nations are well acquainted with the rights of each community to its own domains. They guard this national property with a jealous attention; but as their territories are extenſive, and the boundaries of them not exactly aſcertained, innumerable ſubjects of diſpute ariſe, which ſeldom terminate without bloodſhed. But as our Author well obſerves, page 350, 'Intereſt is neither the moſt frequent nor the moſt powerful motive of the inceſſant hoſtilities among rude nations. Theſe muſt be imputed to the paſſion revenge, which rages with ſuch violence in the breaſt of ſavage that eagerneſs to gratify it may be conſidered as the diſtinguiſhing characteriſtic of men, in their uncivilized ſtate.' All ſavage and barbarous nations have been remarked for the keenneſs of fur

fury with which they proſecute revenge. Circumſtances both in their domeſtic and political ſituation concur to heighten and inflame this paſſion. The great principle of the ſavage ſtate is, that a man is every thing to himſelf. Before laws and government are inſtituted, every individual is the guardian of his own rights and the avenger of his own injuries. He appeals to no tribunal but his own mind, and ſubmits to no [redacted] but the law of arms. Wrongs are then felt with exqu[redacted] ſenſibility, and vengeance exerciſed with unrelenting rancour; the offender muſt expiate his offence with his blood, and the hand of him who is injured muſt inflict the wound. Revenge then is to be conſidered as the law of ſavage nations: and we may obſerve that the operation of this principle continues among nations after they have begun to civilize. The earlieſt efforts towards legiſlation among mankind are plainly derived from this ſpirit; the law of retaliation in particular, to be found in the code of all nations, is no other than a modification and refinement of revenge. Savage nations are animated with the ſame ſpirit in carrying on their public wars, as in proſecuting private vengeance. In ſmall communities every man is touched with the injury or affront offered to the body of which he is a member, as if it were a perſonal attack upon his own honour or ſafety. The deſire of vengeance is communicated from breaſt to breaſt, and ſoon kindles into rage. Poliſhed nations fight, to conquer, but ſavage tribes, to deſtroy; the object of the one is victory; the object of the other is extermination. The deſire of vengeance is the firſt, and almoſt the only principle which a ſavage inſtills into the minds of his children. This grows up with him as he advances in life, and takes ſuch entire poſſeſſion of the heart as to reſemble the inſtinctive rage of a brute animal, rather than the paſſion of a man. Their vengeance turns with undiſcerning fury even againſt inanimate objects. If hurt accidentally by a ſtone, they ſeize it in a tranſport of anger, and endeavour to wreak their vengeance upon it. If ſtruck with an arrow in battle, they will tear it from the wound, break and bite it with their teeth, and daſh it on the earth. With reſpect to their enemies, the rage of vengeance knows no bounds; when under the dominion of this paſſion, man becomes the moſt cruel of all animals. He neither pities, nor forgives, nor ſpares.

'The force of this paſſion is ſo well underſtood, ſaith Dr. Robertſon, by the Americans themſelves, that they always apply to it, in order to excite their people to take arms. If the elders of any tribe attempt to rouze their youth from ſloth, if a chief wiſhes to allure a band of warriors to follow him in invading an enemy's country, the moſt perſuaſive topics of their martial eloquence are drawn from revenge. "The bones of our countrymen, ſay they,

lie uncovered; their bloody bed has not been waſhed clean. Their ſpirits cry againſt us; they muſt be appeaſed. Let us go and devour the people by whom they were ſlain. Sit no longer inactive upon your mats; lift the hatchet, conſole the ſpirits of the dead, and tell them that they ſhall be avenged."

'Animated with ſuch exhortations, the youth ſnatch their arms in a tranſport of fury, raiſe the ſong of war, and burn with impatience to embrue their hands in the blood of their enemies. Private chiefs often aſſemble ſmall parties, and invade a hoſtile tribe, without conſulting the rulers of the community. A ſingle warrior, prompted by caprice or revenge, will take the field alone, and march ſeveral hundred miles to ſurpriſe and cut off a ſtraggling enemy. The exploits of a noted warrior, in ſuch ſolitary excurſions, often form the chief part of the hiſtory of an American campaign; and their elders connive at ſuch irregular ſallies, as they tend to cheriſh a martial ſpirit, and accuſtom their people to enterpriſe and danger. But when a war is national, and undertaken by public authority, the deliberations are formal and ſlow. The elders aſſemble, they deliver their opinions in ſolemn ſpeeches, they weigh with maturity the nature of the enterpriſe, and balance its beneficial or diſadvantageous conſequences with no inconſiderable portion of political diſcernment and ſagacity. Their prieſts and ſoothſayers are conſulted, and ſometimes they aſk the advice even of their women. If the determination be for war, they prepare for it with much ceremony. A leader offers to conduct the expedition, and is accepted. But no man is conſtrained to follow him; the reſolution of the community to commence hoſtilities impoſes no obligation upon any member to take part in the war. Each individual is ſtill maſter of his own conduct, and his engagement in the ſervice is perfectly voluntary.'

It will occur to the learned reader that theſe cuſtoms exactly reſemble the cuſtoms of the ancient Germans on ſimilar occaſions, as deſcribed by Ceſar and Tacitus:

"*Ineſſe*, ſaith Tacitus, *De morib. Germ. cap.* 8. *feminis ſanctum aliquid et providum putant; nec aut conſilia earum aſpernantur aut reſponſa negligunt.*"

"*Ubi quis ex principibus*, ſaith Ceſar, *lib.* 6. *cap.* 23. *in concilio dixit ſe ducem fore, qui ſequi velint profiteantur; conſurgunt ii qui et cauſam et hominem probant, ſuumque auxilium polliccntur.*"

But their mode of carrying on war is different from that of other nations with which we are acquainted.

'The maxims by which they regulate their military operations, though extremely different from thoſe which take place among more civilized and populous nations, are well ſuited to their own political ſtate, and the nature of the country in which they act. They never take the field in numerous bodies, as it would require a greater effort of foreſight and induſtry, than is uſual among ſavages, to provide for their ſubſiſtence, during a march of ſome hundred miles through dreary foreſts, or during a long voyage upon their lakes and rivers. Their armies are not encumbered with baggage

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or military ſtores. Each warrior, beſides his arms, carries a mat and a ſmall bag of pounded maize, and with theſe is completely equipped for any ſervice. While at a diſtance from the enemies frontier, they diſperſe through the woods, and ſupport themſelves with the game which they kill, or the fiſh which they catch. As they approach nearer to the territories of the nation, which they intend to attack, they collect their troops, and advance with greater caution. Even then they proceed wholly by ſtratagem and ambuſcade. They place not their glory in attacking their enemies with open force. To ſurpriſe and deſtroy is the greateſt merit of a commander, and the higheſt pride of his followers. War and hunting are their only occupations, and they conduct both with the ſame ſpirit and the ſame arts. They follow the track of their enemies through the foreſt. They endeavour to diſcover their haunts, they lurk in ſome thicket near to theſe, and with the patience of a ſportſman lying in wait for game, will continue in their ſtation day after day, until they can ruſh upon their prey when moſt ſecure, and leaſt able to reſiſt them. If they meet no ſtraggling party of the enemy, they advance towards their villages, but with ſuch ſolicitude to conceal their approach, that they often creep on their hands and feet through the woods, and paint their ſkins of the ſame colour with the withered leaves, in order to avoid detection. If ſo fortunate as to remain unobſerved, they ſet on fire their huts in the dead of night, and maſſacre the inhabitants, as they fly naked and defenceleſs from the flames. If they hope to effect a retreat without being purſued, they carry off ſome priſoners, whom they reſerve for a more dreadful fate. But if, notwithſtanding all their addreſs and precautions, they find that their motions are diſcovered, that the enemy has taken the alarm, and is prepared to oppoſe them, they uſually deem it moſt prudent to retire. They regard it as extreme folly to meet an enemy who is on his guard, upon equal terms, or to give battle in an open field. The moſt diſtinguiſhed ſucceſs is a diſgrace to a leader, if purchaſed with any conſiderable loſs of his followers; and they never boaſt of a victory if ſtained with the blood of their own countrymen. To fall in battle, inſtead of being reckoned an honourable death, is a misfortune which ſubjects the memory of a warrior to the imputation of raſhneſs or imprudence.

'This ſyſtem of war was univerſal in America, and the ſmall uncivilized tribes, diſperſed through all its different regions and climates, diſplay more craft than boldneſs in carrying on their hoſtilities. Struck with this conduct, ſo oppoſite to the ideas and maxims of Europeans, ſeveral authors contend that it flows from a feeble and daſtardly ſpirit peculiar to the Americans, which is incapable of any generous or manly exertion. But when we reflect that many of theſe tribes, on occaſions which call for extraordinary efforts, not only defend themſelves with obſtinate reſolution, but attack their enemies with the moſt daring courage, and that they poſſeſs fortitude of mind ſuperior to the ſenſe of danger or the fear of death, we muſt aſcribe their habitual caution to ſome other cauſe than conſtitutional timidity. The number of men in each tribe is ſo ſmall, the difficulty of rearing new members, amidſt the hardſhips and dangers of ſavage life, ſo great, that the life of a citizen is extremely pre-

cious, and the preſervation of it becomes a capital object in their policy. Had the point of honour been the ſame among the feeble American tribes, as among the powerful nations of Europe, had they been taught, in contempt of danger and death, to court fame or victory, they muſt have been ruined by maxims, ſo ill adapted to their condition. But wherever their communities are more populous, ſo that they can act with conſiderable force, and can ſuſtain the loſs of ſeveral of their members, without being ſenſibly weakened, the military operations of the Americans more nearly reſemble thoſe of other nations. The Braſilians, as well as the tribes ſituated upon the banks of the river De la Plata, often take the field in ſuch numerous bodies, as armies. They defy their enemies to the comb ar battles, and maintain the conflict with that which is natural to men, who have no idea of y rminating their enemies, and who never give or e powerful empires of Mexico and Peru, great a , frequent battles were fought, and the theory as war were different from what took place in tho- h aſſume the name of nations.'

The mode of vails among the Americans, and is peculiar ... ... been often obſerved, but never accounted for, but by Dr. Robertſon. The Authors of the many theories concerning the Americans, have aſcribed it to their general want of ſpirit, their cowardice, and puſillanimity; or imputed it to the influence of climate, and phyſical cauſes. In the paſſage we have juſt quoted our Author ſufficiently ſhews, that the art of war among the Americans ariſes not from cowardice, for they are brave, but is the offspring of neceſſity, and the effect of their ſituation. This is one of many inſtances, ſome of which we have obſerved, and ſome we have been obliged to omit, in which Dr. Robertſon, by laborious reſearch and philoſophical penetration, traces uncommon appearances in human nature to their true ſource, and explains from moral and political cauſes what other writers in the rage of ſyſtem, and in the looſeneſs of declamation had aſcribed to cauſes merely phyſical. Such is the difference between the patience of inveſtigation and what Dr. Johnſon very happily calls the 'fearleſſneſs of aſſertion;' and ſuch the immenſe ſuperiority of a philoſopher to a mere theoriſt.

The more we contemplate human affairs the more are we inclined to doubt concerning the influence of phyſical cauſes. The reception of this doctrine among modern writers is owing, we believe, to the prevalence of that faſhionable French philoſophy which excludes *mind* from the ſyſtem of the univerſe. We acknowledge their influence upon the vege and animal tribes; heat and cold are the great movers of globe; but there is a principle in man which is indepe of heat and cold. When properly explained, what are

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monly called *phyſical* will be found to operate as *moral* cauſes. This holds good, even with regard to the great phyſical cauſe, the law of climate. 'The genius of political wiſdom and of civil arts,' ſaith an eloquent advocate for phyſical cauſes, 'appears to have choſen his ſeats in particular tracts of the earth, and to have ſelected his favourites in particular races of men.' We acknowledge that in the temperate regions of the globe, man has attained the greateſt perfection of which his nature is capable, and diſplayed in this favourite ſituation the utmoſt efforts of his genius in literature, in policy, in commerce, and in all the arts which improve or embelliſh life. The inhabitants of the frigid and torrid zone, have been the leaſt improved and civilized of nations, not for the reaſons commonly given, but becauſe the ſterility of the one and the luxuriant fertility of the other are equally adverſe to civilization. In the regions of the north, a bleak ſky and a barren ſoil check the progreſs of vegetation; and render the means of life difficult to be procured. Hence the ſtarved inhabitants employ their whole time and exert their whole abilities in ſearching for ſubſiſtence, which unkindly nature denies. Hence life is employed in the cares of ſelf-preſervation; they never advance beyond the rigid dominion of neceſſity, and have no field for improving their nature or exerting their talents. In the luxuriant climes of the ſouth, nature miniſters with ſuch profuſion to the wants of her children; and furniſhes the means of ſubſtinence in ſuch abundant variety, that there is no occaſion for that induſtry which is the ſource of excellence and the ſpring of all human improvements.

For the ſame reaſons men in the loweſt and in the higheſt ſtations ſeldom arrive at the chief excellence of human nature; perfection in every art has been attained, and the palm borne away, by perſons in the middle ſtation, the temperate regions, of life.

Our Author next proceeds to give us a deſcription of the treatment of priſoners among the Americans; which, as it is one of the moſt remarkable facts in the hiſtory of ſavage nations, and is written with great eloquence, we ſhall extract for the ſatisfaction of our Readers:

'As ſoon as they approach their own frontier, ſome of their number are diſpatched to inform their countrymen with reſpect to the ſucceſs of the expedition. Then the priſoners begin to feel the wretchedneſs of their condition. The women of the village, together with the youth who have not attained to the age of bearing arms, aſſemble, and forming themſelves into two lines, through which the priſoners muſt paſs, beat and bruiſe them with ſticks or ſtones in a cruel manner. After this firſt gratification of their rage againſt their enemies, *follow lamentations* for the loſs of ſuch of their own

own countrymen as have fallen in the ſervice, accompanied with words and actions which ſeem to expreſs the utmoſt anguiſh of grief. But, in a moment, upon a ſignal given, their tears ceaſe, they paſs, with a ſudden and unaccountable tranſition, from the depths of ſorrow to tranſports of joy, and begin to celebrate their victory with all the wild exultation of a barbarous triumph. The fate of the priſoners remains ſtill undecided. The old men deliberate concerning it. Some are deſtined to be tortured to death, in order to ſatiate the revenge [illegible] ſome to replace the members which the commu[illegible]t or former wars. They who are reſerved for th[illegible]ed to the huts of thoſe whoſe friends have been [illegible]n meet them at the door, and if they receive the[illegible]ir [illegible]erings are at an end. They are adopted into the fa[illegible]an[illegible]ccording to their phraſe, are ſeated upon the mat of the [illegible]eated. They aſſume his name, they hold the ſame rank, are treated thenceforward with all the tenderneſs due to a father, a brother, a huſband, or a friend. But if, either from caprice, or an unrelenting deſire of revenge, the women of any family refuſe to accept of the priſoner who is offered to them, his doom is fixed. No power can then ſave him from torture and death.

'While their lot is in ſuſpenſe, the priſoners themſelves appear altogether unconcerned about what may befal them. They talk, they eat, they ſleep, as if they were perfectly at eaſe, and no danger impending. When the fatal ſentence is intimated to them, they receive it with an unaltered countenance, raiſe their death-ſong, and prepare to ſuffer like men. Their conquerors aſſemble as to a ſolemn feſtival, reſolved to put their courage to the utmoſt proof. A ſcene enſues, the bare deſcription of which is enough to chill the heart with horror, wherever men have been accuſtomed, by milder inſtitutions, to reſpect their ſpecies, and to melt into tenderneſs at the ſight of human ſufferings. The priſoners are tied naked to a ſtake, but ſo as to be at liberty to move around it. All who are preſent, men, women, and children, ruſh upon them like furies. Every ſpecies of torture is applied that the rancour of revenge can invent. Some burn their limbs with red-hot irons, ſome mangle their bodies with knives, others tear their fleſh from their bones, pluck out their nails by the roots, and rend and twiſt their ſinews. They vie with one another in refinements of torture. Nothing ſets bounds to their rage, but the dread of abridging the duration of their vengeance by haſtening the death of the ſufferers; and ſuch is their cruel ingenuity in tormenting, that by avoiding induſtriouſly to hurt any vital part, they often prolong this ſcene of anguiſh for ſeveral days. In ſpite of all that they ſuffer, the victims continue to chant their death-ſong with a firm voice, they boaſt of their own exp they inſult their tormentors for their want of ſkill in avenging t friends and relations, they warn them of the vengeance which aw them, on account of their death, and excite their ferocity by moſt provoking reproaches and threats. To diſplay undaunted *titude in* ſuch dreadful ſituations is the nobleſt triumph of a war *To avoid* the trial by a voluntary death, or to ſhrink under

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deemed infamous and cowardly. If any one betray ſymptoms of timidity, they often diſpatch him at once with contempt, as unworthy of being treated like a man. Animated with thoſe ideas, they endure, without a groan, what it ſeems almoſt impoſſible that human nature ſhould ſuſtain. They appear to be not only inſenſible of pain, but to court it. "Forbear, ſaid an aged chief of the Iroquois, when his inſults had provoked one of his tormentors to wound him with a knife, forbear theſe ſtabs of your knife, and rather let me die by fire, that thoſe dogs, your allies, from beyond the ſea, may learn by my example to ſuffer like men." This magnanimity, of which there are frequent inſtances among the American warriors, inſtead of exciting admiration, or calling forth ſympathy, exaſperates the fierce ſpirits of their torturers to freſh acts of cruelty. Weary at length of contending with men, whoſe conſtancy of mind they cannot vanquiſh, ſome chief in a rage puts a period to their ſufferings, by diſpatching them with his dagger or club.

'This barbarous ſcene is often ſucceeded by one no leſs ſhocking. As it is impoſſible to appeaſe the fell ſpirit of revenge which rages in the heart of a ſavage, this frequently prompts the Americans to devour thoſe unhappy perſons, who have been the victims of their cruelty. In the ancient world, tradition has preſerved the memory of barbarous nations of cannibals, who fed on human fleſh. But in every part of the New World, there were people to whom this cuſtom was familiar. It prevailed in the ſouthern continent, in ſeveral of the iſlands, and in various diſtricts of North America. Even in thoſe parts, where circumſtances, with which we are unacquainted, had in a great meaſure aboliſhed this practice, it ſeems to have been ſo well known, that it is incorporated into the idiom of their language. Among the Iroquois, the phraſe by which they expreſs their reſolution of making war againſt an enemy is, "Let us go and eat that nation." If they ſolicit the aid of a neighbouring tribe, they invite it to "eat broth made of the fleſh of their enemies." Nor was the practice peculiar to rude unpoliſhed tribes, the principle from which it took riſe, is ſo deeply rooted in the minds of the Americans, that it ſubſiſted in Mexico, one of the civilized empires in the New World, and relics of it may be diſcovered among the more mild inhabitants of Peru. It was not ſcarcity of food, as ſome authors imagine, and the importunate cravings of hunger, that forced the Americans to thoſe horrid repaſts on their fellow-creatures. Human fleſh was never uſed as common food in any country, and the various relations concerning people, who reckoned it among the ſtated means of ſubſiſtence, flow from the credulity and miſtakes of travellers. The rancour of revenge firſt prompted men to this barbarous action. The fierceſt tribes devoured none but priſoners taken in war, or ſuch as they regarded as enemies. Women and children who were not the objects of enmity, if not cut off in the fury of their firſt inroad into an hoſtile country, ſeldom ſuffered by the deliberate effects of their revenge.'

The ſixth article of the enquiry, as to the ſtate of the Americans, gives an account of their arts. The ſeventh, of their religion, and the eighth, of their various cuſtoms; after

which, Dr. Robertſon balances their virtues and their vices, their excellencies and defects; and forms a general eſtimate of their character.

One omiſſion in this enquiry into the ſtate of the Americans we cannot help taking notice of, and that is, a total ſilence concerning their eloquence and their ſongs, which forms ſuch an important article in the hiſtory of ſavage nations. We are of opinion alſo that, upon the whole, he under-rates the ſavage character.

With theſe ex[illegible] upon this enquiry as one of the firſt philoſ[illegible]. It not only illuſtrates, but exhauſts the [illegible]er be regarded as a treaſury of uſeful knowle[illegible] found philoſophy concerning the rude ſtate.

In the beginni[illegible]olume, Dr. Robertſon proceeds to relate th[illegible]xico, by Fernando Cortes. In tracing the pro[illegible] diſcove[illegible] in America, and relating the actions of the adventurers in the new world, a modern hiſtorian labours under many diſadvantages. The ſubject has long been a general topic of literature. The ſtory is well known, and to be found in many books: parts of it have been adorned with all the ſplendour of poetic deſcription; and the adventures of the Europeans in that new continent have been ſuppoſed to be of ſuch a nature as to ſhock the feelings of all good men. Notwithſtanding theſe diſadvantages, our Author has had the felicity and the art to intereſt us afreſh in his narration, and by a more profound inveſtigation and better arrangement, to adorn the American hiſtory with the charms of novelty.

The conqueſt of Mexico, in particular, by Cortes, is a moſt intereſting and elegant narration. An handful of adventurers arm to attack a nation occupying territories more extenſive than the kingdom from which they came; wiſdom, valour, and great abilities are diſplayed on both ſides; the genius of the old world is oppoſed to the genius of the new; Cortes and Guatimozin are contraſted and brought into action; the former one of the chief characters of the age in which he lived; the latter the greateſt name in the new continent:—all theſe unite to throw a ſplendour on this part of the hiſtory, which is not often to be found in the annals of any country.

Before we contemplate the progreſs of Cortes and his army in ſubduing the kingdom of Mexico, it may be proper to look back upon ſome circumſtances which illuſtrate the ſtate and character of Europe before that period.

The European nations had long been diſtinguiſhed by ſpirit of adventure and a zeal for religion. Theſe were intro-

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duced by the famous Croiſades. Thoſe romantic expeditions rank among the extraordinary events in hiſtory. Nothing was ever more general than the alarm, more rapid than the progreſs, and more permanent than the effects of that impulſe which led the nations to the holy war. The voice of Peter the Hermit at once pervaded and alarmed all Europe. Councils with one accord cried out, 'it is the will of heaven;' kings laid aſide the ſcepter to put on the ſword, the nobles forſook their paternal eſtates, the nations roſe in arms, and ſix millions of perſons aſſumed the croſs.

The celebrated adventures of the Croiſaders gave an impulſe to the human mind which was long felt, and a direction to human purſuits which continued after the cauſe ceaſed to operate. By theſe, the European nations became acquainted with remote regions; a communication was opened between Europe and the weſtern provinces of Aſia; the ſpirit of curioſity and diſcovery extended itſelf, and men began to penetrate into the more remote and opulent regions of the Eaſt. The Portugueſe, at that time the firſt nation of Europe, took the lead in theſe diſcoveries; and John the firſt, ſurnamed the Baſtard, fitting out a few veſſels to ſail along the weſtern ſhore of Africa, diſcovered unknown countries ſituated there, and opened the barriers that had long ſhut out mankind from the knowledge of one half of the terreſtrial globe. At the time when Columbus appeared, the ſpirit of diſcovery was in its vigour, and the great ſtudy of men was to find out a paſſage by ſea, to the Eaſt Indies. As the enthuſiaſm of genius was his ruling principle, he naturally felt in all its force the paſſion of the times, and applied with ardour to the purſuit of what was the great object of the age. Philoſophy had inſtructed him in the true figure of the earth; recent diſcoveries had confirmed the concluſions of philoſophy; and the force of this united evidence ariſing from theoretical principles and practical obſervations, led him to expect the diſcovery of new countries in the weſtern ocean.

The ſucceeding commanders who followed the route of Columbus, and the armies which accompanied them, were actuated by the ſame love of adventure. Almoſt every thing in America was undertaken at the expence of individuals. If they were defeated, they ruined themſelves alone; if they conquered, they extended the boundaries of the Spaniſh dominions. In the firſt expeditions to the new world the ſtate concerted no meaſures, expended no treaſure, levied no troops. The ſpirit of the Croiſades, the deſire of roving, and the love of plunder ſtill continued to operate, and excited the induſtry and activity of men. Theſe principles of action were ſo ſtrong,

that not only the people, but many perſons of high rank became candidates for diſtinction and wealth among the barbarians of an unknown country, and amid the dangers of the torrid zone. Even among the army of Pizarro, the loweſt banditti that ravaged America, not one man acted as an hired ſoldier that followed his ſtandard for pay. Every adventurer in Peru conſidered himſelf as a conqueror, entitled by his ſervices to an eſtabliſhment in that country which had been acquired by his valour. In the conteſts between the rival chiefs, each choſe his ſide as he was directed by his own judgment and affections. He joined his commander as a companion of his fortune, and diſdained to degrade himſelf by receiving the wages of a mercenary.

Zeal for religion tinctured the character of the American adventurers as ſtrongly as the love of enterpriſe. This too flowed from the Croiſades. The military and religious ſpirit were then united, every man became the champion of the croſs; it became the faſhion to follow the ſtandard of ſome leader to the holy land, and religion blended itſelf with all human affairs. It was zeal to propagate the catholic religion, more than ambition to extend the Spaniſh dominions, that prompted Iſabella to make the generous offer of pledging her jewels, to forward the voyage of Columbus, and determined her to defray the expences of the expedition with the treaſures of her own kingdom of Caſtile. When every man was in readineſs for the voyage, Columbus as deeply impreſſed with the ſentiments of religion as his cotemporaries, would not ſet out upon the expedition without imploring publicly the guidance and protection of Heaven. With this view, he, together with all the perſons under his command, marched in ſolemn proceſſion to the monaſtery of Rabida, where, after confeſſing their ſins, and obtaining abſolution, they received the holy ſacrament. When Cortes with his attendants marched to the conqueſt of Mexico, a large croſs was diſplayed in their ſtandards, with this inſcription, 'Let us follow the croſs, for under this ſign we ſhall conquer.'

The conquerors of America gave ſome very ſtrange indications of their zeal for religion; even Cortes, notwithſtanding his good ſenſe and prudence, was betrayed by his fanaticiſm into ſteps that might have been fatal to his deſigns. When he was at Zempoalla he commanded his ſoldiers to overturn the altars, and to deſtroy the idols in the chief temple, and in their place to erect a crucifix and an image of the Virgin Mary. The people beheld this with aſtoniſhment; the prieſts excited them to arms, and it was with difficulty that the commotion was appeaſed without bloodſhed. He was on the

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point of loſing his influence with the Tlaſcalans by the ſame intemperate zeal; he inſiſted that they ſhould embrace his religion, and urged his demand in a tone of authority, mingling threats with his arguments, until the Tlaſcalans could bear it no longer, and conjured him never to mention it again, leſt the gods ſhould avenge on their heads the guilt of having liſtened to ſuch a propoſition. Cortes, aſtoniſhed and enraged at their obſtinacy, prepared to execute by force what he could not accompliſh by perſuaſion, and was going to overturn their altars and caſt down their idols with the ſame violent hand as at Zempoalla, if father Bartholomew de Olmedo, chaplain to the expedition, had not checked his inconſiderate impetuoſity. Human nature is ſo changed within theſe two hundred years that ſuch accounts appear more like the fictions of romance, than the repreſentations of hiſtory. Some effuſions of this ſpirit excite our horror more than ſurpriſe. When Pizarro Almagro and Hernando Lucque entered into an aſſociation to overturn the empire of Peru, the confederacy formed by ambition and avarice was confirmed by the moſt ſolemn act of religion. Lucque celebrated maſs, divided a conſecrated hoſt into three, and reſerving one part to himſelf gave the other two to his aſſociates; thus in the name of the prince of peace they ratified a contract, of which plunder and bloodſhed were the objects; and lifted up at the altar thoſe hands that were armed for the extermination of the Americans.

The amount of the forces which Cortes led to overturn a great empire will ſurpriſe a modern reader.

'Every thing was now ready for their departure: but though this expedition was the united effort of the Spaniſh power in Cuba; though every ſettlement had contributed its quota of men and proviſions; though the governor had laid out conſiderable ſums, and each adventurer had exhauſted his ſtock, or ſtrained his credit, the poverty of the preparations was ſuch as muſt aſtoniſh the preſent age, and bore, indeed, no reſemblance to an armament deſtined for the conqueſt of a great empire. The fleet conſiſted of eleven veſſels; the largeſt of a hundred tons, which was dignified with the name of Admiral; three of ſeventy or eighty tons, and the reſt ſmall open barks. On board of theſe were ſix hundred and ſeventeen men; of which five hundred and eight belonged to the land ſervice, and a hundred and nine were ſeamen or artificers. The ſoldiers were divided into eleven companies, according to the number of the ſhips; to each of which Cortes appointed a captain, and committed to him the command of the veſſel while at ſea, and of the men when on ſhore. As the uſe of fire arms among the nations of Europe was hitherto confined to a few battalions of regularly diſciplined infantry, only thirteen ſoldiers were armed with muſkets, thirty-two were croſs-bowmen, and the reſt had ſwords and ſpears. Inſtead of the uſual defenſive armour, which muſt have been cumberſome in a hot climate,

climate, they wore jackets, quilted with cotton, which experience had taught the Spaniards to be a ſufficient protection againſt the weapons of the Americans. They had only ſixteen horſes, ten ſmall field pieces, and four falconets.

'With this ſlender and ill-provided train did Cortes ſet ſail, to make war upon a monarch whoſe dominions were more extenſive than all the kingdoms ſubject to the Spaniſh crown.'

The ſtate of the Mexican empire was at this time very reſpectable. It had arrived at a pitch of grandeur which no ſociety ever attained in ſo ſhort a period. Though it had ſubſiſted only an hundred and thirty years, its dominion extended from the north to the ſouth ſea, over territories ſtretching above four hundred leagues from eaſt to weſt, and more than two hundred from north to ſouth. The people were warlike and enterprizing. The authority of the monarch unbounded, and his revenues conſiderable. The brave and enterpriſing ſpirit of the Mexicans appears in every page of their hiſtory. The ardour which they diſcovered, when Montezuma, by the perſuaſion of Cortes, addreſſed them in a formal harangue, and adviſed them to ceaſe from hoſtilities and live the ſubjects of Spain, is a proof that they had the feelings of men and of citizens in no common degree. Though accuſtomed to honour their monarch, and almoſt revere him as a god, when he proſtituted majeſty in a manner ſo degrading to himſelf and ſo ignominious to them, a ſullen murmur ran through the croud; reproaches and threats ſucceeded; in a moment their fury roſe above every reſtraint; two arrows pierced the unhappy monarch, and the blow of a ſtone on his temple ſtruck him to the ground.

The efforts of two Mexican nobles to rid their country of its oppreſſor are among thoſe actions that adorn hiſtory.

'Two young Mexicans of high rank, obſerving Cortes as he animated his ſoldiers by his voice and example, reſolved to ſacrifice their own lives in order to cut off the author of all the calamities which deſolated their country. They approached him in a ſuppliant poſture, as if they had intended to lay down their arms, and ſeizing him in a moment, hurried him towards the battlements, over which they threw themſelves headlong, in hopes of dragging him along to be daſhed in pieces by the ſame fall. But Cortes, by his ſtrength and agility, broke looſe from their graſp, and the gallant youths periſhed in this generous, though unſucceſsful, attempt to ſave their country.'

Nothing in the hiſtory of the ancient republics is more glorious than the unſucceſsful attempt of theſe two heroes and patriots. Actions of this kind redeem the character of America, raiſe our ideas of human nature, and teach us to pay due reverence to virtue. This too is a proof that, although Montezuma was a tyrant, there had been no ſmall portion of

liberty

liberty in the original conſtitution of Mexico. For abſolute government never inſpired the virtue of Greece and Rome; never infuſed the ſpirit that leads men to devote themſelves for their fellow-citizens, and even to die for their country.

The character of Guatimozin is ſeldom to be paralleled in hiſtory. His ſchemes to defeat the deſigns and ſubdue the army of Cortes are worthy of a modern ſtateſman; his celebrated ſaying when on the torture, to his fellow-ſufferer who complained of his ſituation and aſked his permiſſion to reveal the place where his treaſures were buried, 'Am I upon a bed of roſes?' would have adorned the pages of Plutarch, and ranks him with the heroes of the ancient world.

To produce ſuch characters is the proof of a great people; for wiſdom and virtue are not the attributes of individuals; they ſpecify a nation or an age.

Mexico, however, ſoon fell into the hands of the Spaniards. Dr. Robertſon aſſigns the cauſe of this remarkable event.

'If, with the forces which might have been ſuddenly aſſembled in ſuch an empire, Montezuma had fallen upon the Spaniards while encamped on a barren unhealthy coaſt, unſupported by any ally, without a place of retreat, and deſtitute of proviſions, it is impoſſible, even with all the advantages of their ſuperior diſcipline and arms, that they could have ſtood the ſhock, and they muſt either have periſhed in ſuch an unequal conteſt, or have abandoned the enterpriſe.

'As the power of Montezuma enabled him to take this ſpirited part, his own diſpoſitions ſeemed naturally to prompt him to it. Of all the princes who had ſwayed the Mexican ſceptre, he was the moſt haughty, the moſt violent, and the moſt impatient of controul. His ſubjects looked up to him with awe, and his enemies with terror. The former he governed with unexampled rigour, but they were impreſſed with ſuch an opinion of his capacity, as commanded their reſpect; and by many victories over the latter, he had ſpread far the dread of his arms, and had added ſeveral conſiderable provinces to his dominions. But though his talents might be ſuited to the tranſactions of a ſtate ſo imperfectly poliſhed as the Mexican empire, and ſufficient to conduct them while in their accuſtomed courſe, they were altogether inadequate to a conjuncture ſo extraordinary, and did not qualify him either to judge with the diſcernment, or to act with the decision, requiſite in ſuch a trying emergence.

'From the moment that the Spaniards appeared on his coaſt, he diſcovered ſymptoms of timidity and embarraſſment. Inſtead of taking ſuch reſolutions as the conſciouſneſs of his own power, or the memory of his former exploits, might have inſpired, he deliberated with an anxiety and heſitation which did not eſcape the notice of his meaneſt courtiers. The perplexity and diſcompoſure of Montezuma's mind upon this occaſion, as well as the general diſmay of his ſubjects, was not owing wholly to the impreſſion which the Spaniards had made by the novelty of their appearance and the terror of their arms. Its origin may be traced up to a more remote ſource.

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There was an opinion, if we may believe the earlieſt and moſt authentic Spaniſh hiſtorians, almoſt univerſal among the Americans, that ſome dreadful calamity was impending over their heads, from a race of formidable invaders who ſhould come from regions towards the riſing ſun, to overrun and deſolate their country. Whether this diſquieting apprehenſion flowed from the memory of ſome natural calamity which had afflicted that part of the globe, and impreſſed the minds of the inhabitants with ſuperſtitious fears and forebodings, or whether it was an imagination accidentally ſuggeſted by the aſtoniſhment which the firſt ſight of a new race of men occaſioned, it is impoſſible to determine. But as the Mexicans were more prone to ſuperſtition than any people in the New World, they were more deeply affected with [illegible] the Spaniards, whom their credulity inſtantly [illegible] inſtruments deſtined to bring about that fatal re[illegible] dreaded. Under theſe circumſtances, it ceaſes [illegible] a handful of adventurers ſhould alarm the mo[illegible] ire and all his ſubjects.'

Other cauſes contributed to this event. The want of union among the American powers facilitated the progreſs of Cortes in ſubduing the kingdom of Mexico. Upon his firſt appearance the Caziques of Zempoalla and Quiabeſtan made him an offer of their friendſhip and aſſiſtance; their example was ſoon followed by the Totonaques; the Tlaſcalans, the celebrated republic of America, from being his enemies became his friends; all the other ſtates at war with Montezuma joined the enemies of Mexico.

The ſame want of national confederacy among the neighbouring powers forwarded the progreſs of the Romans, and paved their way to the empire of the world. The true idea of a balance of power ſeems to have been only thrice conceived and adopted in the hiſtory of mankind; by the ſtates of ancient Greece, by the nations of modern Europe, and by the ſavages of North America.

The want of diſcipline among the American armies gave an infinite ſuperiority to the Europeans. Without diſcipline an army is but a mob; and the Americans though warlike, were deficient in military order. The annals of ancient and modern India; the hiſtory of all nations, ſufficiently prove that a multitude ſoon flies before an hoſt, and that the conteſt is unequal when there are numbers on one ſide, and diſcipline on the other. Another circumſtance concurred with this to weaken the efforts of the Americans, a conſtant ſolicitude to carry off the dead and wounded. This point of honour, ſomething ſimilar to which we find among the Greeks in the time of the Trojan war, was univerſal among the people of New Spain. If we conſider the practice of the Americans to eat their enemies, we ſhall be at no loſs to aſſign the cauſe. Attention to this office occupied them during the heat of combat,

broke their union, and diminiſhed the force of the impreſſion which they might have made by a joint effort.

Their want of armour, owing to their ignorance of metals, was as ruinous to the Americans as their want of diſcipline. The impreſſion of their military weapons rendered their valour in a great meaſure inoffenſive. After three battles and many ſkirmiſhes not one Spaniard was killed in the field. Arrows and ſpears, headed with flint or the bones of fiſhes, ſtakes hardened in the fire, and wooden ſwords, though deſtructive weapons among the naked Indians, were eaſily turned aſide by the Spaniſh bucklers, and could hardly penetrate the quilted jackets worn by the ſoldiers.

Add to theſe, the impreſſion the Americans received of the Spaniards as a ſuperior order of beings, which Cortes was ſtudious to inſpire, and continue:

'During this interview, ſome painters, in the train of the Mexican chiefs, had been diligently employed in delineating upon white cotton cloths, figures of the ſhips, the horſes, the artillery, the ſoldiers, and whatever elſe attracted their eyes, as ſingular. When Cortes obſerved this, and was informed that theſe pictures were to be ſent to Montezuma, in order to convey to him a more lively idea of the ſtrange and wonderful objects now preſented to their view, than any words could communicate, he reſolved to render the repreſentation ſtill more animated and intereſting, by exhibiting ſuch a ſpectacle as might give both them and their monarch an awful impreſſion of the extraordinary proweſs of his followers, and the irreſiſtible force of their arms. The trumpets, by his order, ſounded an alarm; the troops, in a moment, formed in order of battle, the infantry performed ſuch martial exerciſes as were beſt ſuited to diſplay the effect of their different weapons; the horſe, in various evolutions, gave a ſpecimen of their agility and ſtrength; the artillery pointed towards the thick woods which ſurrounded the camp, made dreadful havoc among the trees. The Mexicans looked on with that ſilent amazement, which is natural when the mind is ſtruck with objects, which are both awful and above its comprehenſion. But, at the exploſion of the cannon, many of them fled, ſome fell to the ground, and all were ſo much confounded at the ſight of men whoſe power ſo nearly reſembled that of the Gods, that Cortes found it difficult to compoſe and re-aſſure them. The painters had now many new ſubjects on which to exerciſe their art, and they put their fancy on the ſtretch in order to invent figures and characters to repreſent the extraordinary things which they had ſeen.'

An army of ſuperior beings flying on the clouds, directing the courſe of the tempeſt, and diſcharging the thunder of Heaven, would not be more aſtoniſhing and tremendous to Europeans, than the movements of a Spaniſh hoſt, and the exploſion of their artillery, were to the ignorant Americans. With all theſe diſadvantages on the ſide of the latter, it will not be reckoned extraordinary if ſuch a general as Cortes, with ſix hundred

hundred and ſeventeen brave adventurers, ſhould ſubdue a numerous, but ill-armed, undiſciplined, and diſorderly people.

The character of Cortes is well marked and ſtrongly painted by our Author, in the courſe of the hiſtory. If we make allowance for his fanaticiſm, which was the ſpirit of the times, and for that cruelty, which always ſtains the character of Europeans in the other quarters of the globe, his whole conduct was that of a brave warrior and an able politician. His perſuading his aſſociates to burn their fleet and ſhut themſelves up in an hoſtile country, where they muſt conquer or die; his ſeizing the perſon of Montezuma and governing Mexico under the ſhadow of his authority and the ſanction of his name; his recovering the battle of Otumba by making one daring effort to lay hold on the great ſtandard of the Empire, on whoſe fall, as the Mexicans believed, the event of the battle depended, are among the bold, original, and maſterly ſtrokes that indicate a great man, and rank Cortes with the few illuſtrious commanders that figure in hiſtory.

In the ſixth book our Author gives an account of the conqueſt of Peru, by Pizarro.

'At the time when the Spaniards invaded Peru, the dominions of its ſovereigns extended in length, from north to ſouth, above fifteen hundred miles along the Pacific Ocean. Its breadth, from eaſt to weſt, was much leſs conſiderable; being uniformly bounded by the vaſt ridge of the Andes, ſtretching from its one extremity to the other. Peru, like the reſt of the New World, was originally poſſeſſed by ſmall independent tribes, differing from each other in manners, and in their forms of rude policy. All, however, were ſo little civilized, that, if the traditions concerning their mode of life, preſerved among their deſcendants, deſerve credit, they muſt be claſſed among the moſt unimproved ſavages of America. Strangers to every ſpecies of cultivation or regular induſtry, without any fixed reſidence, and unacquainted with thoſe ſentiments and obligations which form the firſt bonds of ſocial union, they are ſaid to have roamed about naked in the foreſts, with which the country was then covered, more like wild beaſts than like men. After they had ſtruggled for ſeveral ages with the hardſhips and calamities which are inevitable in this barbarous ſtate, and when no circumſtance ſeemed to indicate the approach of any uncommon effort towards improvement, we are told that there appeared on the banks of the lake Titiaca, a man and woman of majeſtic form, and clothed in decent garments. They declared themſelves to be the children of the Sun, ſent by their beneficent parent, who beheld with pity the miſeries of the human race, to inſtruct and to reclaim them. At their perſuaſion, enforced by reverence for the divinity in whoſe name they were ſuppoſed to ſpeak, ſeveral of the diſperſed ſavages united together, and receiving their commands as heavenly injunctions, followed them to Cuzco, where they ſettled, and began to lay the foundations of a city.

'Manco



'Manco Capac and Mama Ocollo, for ſuch were the names of thoſe extraordinary perſonages, having thus collected ſome wandering tribes, formed that ſocial union, which, by multiplying the deſires, and uniting the efforts of the human ſpecies, excites induſtry, and leads to improvement. Manco Capac inſtructed the men in agriculture, and other uſeful arts. Mama Ocollo taught the women to ſpin and to weave. By the labour of the one ſex, ſubſiſtence became leſs precarious; by that of the other, life was rendered more comfortable. After ſecuring the objects of firſt neceſſity in an infant ſtate, by providing food, raiment, and habitations for the rude people of whom he took charge, Manco Capac turned his attention towards introducing ſuch laws and policy as might perpetuate their happineſs. By his inſtitutions, which ſhall be more particularly explained hereafter, the various relations in private life were eſtabliſhed, and the duties reſulting from them preſcribed with ſuch propriety, as gradually formed a barbarous people to decency of manners. In public adminiſtration, the functions of perſons in authority were ſo preciſely defined, and the ſubordination of thoſe under their juriſdiction maintained with ſuch a ſteady hand, that the ſociety in which he preſided, ſoon aſſumed the aſpect of a regular and well-governed ſtate.

'Thus, according to the Indian tradition, was founded the empire of the *Inca:* or *Lords* of Peru. At firſt, its extent was ſmall. The territory of Manco Capac did not reach above eight leagues from Cuzco. But within its narrow precincts, he exerciſed abſolute and uncontrolled authority. His ſucceſſors, as their dominions expanded, arrogated a ſimilar juriſdiction over their ſubjects: the deſpotiſm of Aſia was not more complete. The Incas were not only obeyed as monarchs, but revered as divinities. Their blood was held to be ſacred, and, by prohibiting intermarriages with the people, was never contaminated by mixing with that of any other race. The family, thus ſeparated from the reſt of the nation, was diſtinguiſhed by peculiarities in dreſs and ornaments, which it was unlawful for others to aſſume. The monarch himſelf appeared with enſigns of royalty reſerved for him alone; and received from his ſubjects, marks of obſequious homage and reſpect, which approached almoſt to adoration.

'But, among the Peruvians, this unbounded power of their monarchs is ſaid to have been uniformly accompanied with attention to the good of their ſubjects. It was not the rage of conqueſt, if we may believe the accounts of their countrymen, that prompted the Incas to extend their dominions, but the deſire of diffuſing the bleſſings of civilization, and the knowledge of the arts which they poſſeſſed, among the barbarous people whom they reduced. During a ſucceſſion of twelve monarchs, it is ſaid that not one deviated from this beneficent character.'

As Pizarro with his aſſociates adopted the plan, and followed the footſteps of Cortes, to whom they were very much inferior, we ſhall not detain the reader with many extracts from this book.

One action of Pizarro is ſo extraordinary, and gives ſuch a true picture of the times, that we ſhall preſent it to the Public:

'As the Inca drew near the Spaniſh quarters, Father Vincent Valverde, chaplain to the expedition, advanced with a crucifix in one hand, and a breviary in the other, and in a long diſcourſe explained to him the doctrine of the creation, the fall of Adam, the incarnation, the ſufferings and reſurrection of Jeſus Chriſt, the appointment of St. Peter as God's vicegerent on earth, the tranſmiſſion of his apoſtolic power by ſucceſſion to the popes, the donation made to the king of Caſtile by [illegible] of all the regions in the New World. In [illegible]is, he required Atahualpa to embrace the Chri[illegible]wledge the ſupreme juriſdiction of the pope, [illegible] king of Caſtile as his lawful ſovereign, promi[illegible]nſtantly with this requiſition, that the Caſtilian [illegible]t his dominions, and permit him to continue i[illegible]s royal authority; but if he ſhould impiouſly [illegible]ſummons, he denounced war againſt him in his [illegible], threatened him with the moſt dreadful effects of [illegible]eance.

'This ſtrange harangue, unfolding deep myſteries, and alluding to unknown facts, of which no power of eloquence could have conveyed at once a diſtinct idea to an American, was ſo lamely tranſlated by an unſkilful interpreter, little acquainted with the idiom of the Spaniſh tongue, and incapable of expreſſing himſelf with propriety in the language of the Inca, that its general tenor was altogether incomprehenſible to Atahualpa. Some parts in it, of more obvious meaning, filled him with aſtoniſhment and indignation. His reply, however, was temperate. He began with obſerving, that he was lord of the dominions over which he reigned by hereditary ſucceſſion; and added, that he could not conceive how a foreign prieſt ſhould pretend to diſpoſe of territories which did not belong to him; that if ſuch a prepoſterous grant had been made, he, who was the rightful poſſeſſor, refuſed to confirm it; that he had no inclination to renounce the religious inſtitutions eſtabliſhed by his anceſtors; nor would he forſake the ſervice of the Sun, the immortal divinity whom he and his people revered, in order to worſhip the God of the Spaniards, who was ſubject to death; that with reſpect to other matters contained in his diſcourſe, as he had never heard of them before, and did not now underſtand their meaning, he deſired to know where he had learned things ſo extraordinary. "In this book," anſwered Valverde, reaching out to him his breviary. The Inca opened it eagerly, and turning over the leaves, lifted it to his ear: "This," ſays he, "is ſilent; it tells me nothing;" and threw it with diſdain to the ground. The enraged monk, running toward his countrymen, cried out, "To arms, Chriſtians, to arms; the word of God is inſulted; avenge this profanation on thoſe impious

'Pizarro, who, during this long conference, had with di[illegible] reſtrained his ſoldiers, eager to ſeize the rich ſpoils of which had now ſo near a view, immediately gave the ſignal of aſſault. [illegible]nce the martial muſic ſtruck up, the cannon and muſkets beg[illegible]



fire, the horſe ſallied out fiercely to the charge, the infantry ruſhed on ſword in hand. The Peruvians, aſtoniſhed at the ſuddenneſs of an attack which they did not expect, and diſmayed with the deſtructive effects of the fire-arms, and the irreſiſtible impreſſion of the cavalry, fled with univerſal conſternation on every ſide, without attempting either to annoy the enemy, or to defend themſelves.'

Extravagant and ridiculous as this harangue of Valverdi's was, it is founded upon the Pope's bull that bequeathed America to Ferdinand and Iſabel'a, and is no more than a paraphraſe of that form, concerted by a junto of Spaniſh divines and lawyers, for explaining the right of their kings to the ſovereignty of the new world, which the reader will find in the twenty-third note of Dr. Robertſon's firſt volume.

There are ſome very ſtrange facts in the American ſtory, which though, perhaps, beneath the dignity of the hiſtoric muſe to record, may very well find a place here, as they illuſtrate human nature and paint manners. All the Spaniards agree that in the wars with the Indians they did not receive ſo much benefit from their artillery which they could not tranſport through woods and over marſhes, nor from their cavalry who were often diſmounted, as from their dogs who haraſſed the Indians day and night and ſlew them in great numbers. Thoſe who accompanied Vaſco Nunnez worried two thouſand Americans. In the battle of Caxamalca, the firſt line in the army of Pizarro was compoſed entirely of dogs, who began the attack upon the Peruvians with ſuch impetuoſity and valour that the court of Spain, charmed by their exploits, determined to give them regular pay like other troops *. We find in ancient records that a bull-dog, by name *Berecillo*, was much diſtinguiſhed among his contemporaries, and has been ſince celebrated by the Spaniſh hiſtorians.

Theſe dogs poſſeſſed, in ſome degree, the gallantry of their maſters, and ſeem to have underſtood the ſpirit of chivalry, for though they devoured men they would not touch a woman. Oviedo aſſures us that the moſt furious maſtiff in the pay of his Catholic majeſty having been ordered to attack an American woman, would not ſo much as ſhew his teeth, although he had *devoured* TWENTY † warriors that morning!

After the battle of Caxamalca, the three hundred wives of the Inca Atahualpa preſented themſelves to the pleaſure of the conqueror upon the field of battle. On the following day upwards of five thouſand American women came in a body, to make an offer of themſelves to the Spaniſh camp. Americus

* *Recherch. ſur les Americ.* p. 78.

† Either this dog had a paunch much greater than that of an elephant, or the warriors he devoured muſt have been no bigger than ſquirrels.

Veſpucius relates that he was a witneſs to the ungovernable paſſion of the Indian women for the Europeans; a paſſion which made them tranſgreſs the bounds of decency and of nature, and walk over the bodies of their huſbands and their children to ruſh into the arms of theſe alluring ſtrangers. Among the cauſes which contributed to the conqueſt of the New world, the fury of the American women for the Europeans was none of the leaſt conſiderable.

It was an American woman that procured food for Columbus and his aſſociates, when they firſt landed at the Antilles. The famous Marina w[illegible]eſs and interpreter of Fernando Cortes wa[illegible]d ſhe was no inconſiderable inſtrument towar[illegible] of Mexico. We always find the women [illegible]tereſt of the Europeans in America. Many [illegible]ces which it is unneceſſary to tranſcribe. 'Simi[illegible]nſtances of the levity of women, and their paſſion for [illegible]uerors of their country, are to be found in Homer; [illegible] refer to a certain ſtate of manners, and convey an ufe[illegible]moral to mankind. When women are treated like ſlaves, like ſlaves they have no averſion to change their maſter.

In the ſeventh book, Dr. Robertſon gives a view of the inſtitutions and manners of the Mexicans and Peruvians; and preſents a wide field of ſpeculation to readers acquainted with philoſophy and hiſtory; but we muſt not enlarge.

In the eighth book, we have an account of the interior government and commerce of the Spaniſh colonies; the Author ſhews the errors into which the Spaniards at firſt fell, and lays down the true principles of colonization. To the learned Reader this book contains more novelty than any other in the volume; and to the public, at this preſent juncture, it will appear the moſt intereſting of all.—We have, however, no room for farther extracts.

To conclude, we congratulate the republic of letters on this acceſſion of philoſophical inſtruction and elegant entertainment.

Dr. Robertſon hath, in this American hiſtory, fully gratified the expectations of the public, and not only ſupported but increaſed his literary reputation.

There is this difference, ſaith a great and profound philoſopher, between the liberal and the mechanical arts: an hundred cabinet makers in London can work a table or a chair equally well; but no one writes verſes with ſo much ſpirit and ele[illegible] as Mr. Pope.

ART. VI. *The Excurſion*; a Novel. By Mrs. Brooke, Author of Julia Mandeville, and Emily Montagu. 2 Vols. 12mo. 5 s. ſewed. Cadell. 1777.

WE are ſorry, that our ſupreme regard to truth obliges us to animadvert with more ſeverity than we could wiſh, on the production of a lady; a lady too, who had by her former publications, juſtly obtained ſome degree of fame. It is with reluctance we confeſs that the preſent performance can only pretend to a ſmall ſhare of literary merit; but the ſpirit and temper which are almoſt conſtantly viſible throughout the work, deſerve a much ſeverer cenſure.

The piece now before us is a compoſition, the nature of which it would be difficult preciſely to define. It may be conſidered as an heterogeneous maſs, compounded of novel and libel, every part, we doubt not, equally fictitious, but the fiction in every part not equally innocent. We cannot approve of this ſtrange method of blending *pretendedly real* anecdotes, with ſuch as are *profeſſedly imaginary*; and the artful ambiguity of giving an injurious falſehood the air of a fact, and yet weaving it in, as part of the web of invention, is a mode of writing prejudicial both to morals and letters.

The aſperſions Mrs. Brooke has unjuſtly caſt on our old friend ROSCIUS, demand our particular attention. The public owe him too many obligations, and we owe too much to the public, not to endeavour to remove the obloquy with which this lady has loaded him, in his late capacity of manager. It is preſumed, that we ſhall not be conſidered as departing too far from our province of Reviewers, if, after the example of that great Critic, Bayle, we are deſirous of doing the ſame juſtice to the moral as to the literary characters of eminent men: and it is not becauſe Mr. Garrick is the beſt actor in the world, but becauſe we think him a worthy man too, that we take the pains to inquire into the grounds of the charge brought againſt him.—The outlines of this novel are as follow:

Maria Villars, a young lady with the *uſual* wit, beauty and accompliſhments, leaves the peaceful retreat of her uncle Colonel Dormer, in Rutlandſhire, and ſets out *alone* in a poſt chaiſe for London; not clandeſtinely, however, for her very prudent uncle is witneſs to the ſtep, but does not accompany her, becauſe his early flowers, his tulips and polyanthuſes, require his attendance. Maria carries with her a great deal of indiſcretion, a little money, and a portmanteau. To the ſlender ſtate of her finances ſhe ſcorns, however, to pay the leaſt attention, for ſhe has in proſpect too great and certain avenues to wealth: her beauty, ſhe doubts not, will make her fortune; and her portmanteau contains not only the means

of ſubſiſtence when her little ſtock is exhauſted, but her paſſport alſo to future fame. For it contained—yes, gentle reader, the portmanteau of the young and fair Maria contained a novel, an epic poem, and a tragedy! now this very tragedy is at once the ſource of our heroine's hopes, and the vehicle of our Author's—what ſhall we ſay—malice? we are unwilling in this inſtance to uſe ſo harſh a word, and therefore we refer it to the gentle reader to ſupply ſome ſofter term, more ſuitable to the delicacy of a lady's ear.

The *modeſt* Ma[illegible]ic poem at 100l. her novel at 200l. and her [illegible] and becauſe her wild but golden dreams are [illegible] the 500l. is not produced to diſcharge the [illegible]e *innocent* Maria has contracted by deep gaming, [illegible] is vilified, and his character blackened.

Our heroine is [illegible] of a demirep of faſhion, by a lord Melvile, w[illegible] honour, and is *not* a man of honour, who falls violently in love with her, and does *not* fall in love with her. Maria, however, conceives a real paſſion for him, and makes overtures not altogether conſiſtent with *les bienſeances*. But while things remain in this undecided ſtate, the under-plot, which is that of the tragedy, goes on. Maria debates with herſelf whether ſhe ſhall be firſt a Counteſs or an Authoreſs; but the want of an immediate ſum of money, determined her in favour of the latter. In this exigence, it is ſtrange that ſhe never thought of diſpoſing of the novel or the epic poem; the ſupply would have been immediate; or had the booksellers been taſteleſs enough to refuſe purchaſing the copies, they might have gone ſhares in the abuſe ſo unſparingly laviſhed on the manager. Maria prevails on a Mr. Hammond, whom ſhe calls the *ſublimeſt genius* and *firſt critic* of the age, to carry her play to Mr. Garrick, the *ſublime genius* himſelf having firſt pronounced it to be written by a *muſe of fire*, and by an author capable of rivalling Shakeſpeare. The *ſublime genius* carries the piece to the manager, his introduction to whom, furniſhes our Author with an opportunity of retailing the dull and hackneyed jeſt of the awful monarch of the theatre giving haughty audience to a levee of hungry poets—a jeſt which has been imitated from *Smollet*, which, by the way, he was afterward very ſorry for, by every pretender to humour, or ridicule, who, either having written a bad play themſelves, or envying thoſe who have written good one[illegible] think to enliven their book by ſome trite inſipid piece of pertneſs on the errors of theatrical management.

Inſtead of doing Mrs. Brooke the diſſervice of repeating her bitter invectives, or ourſelves the violence of animadverting on *them, by* expreſſions equally illiberal, we will only oppoſe a few

public and uncontrovertible facts, to the imaginary ones advanced by this lady, juſtly reminding her, at the ſame time, that fancy wanders widely from her province, when ſhe preſumes to ſport with ſuch ſacred things as truth, character, and morals.

It happens a little unluckily for Mrs. Brooke's credit, that the authors whoſe plays Mr. Garrick has brought out, bear the ſtrongeſt and moſt unanimous teſtimony to his zeal and integrity as a man, and to his almoſt unerring abilities as a manager. To his conduct they, in a great meaſure, aſcribe the ſucceſs of their pieces; and their own profeſſions, ſome of which we have taken the pains to ſelect, will be the beſt refutation of what Mrs. Brooke has alleged.

Mr. Cumberland, in his preface to the Faſhionable Lover thus writes: 'It is not on the ſcore of ſpectacle only that I am obliged to Mr. Garrick; I am, both in the inſtance of this comedy, and in that of the Weſt Indian, materially indebted to his judgment, and owe the good effect of many incidents in both to his ſuggeſtion and advice. The correction of a real critic is as different from that of a pretender, as the operation of a ſurgeon from the ſtab of an aſſaſſin.'

Without quoting more of the many various teſtimonies of gentlemen to Mr. Garrick's abilities and generous behaviour to them, let us hear what the ladies who have written for his theatre are pleaſed to ſay.

Mrs. Griffith, in her dedication of the *School for Rakes* to Mr. Garrick, after having expatiated on his public and private merits, adds, 'But to neither of theſe motives is to be attributed my placing this play, under your patronage, but to a deſire of acknowledging my gratitude for the great trouble you have taken with it.' And in the advertiſement to the ſame piece, ſhe farther ſays, 'The attempt to adapt the Spaniſh manners to the Engliſh ſtage would have been an unſurmountable obſtacle, if Mr. Garrick had not, in the moſt friendly manner, lent me his aſſiſtance to overcome this almoſt inſuperable difficulty.'

The author of *Almida* (a woman alſo) in her preface to that tragedy, remarks that—'Our Roſcius ſpared neither pains nor expence to pleaſe the public; his care throughout merits and obtains their approbation, the thanks of the author, and of her friends.'

Mrs. Cowley, in her dedication of her comedy of the *Runaway* to him, writes in direct contradiction to Mrs. Brooke—'Poſterity will know (ſays ſhe) through a thouſand channels, that Mr. Garrick was the ornament of the eighteenth century, that he poſſeſſed the friendſhip of thoſe whoſe names will be the glory of Engliſh hiſtory, that the firſt ranks in the kingdom

courted his ſociety—may my ſmall voice be heard amongſt thoſe who will inform it, that Mr. Garrick's *heart* was no leſs an honour to him, than his *talents!* Unpatronized by any *name*, I preſented myſelf to you, obſcure and unknown—*you* perceived *dawnings* in my comedy, which you *nouriſhed* and *improved*—with attention and ſolicitude, you *embelliſhed* and preſented it to the world—*that* world, which has emulated your generoſity, and received it with an applauſe which fills my heart with moſt lively gratitude.'

But inſtances are endleſs—theſe are only a few among the innumerable ſuffrages of different perſons, concurring in one general expreſſion of gratitude. As to the female writers here mentioned, they were unprotected and unpatronized, and the ſucceſs of their application demonſtrates, that the manager was always more readily influenced by the feelings of humanity than by the recommendations of the great.

But it remains to be proved what rejected play Mrs. Brooke can poſſibly have in view. *Virginia* it cannot be; there are two weighty reaſons againſt ſuch a ſuppoſition, namely, the performance itſelf, and the date* of its publication. For Mrs. Brooke cannot ſurely have kept this ſtock of malice by her above twenty years, and now produce it to the public as freſh and unimpaired as if it were only a thing of yeſterday. But this tragedy ſhe tells us was written by a *beauty*. We do not know Mrs. Brooke's perſon, but indeed, Mr. Garrick, if this aſſertion be juſt, we muſt, as true knights, join in the cry againſt you. The public, however, have a right, after this open attack upon their theatrical favourite, to deſire Mrs. Brooke to produce the *ſublime genius* who carried the play, the title of the *excellent tragedy* in queſtion, and the name of the great *beauty* who wrote it; and till this is done, the whole ſtory of the *genius*, the *beauty*, the *tragedy*, the *manager* and the *levee* will be conſidered merely as part of the novel, and not as that part which does moſt honour to the head or the heart of the Author.

We cannot avoid one more remark on this ſubject, which is, that the reflection on Mr. Garrick's character is as malignant with reſpect to the time, as injurious with regard to the circumſtance. Nothing can be more ungenerous than to attack a man, after he has quitted the field, and has retired, not only crowned with the laurel of genius, as Mrs. Brooke herſelf allows, but with the palm of virtue alſo, and what is infinitely precious to an heart of ſenſibility, with the good wiſhes, and warm eſteem of an admiring public.

* In 1756.

That

'That it may not, however, be thought that our zeal for the honour of Roſcius blinds our juſtice, we ſhall preſent our Readers with one of the beſt written paſſages of the work, the thought, though not new, is extremely juſt. 'Among the evils of the preſent hour, there is not one which more loudly demands redreſs, or which is more difficult to be redreſſed, than the licentious malignity of that preſs, the liberty of which is, at once, the glory and the ſtrength of our conſtitution. Beauty, youth, genius, all which can diſtinguiſh one human being from another, are the deſtined mark, the helpleſs prey of the literary ſlanderer. His venal pen, tempted by a gain more ſhameful than that which pays the midnight robber, ſacrifices the peace of families, the tranquillity, nay, ſometimes the lives of the moſt virtuous individuals on the mercileſs altar of envy.'

How will the reader be ſtartled to find that this very rigid cenſor exhibits, in her own writings, the moſt flagrant and unjuſtifiable inſtance of the licentiouſneſs ſhe ſo warmly and juſtly condemns!

But to return to Maria—ſhe proves as unſucceſsful in love, as in poetry. The manager refuſes her tragedy, Lord Melvile refuſes her hand; but that the novel may not want the indiſpenſible cataſtrophe of a wedding, a certain Colonel Herbert is introduced, or rather obtruded, at the very end of the work, to whom the commodious Maria diſcreetly makes over her transferable affections.

"*O! moſt lame, and impotent concluſion!*"

ART. VII. *Six Odes preſented to that juſtly celebrated Hiſtorian, Mrs. Catharine Macaulay, on her Birth Day, and publickly read to a polite and brilliant Audience, aſſembled April 2, at Alfred-Houſe, Bath, to congratulate that Lady on the happy Occaſion.* 4to. 1 s. 6 d. Dilly, &c. 1777.

THERE is a certain line beyond which if ridicule attempts to go, it becomes itſelf ridiculous; and there is a ſphere of criticiſm in that particular region, in which, if the critic plays his batteries on contemptible objects, he muſt unavoidably depart from his proper dignity, and muſt himſelf become an object of the raillery he would convey.

This, however, cannot be the caſe with the Authors of the Monthly Review in the inſtance before us: for the object of the *great lyric work*, which now claims our particular regard and attention, is no other than the celebrated hiſtorian, Mrs. Macaulay.

All things of high import are and ought to be conducted with high etiquette. Thus when our gracious Sovereign is

pleaſed to iſſue his royal mandate for a general faſt, to be held for the great ſin and wickedneſs of his faithful commons, he proceeds with all due and courtly gradation, and declares if they are not moved by the terror of Almighty G—, they muſt expect ſuch puniſhments as he, in his *royal wiſdom*, might inflict: that is to ſay, in homely phraſe, 'Out of the frying pan into the fire.'

Now, the ſame due order and well-proportioned perſonal dignity and intereſt have been preſerved in theſe birth-day Odes.—They are introduced, and it was impoſſible that they ſhould have been more properly introduced, by an advertiſing doctor, even Dr. Graham, well known, *perdiè*, in many a corner of a country newſpaper, for the infallible cure of human maladies. The Doctor's addreſs was entirely appropriated 'to the Guardian of our Liberties,' whoſe 'INIMITABLE Hiſtory' it were needleſs here to mention; for it is well known, that the conſtitution labours under thoſe infirmities which the Doctor is ſo renowned for curing.

'He with GREAT MODESTY AND DIFFIDENCE preſented her with a copy of his works, containing his ſurpriſing diſcoveries and cures, to which he prefixed a dedication.' Herein he does us the honour to inform us of 'the valuable diſcoveries and improvements which he has made in the cure of diſeaſes, thrice happy,' he ſays, 'for the world, which is pouring out thanks to him from every quarter.' Previous to this divine addreſs, 'that honour to the church and to human nature, the pious, learned, and patriotic Dr. Wilſon advanced, and preſented to Mrs. Macaulay (who, it ſeems, was ſeated on a throne on this ſublime occaſion) a large and curious gold medal.'

We remember to have ſeen, in ſome town in Lombardy, a ſentimental picture of FOLLY worſhipping at the ſhrine of VANITY. The goddeſs, though in principles a republican, the painter had very fooliſhly placed, as the fond Doctor had placed Mrs. Macaulay, or, as we are told, ſhe placed herſelf, upon a throne. Folly was repreſented bowing before her, and preſenting the plumes that he had pulled out of his cap, which the *enthroned republican* received with a ſmile of ineffable complacency.

The ſimilarity of ſcenes and circumſtances is oftentimes very extraordinary. It is certain, that this Italian painter could not have borrowed his idea from the throne of Mrs. Macaulay, nor from the preſent of the bowing Doctor; for it is ſome years ſince we ſaw the painting, and, we are ſatisfied, it was before Mrs. M. had been enthroned in public. Whether any private inthronization might not have taken place, and the Doctor kneeled



kneeled at her ſhrine before, we are not quite ſo certain; all that ſtrikes us is the reſemblance of the ceremony and the painting.

We have not much more of conſequence to draw from the introduction, than that 'the ſide-boards were ranged round,' and that there were 'ſyllabubs, jellies, creams, ices, wines, cakes, and a variety of dry and freſh fruits, PARTICULARLY GRAPES AND PINE-APPLES.' This quotation our Readers may poſſibly think unintereſting; but they muſt remember the proverbial hunger of a Reviewer, and the temptation of the ſcene.

The firſt of the *lyric* poems, announced in this collection, is written in *heroic* verſe, intended as extraordinary, we ſuppoſe, on ſuch an extraordinary occaſion. The freedom of the lyric according in title with the republican, and the dignity of the heroic correſponding with her throne. The Author of the poem, advancing towards that throne, thus addreſſes the empreſs:

Great patriot King, &c.

Now it happened, as the devil, who never ſleeps, will ſometimes have things happen, that the Lady's birth-day was in the month of April, a month which this poet of her praiſe declares to be 'ſacred to the Cyprian dame.' What can he mean by ſuch an intimation? Can he be ſacrificing to the tender hopes of 'that honour of the church, the pious Doctor'—Surely no; for we ſoon after find her

'Deep immers'd in the hiſtoric mine.'

Now in ſuch a ſituation ſhe muſt be inevitably drowned, immerſion being applicable to nothing but water or ſome liquid element. Indeed, it is not uncommon for empty mines to be ſo filled, ſo that the Author may ſtill have ſome credit for his idea.

Well, being once drowned, we ſoon after find her taking the diverſion of hunting, which ſhe quits only to celebrate her birth-day,

'At Friendſhip's call ſhe quits the ſtudious chace,'

and to romp with the girls,

——— ——— 'with ſoft nymphs to play.'

Here a metamorphoſis takes place, and, though the mother of many children, ſhe is called

——— ——— 'matchleſs maid.'

However, for the epithet the Author ſhall have credit. Indeed, he ſeems to claim it for the appellation too, and, ſpeaking prophetically, ſays,

'We ſoon ſhall view what man attempts in vain.'

In the ſecond Ode all heaven appears to have been in an uproar, and Apollo, though a 'God whom all revere,' as if the

devil

devil had been in him, propoſed 'a queſtion of debate.' It is true this kind of diſorderly meetings was no new thing in the ſkies. But that the gods ſhould meet about Dr. Wilſon and Mrs. Macaulay is *one thing new under the ſun* at leaſt. It is true they were concerned in bringing Dido and the pious Æneas together in a cave, but the *pious* old Doctor, we preſume, had no call for ſervices of this kind. Be that as it may, the rogue, Mercury, throws out hints that there had been an interchange of favours, and, in ſhort, that he had left her lively proofs of hi this, we are told, 'Apollo ſmiled:' had it no lar modeſty, he muſt, certainly, have laug principal buſineſs of this meeting, howeve been the providing Mrs. Macaulay with a eady provided herſelf with a throne: And o nk, gentle Reader, might her claim be foun ; that "her nervous lines glow with Roman at do you mean by *lines glowing with valour?* Nay, if you come to your queſtions and all that, d'ye ſee, there's no more to be ſaid.

The third Ode, on Mrs. Macaulay's letter to Dr. Graham, exceeds all power of face.

The fourth is the production of a boy, and, of courſe, exempt from criticiſm. Boys were anciently employed in ſacrificing to the deities.

The fifth Ode is another copy of verſes in the heroic meaſure. The Author begins with telling us, that 'night reflected lowering, heavy clouds from the fire of the day,' the philoſophy of which we do not very well underſtand, and our friend Dr. Prieſtley is not at hand to help us. He next—but really this is too bad for ridicule—The poor man tells us, indeed, that he was half aſleep and frightened out of his wits, when he wrote his verſes:

'Amaz'd, half drowſy, waken'd in a fright,
I roſe and penn'd this viſion of the night.'

The next that appeared before the throne, like the ſecond beaſt in the Revelations, which is ſaid to have reſembled a calf, immediately ſets off a grazing, and, when ſatisfied, lies down upon a hillock; he ſays upon the *margin* of a hillock, and that the little lambs, who knew inſtinctively that a calf was as inoffenſive as themſelves, came and played around him. Like the above-mentioned beaſt, too, he ſings, and ſays,

'High on a throne the great Britannia ſate.'

We are no adepts in myſtery, but here, we apprehend, he muſt needs mean Great Britain. This great perſonage, with a becoming dignity, threatens immediately to trip up the heels of Signora Corelli:

'From

'From her high ſeat, ere long, we'll ſee her hurl'd,
And Britain's dames be honour'd through the world.'

However, Madam Britannia very ſoon after forgets herſelf, and bows where ſhe ſhould drop a curt'ſey:

'As they withdrew, Britannia ſmil'd on each,
Gave each a bow, and thus aſſum'd her ſpeech.'

Quere, whether it would not run better thus——

As they withdrew, Britannia ſmil'd on each,
Dropt each a curt'ſey, and then kick'd their breech.

Such is the incenſe that genuine Folly has offered at the ſhrine of Vanity!

Yet, while we ſmile at the ſilly worſhippers of Mrs. Macaulay, we would not be deemed wanting in reſpect for thoſe labours which have been ſo nobly employed in the cauſe of liberty, or for thoſe principles which ſhe has, with ſuch uncommon ſpirit and abilities, ſtepped forth to defend. If, abſtracted from the Hiſtorian, the Woman muſt have Incenſe, let it not, in the name of Dignity, be that of ſcribblers, boys, and dotards. To ſtand high in the eſtimation of men of liberal minds is, certainly, the only diſtinction worth her wiſhes.

ART. VIII. *A General Hiſtory of the Science and Practice of Muſic*; By Sir John Hawkins. [Concluded: from our Review for April, page 270.]

THE art of *Reviewing* is of very modern inſtitution; and thoſe who profeſs it, and who, for the mutual benefit of good writers and the public, aſſume a kind of judicature in literary matters, have no *lex ſcripta*, or written code, promulgated by authority, to direct them in their proceedings; and are therefore left to pronounce judgment according to ſimple *equity*, or from the dictates of their own conſciences. In the exerciſe of this judicial faculty, each critical judge, it is naturally to be ſuppoſed, preſcribes to himſelf certain rules of conduct adapted to the occaſion. To the preſent critic it has always appeared that, when the excellencies of a work more than balance its defects, it is juſt to make thoſe excellencies the baſis of his criticiſm; and to mark its defects merely as *exceptions* to the prevalent tone, or character of the work; and, in proper caſes, even to paſs over the latter in ſilence: in conformity to that trite precept of an ancient critic, who was not, however, properly a *Reviewer* in the modern acceptation of the term:——'*Ubi plura nitent* &c.'

On the other hand—for example, in an inſtance like the preſent, where the balance, in the ſcale of merit and demerit, appears manifeſtly to preponderate on the ſide unfavourable to the Author:—particularly in the caſe of a novel undertaking, on a curious and intereſting ſubject, and of conſiderable price:—the moſt

moſt humane critic will find it expedient to adopt the converſe of this rule. He will here make the imperfections of the performance the ground-work of his criticiſm; while the meritorious parts of it—if peradventure ſuch are to be found—will only be admitted under the claſs of exceptions. The equity of this rule cannot juſtly be diſputed; for, independent of that firſt and ſupreme duty which the critic owes to the Public, *he too* is an *author*; and though neceſſarily anonymous, he has a character to loſe—at leaſt a *piece* of a character; as he is the depoſitary, in part, and *pro tempore*, of the joint ſtock of literary credit belonging to the ſociety of which he is a member; and which he has no right, by giving way to a weak and ill judged tenderneſs to individual. All that he can do in behalf of the culprit, is to ſoften neceſſary ſeverities by good-humour; whether they appear in the form of ſerious cenſure, or in the guiſe of ridicule. Good nature, and an unwillingneſs to wound, will frequently incline him to adopt this laſt method of expoſing an author's frailties to the Public and to himſelf, rather than being conſcious of poſſeſſing any peculiar or unruly appetite for "the *diverſion* of baiting an author."—And yet, even this *amuſement*, in the opinion of one of the firſt of *moral* writers and *critics* * "has the ſanction of all ages and nations, and is more lawful than the ſport of teizing other animals; becauſe, for the moſt part, he comes *voluntarily* to the ſtake, furniſhed, as he imagines, by the patron powers of literature, with reſiſtleſs weapons, and impenetrable armour, with the mail of the boar of *Erymanth*, and the paws of the lion of *Nemæa*."

Without availing himſelf of this ſplendid and ſubſtantial authority, to its utmoſt extent, the critic needs only, in the preſent caſe, to apply to his own conduct what *Rouſſeau* has ſaid on another occaſion;—without however aſſuming to himſelf the '*bons mots*,' and the *plaiſanteries*, alluded to in the quotation.—"*Si quelquefois j'ai plaiſanté*," ſays he, "*je n'ai pas donné des bons mots pour* toute preuve, *et je n'ai plaiſanté qu' apres avoir raiſonné* †."

After thus explaining ſome of the leading principles of our critical conduct, which we wiſh our Readers (*i. e. our* Judges) may apply to many other occaſions, paſt as well as future; we return, for the third and laſt time, after a long but unavoidable delay, to the conſideration of this performance; and ſhall firſt give a general ſketch of the plan on which this great undertaking is executed.

Though it is not profeſſedly, or according to any ſtated rul divided by the Author into parts; we may properly analyſe ſeparate it into three different ſpecies of compoſition. The

* Rambler, Vol. iv. No. 176. † Dictionaire de Muſique, Pref.

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are—an *Hiſtorical* part, properly ſo called, or a narrative of events relating to the ſcience, mixed with accounts of muſical doctrines:—A *biographical* part, which ever and anon interrupts the general narrative; and in which the Author has collected into groups, or conſtellations, of greater or leſs extent, numerous muſical luminaries of various magnitudes: from the founder of a ſyſtem, down to the mere pariſh organiſt:—and laſtly, a *Review*, we mean an account of, or extracts from, books, in the manner of our own work, ſo called;—if we may be ſo bold as to claim a *nominal* kindred with the Author on this ſcore, or ſuggeſt any relationſhip between our flimſy and fugitive lucubrations, and his bulky and weighty compilation.

Theſe different ſpecies of writing are variouſly intermixed, without being, however, properly *combined* with each other; and without any viſible plan, or order in the arrangement of theſe various materials, than that of *time:* nor is even this pointed out to the Reader's eye, by any dates, or other guides placed in the margin or elſewhere. Indeed we have ſeldom met with a performance ſo pregnant with confuſion as the preſent: and yet the Author has not beſtowed upon it even a ſimple table of contents; nor has the bewildered Reader any clue to lead him to any particular part of this extenſive wilderneſs, except a ſolitary Index placed at the end of the fifth volume. Nevertheleſs the work is formally divided into books and chapters; but why it is thus divided, we cannot diſcover; as it is not eaſy, in general, to find a reaſon why a particular book or chapter begins, or ends, where it does, rather than any where elſe; neither is there a title prefixed to any one of them, notwithſtanding the various and heterogeneous matter contained in many of them. In ſhort, theſe nominal diviſions carry the ſpecious appearance of *direction poſts*; but the traveller will generally find them put down in the wrong place, and without any direction upon them. Indeed theſe *dumb* guides point to ſo many and ſuch winding paths, that it would be difficult to contrive a proper title for the greateſt part of them.

This is a very great blemiſh in a work which contains ſuch a variety as well as abundance of materials; as we have repeatedly experienced in the courſe of this criticiſm. Numerous paſſages which ſtruck us on the firſt reading, have ſince eluded all our reſearches to get a ſecond view of them; except that, in a few inſtances, the index happened to afford us ſome aſſiſtance. This want of method, and the Author's neglect to repair the diſorder, as far as it was in his power, appear the more unpardonable; as he in ſome meaſure boaſts that 'theſe volumes are the produce of ſixteen years labour, and are compiled from materials which were not collected in double that time;' and exults in 'the bleſſing of health, ſcarcely interrupted for a ſeries of years.'

—Indeed,

—Indeed, to use once more the very words of our self-condemning Hiſtorian, "it is but a ſorry compliment that an Author makes to his reader, when he proffers him a work leſs worthy regard than it was in his power to make it."

Notwithſtanding theſe inſtances of the Author's negligence, or want of ſkill in the erecting of this great fabric, it is, in other reſpects, a ſtriking monument of his patience and induſtry. It may ſeem a puniſhable cruſt, therefore, and ſavouring of downright wantonneſs and cruelty, to diſpatch and ſwallow up, in the compaſs of a few pages of "extemporary criticiſm," and at three ſittings, the labours of one who has been drudging thirty-two years for our [illegible] authors have been always ſubject to this [illegible] iniencies:——

"*And [illegible] in:*
"*Thus [illegible] th to ſat in,*
"*The [illegible] an dear,*
"*Will [illegible] devour;*" SWIFT.

eſpecially when the [illegible] invited gueſt, the *Reviewer*, makes a part of the [illegible] er he has been even glutted with the fare ſet before [illegible] often known, in return for the treat, to damn the pains-taking entertainer.——But ſeriouſly, and without figure or allaſion, it unfortunately happens that we cannot exhibit the more laudable qualities of our Hiſtorian, without qualifying our praiſe in ſuch a manner as deſtroys its effect, or even converts it into abſolute cenſure. His very patience, and induſtry, and other cardinal virtues are carried to ſuch a bloated exceſs, that they ſwell and degenerate into downright vices of the firſt magnitude.

Independent of his own declarations, in his preface, nothing can be more manifeſt to any one who peruſes theſe volumes, than the Author's unwearied diligence in procuring him information. For this purpoſe he has given large and numerous tranſcripts from all the ancient authors that are in *print*, and has viſited many of our public libraries, and muſeums for *manuſcripts*. He has made the grave give up its dead; and, where ſepulchral evidence has failed him, he has had recourſe, in matters of more recent date, to tradition, or living teſtimony.—To begin with the moſt early period of his hiſtory—he has not ſpared a ſingle cobweb of antiquity that lay *within his reach:* but then, ſuch is the duſt attending his operations, that his reader and pupil is generally left in the dark, blinded and ſuffocated by the clouds raiſed by his officious though well-meaning *Cicerone*.—It requires indeed a more adroit and delicate hand, than that of our Hiſtorian, to remove the veil that ſcreens the *arcana* of ancient muſic [illegible] modern eyes.

When our Hiſtorian advances ſomewhat nearer our [illegible] times, he is more ſucceſsful in his reſearches; which bec[illegible] m[illegible]

more edifying to the curious reader, who is gratified with ſeveral—ſome of them inedited—reliques of modern-antique muſical notation, and other curioſities of that kind. He likewiſe, as we have already obſerved, gives the reader a large analyſis of ſeveral manuſcript treatiſes on the art, written ſo early as the 14th Century: but, on the other hand, theſe pieces either contain very little remarkable in them; or, the Author has not had the good fortune to diſcover, or the addreſs to preſent their valuable contents to the reader. They are doubtleſs curioſities, *in their kind*; but our *Reviewer's* account of them, and copious extracts from them, by no means juſtify the high title he beſtows upon them, of 'valuable treaſures of *recondite* learning.'

Again, though we are ſincerely diſpoſed to commend the Author's diligence, in the compilation of the numerous biographical articles, which conſtitute a very conſiderable part of theſe volumes; yet we cannot avoid condemning his wanton and taſteleſs miſapplication of this talent; in raiſing from the grave, where they had long, by common conſent, been drenched in deſerved oblivion, a ſet of beings who have no other pretenſions to be niched even in the obſcureſt corner of the temple of fame, than that they had lived and died, had been organiſts or Lutenists, and perhaps had ſet a ballad or a pſalm, or compoſed a hornpipe. We can ſcarce look into theſe volumes, without meeting with inſtances to juſtify this remark.

Opening the fourth volume, for example, we there meet with old *John Mundy*, rubbing his eyes, on being moſt unneceſſarily ſummoned, and dragged from his tomb in the cloyſter at Windſor, where he had been depoſited, and had quietly and deſervedly been ſuffered to ſleep ever ſince 1630; for no viſible purpoſe that we can diſcover, than that of aſcertaining his identity and exiſtence, and thereby adding one article more to a load of other biographical *minutiæ*. His ſole pretenſions to reviſit the light are, that he was one of the organiſts at Windſor, and publiſhed 'ſongs and pſalms compoſed into three, four, and five parts;'—and 'was alſo the author of ſundry Anthems, &c.'

Next *William Mundy*, with rather inferior and more problematical claims to a *premature reſurrection*, is brought forth; and the Author expends much evidence and logic, conſidering the ſubject, to prove that this ſame *William* Mundy (who by the bye is violently ſuſpected likewiſe, to have compoſed ſome ſervices and anthems) was really, and *bona fide*, old *John* Mundy's ſon. The principal or maſter proof is happily furniſhed by certain homely verſes here produced from the end of a manuſcript of one John Baldwine, 'containing the names of the ſeveral authors, whoſe compoſitions are therein inſerted.' Vol. 4. page 27.

'I will begine with White, Shepper, Tye, and Tallis,
'Parſons, Gyles, *Mundie th' olde*, one of the queene's pallis,
'*Mundie yonge*, th' oulde man's ſon'———

Now, 'the *old Mundy* of the queen's palace,' continues our Hiſtorian, was *undoubtedly* John.'—We are heartily glad to hear this, and to find the buſineſs thus quickly brought to an iſſue; but our genealogiſt does not let us off ſo eaſily, when he has got ſuch entertaining matter, and ſo much good proof, in hand. 'In the *Faſti, Vol. I. Col.* 131.' continues he, 'John Mundy is ſaid to have been in 1586, or afterwards, one of the organiſts of her Majeſty's chapel; and *Mundy the young*, is above expreſsly ſaid to be the old man's ſon, and there are ſeveral compoſitions in Baldwin's MS. with the name *Will.* Mundie to them.' Still loath to quit the rich a[illegible], he again thus ſums up the evidence:—'The [illegible] particulars is, that *William* Mundy was the *ſon* [illegible]dy, one of the organiſts of Queen Elizabeth' [illegible]*perly* of her royal chapel at Whitehall, and [illegible] chapel of St. George at Windſor. The [illegible] is ſet to ſeveral anthems in Barnard's collecti[illegible].

Even in the ca[illegible]ons [illegible] we may call of the *middle rank* in the muſical w[illegible] and wh[illegible]erit ſome notice in a work of this kind, the Author is not content with relating their civil as well as their muſical tranſactions, but likewiſe keeps a keen eye on their family and progeny. Thus having ſeemingly parted with Dr. *John Blow* at the grave, Sir John, not ſatisfied with paying him this laſt office, and that of recording his epitaph, inſtantly hies back to the houſe of mourning, to look after the wife and family of the deceaſed. He finds that the good woman has been long dead, and that ſhe was named Elizabeth; that ſhe was 'the only daughter of Edward Braddock, one of the gentlemen, and clerk of the cheque, of the royal chapel, one of the choir, and maſter of the children of Weſtminſter abbey;' and that 'ſhe died, *in childbed*, on the 29th day of October, 1683, aged thirty. Purſuing his inquiries, he further finds that by her Dr. John Blow 'had four children, viz. a ſon named *John*, and three daughters, *Elizabeth*, married to William Edgworth, Eſq. *Catharine*, and *Mary*;' that 'John died on the ſecond day of June, 1695, aged fifteen:'—cut off, poor boy, in the flower of his youth!—and that 'he lies buried in the *North* ambulatory of the cloiſter of Weſtminſter-abbey, *next to his mother*, with an inſcription, purporting that he was *a youth of great to-*

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* This diſcuſſion occurs in Vol. 4. page 27; but ſearching for ſomething elſe in another volume, we find that the Author has forgot that he had long before given us the lives, and exploits, and genealogies of the two Mundys, father and ſon, in Vol. 3. page 360; who however, he thinks it probable that *William* Mundy was the father (and not the ſon, as is above affirmed) of *John* Mundy:—here all proof, and logic, and deduction, that we have been at the pain to tranſcribe above, are flatly overturned!



wardneſs and extraordinary hopes;'—He might doubtleſs have been a great muſician by this time!—that 'Elizabeth died the ſecond day of December, 1719; *Catharine*, the 19th of May, 1730, and *Mary* the 19th of November, 1738;'—all of them, belike, in the maiden ſtate, as we have no account of their huſbands in this hiſtory.

To be ſerious—if it be poſſible in a matter ridiculous *per ſe*, —we cannot conceive the uſe of notices of this kind; unleſs, peradventure, any teſtamentary bequeſts are now diſcuſſing, or any ſuits, in law or equity, are now pending, or expected, among the neareſt of kin to the parties aforeſaid; and which may be amicably adjuſted by our Author's laborious reſearches, in ſettling the filiation of *William* Mundy, and in aſcertaining the utter extinction of all the legitimate offspring of Dr. John Blow, both in the male and female line.—But why our Hiſtorian marks the exact ſpot where the bones of young Maſter Blow are depoſited, with as much topographical preciſion as if it contained the aſhes of Virgil, we cannot divine.—Surely he cannot flatter himſelf that, in conſequence of this notice, the *North ambulatory*, &c. will be viſited by the curious with as much zeal as the mouth of the grotto of Pauſilippo!

The Reader will do us injuſtice, if he ſuſpects that theſe two inſtances have been induſtriouſly ſought for, and picked out, from a *few* caſual wanderings of our Hiſtorian. Had ſuch unintereſting *minutiæ* but ſeldom occurred, we ſhould good-naturedly and ſilently have overlooked them: but theſe, and others of different kinds, and equally unimportant, are too numerous, and conſtitute too large a ſhare of the bulk of theſe volumes, to be paſſed over unnoticed by a juſt critic. They pervade the maſs, and ſhed their drowzy and circumſtantial influence over the greater part of it. In ſhort, they are not temporary and caſual ſlips, but the reſults of a permanent and conſtitutional infirmity in our Hiſtorian. They have not, we are almoſt perſuaded, been accumulated merely for the purpoſe of enlarging his work; but proceed from a peculiar taſte for baptiſmal, matrimonial, and obituary regiſters; and, in ſhort, from a *love of circumſtance*, and detail, be the ſubject or occaſion what it may. We may add, however, in his favour, that this minuteneſs and preciſion, how improperly ſoever they may be employed in theſe and other inſtances, afford the reader ſome grounds to expect that he is particularly accurate in matters of greater importance *.

On

* We muſt, however, qualify this favourable ſuppoſition, by obſerving that inſtances even of *chronological inaccuracy* have occurred to us in theſe volumes; ſome of which, indeed, may be imputed to the *printer*: but ſurely *the Author* muſt be in fault when, in a quo-

On the whole, with reſpect to theſe *biographical articles*, or rather, a very great majority of them,—for we mean not to involve the entire maſs in one indiſcriminate cenſure,—we cannot, as *Reviewers*, more juſtly characteriſe a great part of them, than by literally copying and applying to them, *mutatis mutandis*, the very appoſite concluding paragraph of the Author's own *critique* or *review* of the work of a brother Hiſtorian: we mean *Andrea Adami*'s account of the principal Muſicians and Singers in the Pope's Ch[illegible] printed in 1711. In this ſketch our muſical critic was [illegible] was furniſhing a future Reviewer with a p[illegible], executed to his hand, and bearing ſo perf[illegible] himſelf, with reſpect to a very conſiderabl[illegible] performance. Here is the paſſage, where h[illegible] pourtrayed, *by himſelf*,—*ve-luti in ſpecula*.

'The lives of [illegible] cal ſingers as he has thought proper to diſtin[illegible] *rations of unintereſting facts*; they can no way be conſidered as portraits of the perſons whom they are intended to repreſent; and they are *greatly deficient* in reſpect of thoſe *reflections*, which a paucity of events renders neceſſary in biographical writings; ſo that, upon the whole, *Adami*'s work is little more than an *obituary*, or at beſt a *regiſter*; and *if we allow it to be a correct one, we give it all due praiſe*.'—The moſt perfect *Camera obſcura* could ſcarce preſent a greater likeneſs; except that Signor Adami, in the ſpecimens of his work here given by the Author, does not buſy himſelf concerning the progeny of the pontifical ſingers.—Indeed, eccleſiaſtics and *Sopranos* are ſcarce qualified to furniſh much matter of that kind for their hiſtorian.

Our criticiſm on the Author's biographical articles is not even yet at an end; for we cannot avoid taking particular notice of a fault of a very different kind from that above adverted to; and obſerving that our Hiſtorian is almoſt equally chargeable with the two oppoſite failings of redundance and deficiency. From this work many of the brighteſt ornaments of a muſical

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tation from Kircher, [vol. i. p. 193] *Vitruvius*, who was cotemporary with *Julius Cæſar*, is made to teſtify concerning certain matters relative to *Nero*. But this is a trifle, when compared with another chronological overſight that preſents itſelf in the ſame volume, page 256; where *Bryennius* is repreſented as 'flouriſhing about the year of Chriſt 120,' and is placed *before* Bacchius ſenior, Gaud[illegible] and Ptolemy; and yet is made cotemporary with 'the *elder Ca-logus*.'—From memory only we think we may venture to rate this anachroniſm at a good round *millenium* at leaſt.—But we take delight, nor do we pride ourſelves, in remarks of this kind; ſhould not have made them, did not the Author pique himſelf *much on* dates and regiſters.

hiſtory are wholly excluded; while others are barely named, or noticed in the moſt ſuperficial, and ſometimes diſreſpectful manner. On the two *Scarlattis* the Author does not beſtow three quarters of a page; though the elder was ſo great a maſter of our Hiſtorian's ſupreme favourite, *Harmony*. Of *Domenico* he does not make an article; but at the end of the ſcanty life of *Aleſſandro*, he only ſays that 'he [*Aleſſandro*] *had a ſon* named *Domenico*'—[in the like manner as he had before ſaid, *John* Mundy had a ſon ycleped *William*.—What a profanation!]—'who was formerly chapel maſter in ſome church in Rome, but in the year 1728 was taken into the ſervice of the king of Portugal, who, it is ſaid, upon his arrival at Liſbon, to defray the expence of his journey, preſented him with 2000 dollars, ſince which time he has applied himſelf to the compoſition of leſſons for the harpſichord, *of which there are a great number in print.*'—And is this all that our general Hiſtorian of muſic can find to ſay of *Domenico Scarlatti*? who, almoſt on the borders of the laſt century, anticipated by his fancy and genius the improvements of the preſent age!

To Signor *Haſſe*, our Hiſtorian metes out the ſame ſcanty meaſure of notice that he has beſtowed on the *Scarlattis*; and aggravates the incivility by giving the uninformed reader an erroneous and unjuſt idea of the talents of this great muſician—the *Raphael* of muſic,' as he has been properly called by a brother hiſtorian *.

'The abilities of Haſſe,' ſays our Biographer, Hiſtorian, and Cenſor, 'ſeem to have been *greatly over-rated* by ſome of our countrymen who have taken occaſion to mention him; ſix cantatas for a voice, with an accompanyment for the harpſichord, a *ſalve regina* for a ſingle voice with inſtruments, a ſingle concerto for French horns, and other inſtruments, and a few airs ſelected from his operas performed here, are all of his compoſitions that have been publiſhed in England; and theſe are ſo far from affording evidence of any extraordinary talent, that they are a *full juſtification* of the author of the Remarks on Mr. Avilon's Eſſay on Muſical Expreſſion, who has not heſitated to aſſert that the diſtinguiſhing characteriſtic of Haſſe's compoſitions is effeminacy.'

In this ſcanty article, our uninformed and prejudiced Hiſtorian undertakes to draw the character of the elegant, tender, and pathetic Haſſe; who, with Vinci, broke the Gothic bonds of fugue and laboured contrivance, and gave a poliſh to vocal melody, ſo as to form an epoch in modern muſic;—in ſhort, the moſt agreeable, as well as the moſt voluminous, of all lyric compoſers now living, merely from a few trifling juvenile compoſitions, publiſhed

* Preſent State of Muſic in Germany, by Dr. Burney, Vol. ii. page 349.

in England between 40 and 50 years ago.—With equal modeſty and juſtice might we, without reading a page of his preſent work, undertake to eſtimate the nature, variety, and extent of the talents and acquirements of the Author of the *General Hiſtory of Muſic*, in 5 bulky volumes 4to, merely from his firſt ſlight eſſays in authorſhip;—the annotations added to *Iſaac Walton's Angler*, to which we alluded at the beginning of this criticiſm †. Prejudiced, however, as we there confeſſed ourſelves to be, our Author has himſelf experienced, that we were too juſt to condemn him unheard, or on the mere *ex parte* evidence of a former publication.

On *Pergoleſi* the Author beſtows about a ſcore lines; and though he gives us a ſhort ſketch of *Tartini*, we meet not even with the names of *Somis* and *Veracini*, who, previous to Tartini, improved the violin by their performance, their compoſitions, and the ſcholars formed by them. He beſtows indeed three pages on *Rameau*; but though he brings forwards an hoſt of inferior French muſicians, he takes not the leaſt notice of *Mondonville*, either as a violiniſt, or as the author of works which may, at leaſt, be placed in competition, with reſpect to learning and contrivance, with even thoſe produced in his *golden age* of fugue and counterpoint. Neither does our Hiſtorian even once mention the name of *Stamitz*, that original genius, and admirable improver of ſymphonies and full pieces, in a different ſtyle. In ſhort, we might fill a page with the mere names of *Vinci*, *Leo*, *Jomelli*, and other muſical luminaries, who are either thus ſlighted, or wholly overlooked; while ſheets are multiplied, and the pages are defiled even with the family hiſtories and connections of his favourites;—with accounts of their wives' maiden names, the deaths of their fathers and their wives' fathers, the tenements they occupied, with their very abutments;—in ſhort, with a multitude of '*uſeleſs truths*,' which cannot be ſincerely reliſhed even by the moſt hungry antiquarian.

A capital deficiency of a different kind ſtill remains to be noticed. In this *General* Hiſtory of the *ſcience* as well as practice of Muſic, we look in vain for ſome ſlight ſketch, at leaſt, of the two diſtinguiſhed modern ſyſtems that have been offered to the world, by *Rameau* and *Tartini*; and we have the greater right to expect ſomething of this kind from the Author, when we conſider how often, how diffuſely, and in how many ſhapes, but chiefly in that of mutilated quotation, from a ſeries of ſucceſſive copyiſts, he has ſerved up the *modes* and *genera* of the ancient Greek ſyſtem, in all its crabbed and forbidding forms, of diagram and calculation. This neglect is the more unpardonable, conſidering the eaſe with which he

† Monthly Review. February, page 137.

might

might have procured all the information on the ſubject that could be required from him in a work of this kind. Though we confeſs that the writings both of *Rameau* and *Tartini* are rather obſcure; yet the former's theory of the *fundamental baſe* has been long ago ſufficiently explained by his luminous though brief expoſitor, *M. D'Alembert:* and the ſyſtems of both theſe theoriſts have been likewiſe excellently expounded in that valuable production of genius, wit, and ſcience, the *Dictionnaire de Muſique* of M. *Rouſſeau:*—a work with which, by the bye, the Author appears to be totally unacquainted; though, it muſt be confeſſed, he makes abundant uſe of the dry *Muſical Dictionary of Walther!*

Further, in the very lame account given of *Tartini*, the *Third Sounds* diſcovered by that great theoriſt, compoſer, and performer, are not once even mentioned; though this diſcovery conſtitutes the principal foundation of his profound and ingenious theory; and the *phenomenon* itſelf is one of the moſt curious facts that have ever been diſcovered, relative to the *philoſophy of ſound.* Had the Author condeſcended only to conſult our Journal, [ſee *Monthly Review*, vol. xlv. November, 1771, pag. 369, &c and December, pag 477, &c. Art. *Principles and Power of Harmony*] he might even from that ſource have collected ſome knowledge of this matter; and at the ſame time have found occaſion perhaps to make himſelf merry with an attempt of ours to account for this wonderful *phenomenon:* though our conjectures were thrown out merely to ſtimulate others to turn their thoughts toward this *maiden* ſubject, in *Phonics.* Nay, had the Author underſtood, as well as read, the Engliſh work above-mentioned, which furniſhed us with the occaſion of ſpeculating on this ſubject, he would have been much better employed in collecting from thence, and communicating to his readers, an account of this philoſophical novelty, than in criticiſing the worthy and ingenious author of '*The Principles*,' &c.—the late *Mr. Stillingfleet*, who deſerved the thanks of every ſcholar and lover of learning, for the mere attempt to naturalize the work of *Tartini* among us; but whom our Author nevertheleſs treats with an aſperity that muſt provoke every liberal and feeling mind—But we grow ſerious, and rather fretful; and ſhall therefore haſten to the remaining *exceptions* we ſpoke of at the beginning of this Article. Peradventure, the recollecting of them may put us into better humour with the Author; though our taſtes are ſo different, that our praiſe, we fear, muſt be flat; nor can we any where afford to beſtow pure and unmixed panegyric.

We may however, in the firſt place, give the Author full credit for a ſincere *intention* to inform and amuſe the curious and inquiſitive *reader*, by collecting as much matter as he

could, and arranging it as well as, we charitably ſuppoſe, he was able, on a ſubject which had not been treated hiſtorically in our language, at the time when he was collecting and compiling theſe materials.

Beſide thoſe parts of the general, hiſtorical, and biographical narratives, collected from preceding writers, the preſent work contains much original information with reſpect to Engliſh muſicians, and the progreſs of the art in this kingdom; and ſtill more particularly with regard to the hiſtory of church muſic, the introduction and progreſs of the opera, and various other muſical tranſactions, in this country.—In the earlier æras of this hiſtory, the eyes of the *black-lettered Dilettante* will be gratified with the view of many pages moſt delightfully darkened with his favourite type;—for the Author diſpenſes it moſt liberally, and *con amore*; though through his unaccountable predilection for this Gothic and barbarous character, a great part of his text is rendered almoſt abſolutely illegible to many of his readers. They will doubtleſs wiſh that he had tranſlated it into modern characters: but the Author ſeems inflexibly and equally partial to the ſiſter beauties of Gothic types and Gothic muſic.

In this work the inquiſitive reader will likewiſe find accounts of a very great number of old, curious, ſcarce, and *queer* books. The quotations given from ſeveral of them can ſcarce fail frequently to amuſe him; and though many of theſe works appear to be ſufficiently dull, the keen inquirer after muſical literature will probably be glad to meet with any account of them, at any rate: and, after all, it is eaſier to gratify a paſſion for this kind of knowledge, by ſearching for it in one dull book than in an hundred; even granting that the latter were eaſily to be procured, which is far from being the caſe with reſpect to many of them.

An immenſe number of ſpecimens of muſical notation and compoſition, in different ages, accompany the text in every one of theſe volumes; but the Author has certainly been too undiſtinguiſhingly liberal on this head, and has loaded, rather than enriched, his work with too many of his beloved canons, madrigals, and other Gothic efforts of drudgery and cold ſtudy; which, notwithſtanding their poor and monotonous modulation, and other defects, he copies, and praiſes indiſcriminately as models of perfection, without appearing to know that ſome of them, at leaſt as they are here printed, are defective even on the ſcore of *harmony*.

Some of theſe compoſitions, nevertheleſs, undoubtedly deſerved inſertion, as ſpecimens of the ſtate of the art at the periods when they were compoſed; and a few of them, on account of *their intrinſic* merit, which however conſiſts ſolely in elaborate contrivance,

contrivance, and the purity of the harmony. Among the compoſers exhibited in the ſecond and third volumes, *Cipriano de Rore* has ſomething like air now and then in his ſubjects; and the madrigal of *Orlando de Laſſus* is excellent, for the time when it was compoſed; as is alſo that of *Luca Marenzio*, and perhaps a few others of the Italian maſters. The ſame may be ſaid of the ſpecimens which the Author gives us from our countrymen, *Tallis* and *Bird*; the beſt, and almoſt the only good compoſers, of their age, in this country. The *Motet* of the former, in particular, is very ingenious in point of contrivance, and the harmony is good. The long compoſition from *Bird* is likewiſe maſterly, though dry; and the *canon* which follows it will aſtoniſh the eye, and muſe the intellect, though it might probably torture the ear. *Morley* too deſerves praiſe, as having evidently more *air* than either of theſe maſters: but though the harmony and contrivance of *Wilbye*, *Weelkes*, *Benet*, *Milton*, *Farmer*, and others, were the delight of the Tudors, we can ſee no reaſon for the Author's giving us ſo many dry *twin* ſpecimens from the ſame ſchool: for none of theſe worthies ever ventured to make a ſingle ſtep into an untrodden path; and, accordingly they all reſemble each other ſo much in ſtyle, that not a feature of any one of them differs from that of another. With reſpect to the examples in the ſucceeding volumes, and thoſe contained in the *Appendix*, we ſhall be ſilent.

We muſt further obſerve that the Author has been equally liberal in his intended embelliſhment of this work, by calling in the aid of a ſiſter art to diſplay the *effigies* of a very great number of muſical authors and compoſers.—The greateſt praiſe, however, that we can beſtow on the majority of theſe engravings, is, that each of them fills up about three-quarters of a page in an inoffenſive manner.

Having brought his hiſtory down to the death of *Geminiani*, in 1762, the Author, in an Appendix under the title of a *Concluſion*, wantonly and unneceſſarily renews his abuſe of the muſic of the preſent times, in a manner that cannot fail to give mortal offence to every reader of taſte and diſcernment; who will not be able to recogniſe a ſingle feature of the muſic of the preſent age, in the unreſembling portrait which he draws of it.—Never ſurely did Mr. *John Immyns* himſelf, the founder and preſident of the Madrigalian Society, rave, with his 'cracked counter tenor voice,' from his chair at the *Twelve Bells alehouſe* in Bride-Lane, with ſuch *unenlightened* zeal againſt the corruptions and innovations of Handel and Bononcini!

He here again repreſents 'the compoſitions of the preſent day, as '*abounding in noiſe and clamour*, and *totally void of energy*;

as conſtructed '*without art or elegance*,' and conſequently as 'awakening no paſſion,' and deſcribes the modern compoſers as only ſtudying to promote a *propenſity to be merry*, in their hearers:—[a very commendable attempt, by the bye, in this vale of ſorrow, to make the heart glad!]—that, for this purpoſe, and regardleſs or ignorant of the great effects that may be produced by variety and contraſt, they '*uniformly reprobate the uſe of all the keys with the* minor *third*, upon a pretence that they tend to excite melancholy ideas:'—and that the ſtructure of their compoſitions 'as can admit of *no other variety* than an interchange of *ſecondary paſſages*, and *common-place phraſes*,' &c.—He [illegible] againſt the preſent leſſons for the harpſichord, reducing it into a '*tinkling cymbal*'; and had contraſted all our modern '*ſymphonies, periodical overtures* [illegible] *quintettos*,' as a collection of '*Trafh* daily produced in the world;' and now, as *trafh* is of a periſhable quality [illegible] books, 'who now remembers, or rather does not affect to forget, the muſic that pleaſed him *laſt year*?'——'It no longer finds a place in our libraries; and we are as little ſolicitous for its fate as for the preſervation of *almanacs* or pamphlets.'

Where does this Cenſor live, or rather vegetate?—Does he frequent the haunts of men, or ever mix with any of the legitimate children of Apollo; or does he not rather wilfully ſhut his eyes and ears to the excellencies that ſurround him?—We formerly diſclaimed, as hopeleſs, any attempt to convert or regenerate him †. We will however make one effort to rub off the cankered *æruga* that ſo obſtinately adheres to him; and try to impart to him a little modern poliſh and currency, of which he may hereafter avail himſelf in a ſecond edition. For this purpoſe we ſhall juſt name, and briefly characteriſe, a few only of ſuch modern compoſers or performers, as are known to every *Dilettante* that mixes with the world, and keeps pace with his cotemporaries.

In the firſt place, we ſhall mention *Haydn*—that original and fanciful compoſer, and learned beyond all others; whoſe *trios* and *quartettos* in particular are known and reliſhed by every virtuoſo in Europe; and, we may ſafely venture to propheſy, will not only ſurvive many ſucceſſive *almanacs*, but ſtand as good a chance of going down to poſterity as the *General Hiſtory of Muſic* itſelf:—*Vanhal*, who is equally well known and [illegible] reliſhed as a bold, natural, and pleaſing author, and generally [illegible] —beſides innumerable others from the *German* ſchools, who [illegible] improved inſtrumental muſic beyond even the conceptio

† Monthly Review, Feb. p. 140.

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:her their diſtant or immediate predeceſſors:—*Schwindl*—and *ucherini*—the latter perhaps the beſt Italian compoſer for the olin, and the other inſtruments of that claſs, that ever exiſted. -Among the other numerous and admirable *compoſers* of *ſolos* r that inſtrument, need we mention the names of *Lolli*, *Pugni*, *Giardini*, or the great and exquiſite *performances* of the tter, and of a *Cramer*, and a *La Motte*?

Our Hiſtorian tells the world, from *hearſay* undoubtedly, that ir modern muſical compoſers aim only at making their audi- ice *merry*.—Are ſlow, pathetic, and affecting movements then iniſhed from among us; and do our modern authors and rformers never gratify us with the exquiſite luxury of an *dagio*?—Fain would we perſuade our miſinformed Cenſor to —it is but a ſtep—and hear Mr. *Barthelemon*, the firſt player rhaps of an *Adagio*, on the violin, in Europe. Some wag rely muſt likewiſe have impoſed on our muſical *Hermit*, in preſenting the *minor key* as *univerſally reprobated* in this flighty e, as tending to inſpire melancholy: but ſequeſtered from e living muſical world as he appears to be, would he but ily *look* into our modern compoſitions, he would certainly ten find it employed in the middle movements of overtures id ſonatas; though not frequently in the *Allegros*: and in all *ondeaus*, which are ſo faſhionable, whether vocal or inſtru- ental, he would find that one of the excurſions is always in e *Minore*.

Further, can our muſical Hiſtorian be ignorant of the excel- ncies of the *Bachs*; or do they not come up to his antique ndard of excellence? Can he alone be inſenſible to the merits *Abel*; who is univerſally allowed, by the beſt judges, to be ie of the greateſt muſicians of this or any age, not only ith reſpect to taſte, expreſſion, and execution, but likewiſe uſical learning and compoſition?—To ſtrike into a different alk—muſt *Piccini* and *Sacchini* be ranked, together with the od company aforeſaid, among the daily '*Obtruders of Traſh*?' Laſtly, with reſpect to the muſic of the '*tinkling cymbal*,'— in the elegant and refined harpſichord compoſitions of *Eckard* d *Eichner* deſerve that appellation?—Do but *hear* them, my ar ſir! and compare them with the *twenty minutes* leſſon of r. *Bull**;—an eſſay of *Sterne*'s with a homily of the ſixteenth ntury.—Or need we name the well known *Schobert*, who has oduced pieces for this inſtrument, of a new, ſpirited, and werful caſt, which are the delight of all Europe? His works e not *even yet* forgot, but on the contrary have lately been refully collected; though this animated compoſer died about

* Monthly Review, Feb. p. 138.

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ten years ago, poiſoned together with his whole family, as we recollect to have read in the public papers, by eating *faux champignons.*

These few ſlight characteriſtic ſketches of modern compoſers and performers we addreſs *ad hominem*, or to the author in particular; for no muſical reader of taſte can ſtand in need of ſuch information: and as our Hiſtorian has thought fit to ſtretch beyond the limits of his plan, merely to enjoy the pleaſure of abuſing the modern profeſſors and their abettors: we have deemed nd duty to follow his lead, and take up their ut a view likewiſe of vindicating the nati ers; who might otherwiſe be led, by the r grave hiſtorian to conſider us as a nation of t emerged from the barbariſm and pedantry ntury.

Having done t ſtice to a few only of our excellent cotemp f, and as repreſentatives of the reſt; we ſhall e this long article, except by obſerving that, though this work is not properly intitled to the appellation of an *hiſtory*; it contains ſeveral rare and curious articles, or fit *materials for an hiſtory*. Such a deſign is too vaſt for any one not poſſeſſed of a large fund of theoretical, and practical, or profeſſional knowledge, and of a competent portion of taſte and feeling. Had the author modeſtly proportioned his plan to his powers and attainments in this branch of ſcience, he would have left the province of the *hiſtorian* to others, and have confined himſelf merely to the publication of his own private and inedited *collections*; in a leſs coſtly and voluminous form, and under an humbler and *fairer* title. In that caſe the public would have been obliged to him for his communications; and we ſhould wholly have overlooked his unedifying *minutiæ*, and other ſingularities, peculiar to collectors and antiquaries.—The reader, however, who does not view the high price of this work as an object of conſideration, may properly enough receive it into his library, as a muſical *repoſitory*, *chronicle*, or *common place*, which he may occaſionally conſult with advantage. In *dipping* into it—for he may not chooſe perhaps, to *wade* regularly through it—he will here and there doubtleſs meet with a pearl, or, as it may happen, a diamond, in the eſtimation of the finder, in the midſt of various and heterogeneous ſubſtances of inferior quality: the whole blended and confounded with an inordinate maſs of other matter, on which candour itſelf, in one of its moſt generous fits, cannot hon beſtow a more favourable appellation than that of *rubbiſh*.

MONTHLY CATALOGUE,
For AUGUST, 1777.

AMERICAN CONTROVERSY.

Art. 9. *A Letter to the Earl of Chatham, concerning his Speech and Motion in the Houſe of Lords, on the memorable 30th of May*: With ſome Obſervations on the Speeches of Lord Gower, the Duke of Grafton, Lord Lyttelton, Lord Camden, Lord Weymouth, the Archbiſhop of York, Lord Shelburne, and Lord Manſfield. To which are ſubjoined, Reflections on his Majeſty's moſt gracious Speech from the Throne, and an Index to Peace with America. 8vo. 1 s. Evans. 1777.

A Spirited, but not very elaborate declamation againſt Great Britain, in reſpect of her quarrel with her Colonies; and a prophetic denunciation of the moſt melancholy conſequences to the mother-country. The Author looks upon the Americans as irrecoverably loſt to every idea of future dependence upon the Britiſh government; and he ſeems to think that we have only one chance left, of being admitted, by them, into any degree of connexion: take his own words, on this head:

'I am by no means certain, that there does not already exiſt an indiſſoluble alliance between France and America, to the total excluſion of Great Britain. If this be really the caſe, every idea of dominion over, or even friendſhip or alliance with America, is out of the queſtion. But, if the cautious policy of France ſhould hitherto have retarded a final ratification of the compact, the Britiſh miniſtry ought to loſe no time in making overtures to a certain conſiderable perſonage, now in France, whom the American Congreſs have intruſted with authority to treat with the powers in Europe. Such a wiſe, though ſomewhat humiliating procedure, would more effectually ſerve this nation, than 50,000 Ruſſians ſent to America. This celebrated philoſopher is indeed a faithful ſervant of America; and, I truſt, he is yet no enemy to Britain. He is a friend to mankind; and I verily believe, as he has the moſt power, ſo he has the ſtrongeſt inclination to unite Great Britain and America in everlaſting bonds of peace and friendſhip.

'But, my Lord, though I am clearly of opinion, that this philoſopher has power to treat with this, or with any other nation, yet I believe there are certain preliminaries on which he, in the name of America, will inſiſt, and to which, I fear, we, in our preſent temper, ſhall not think fit to accede. As to any propoſal of ſubjection to Great Britain, it will certainly be rejected with a ſmile. The Americans believe themſelves, at this moment, totally independent of all the world. If therefore we mean to treat with them at all, the firſt preliminary article muſt be, *a formal declaration of their independence*; the ſecond, *an aſſurance that our troops ſhall be immediately withdrawn*; the third, as a matter of form, rather than of neceſſity, that *a general act of repeal and oblivion ſhall be moved by the miniſtry as ſoon as poſſible*; and the fourth, that *the ſufferers in America ſhall be indemnified by Great Britain.*

'Now

cornosity of the nerves, the nature of which he does not much trouble himself to explain, is the remote cause of all hysterical and hypochondriacal diseases. This cornosity, occasioning, as may be imagined, obstructions, obliterations, inspissations, and all their direful train of consequences, is to be attacked, on the simplest plan of operation possible, by that universal relaxant and diluent water. The proposed mode of applying this remedy may better be characterized by the chemical terms of digestion or *maceration*, than any galenical or domestic ones in use among us. Bathing for ten or twelve hours a day during ten whole months; continuing in the water for twenty-two hours together; are processes which Dr. Pomme has dis[illegible]ber imitation. In the mean time, the interna[illegible]ns!] was frying and parching the nerves o[illegible]hbours, has been powerfully opposed by the [illegible] of ice to the head, and ice glysters. The D[illegible]little difference between cold and warm bathing [illegible]mperature of the water would be much the same [illegible]was finished, whatever it began with. A very ex[illegible]the existence of *cornosity*, and its removal by ba[illegible]e following note, which may serve as a specim[illegible]reasoning, as well as of the marvellous complection of his *pate*. 'Among the proofs of this extreme cornosity, there is one which will be thought sufficiently convincing. The philosophical physician will, with satisfaction, observe his patient swim on the surface of the bath, until the relaxation be complete; when the specific gravity of the body being increased, by the decrease of internal heat, and consequent density of the air, he will sink to the bottom.' How lucky was it that old women and not hysterical girls were the usual subjects of the water ordeal for witchcraft?

The Reader, who knows how to make *proper deductions* in relations of this cast, and to allow for the operations of vanity and an attachment to hypothesis in a writer of more vivacity than judgment, may, perhaps, derive some useful hints from Dr. Pomme's treatise; which certainly contains several just remarks on the abuse and inefficacy of the heating medicines commonly called nervous; and on the application of cold in various cases, and particularly in hæmorrhages. It is highly meritorious, too, in combating the fondness for frequent bleedings so conspicuous in French practice. Some striking instances of the excess to which this has been carried are adduced, which, as the Translator well observes, make one almost wish that his most Christian Majesty would issue an edict entirely prohibiting the use of the *lancet in his dominions.*

Art. 15. *A strict and impartial Enquiry into the Cause and Death of the late William Stawell, Esq. &c. &c.* To which is added, an Account of accidental Poisons, to which Families are exposed, with their Antidotes, &c. &c. By D. Ingram, Surgeon to Hospital. 8vo. 3 s. Cadell. 1777.

This pamphlet is, on every account, so much beneath all criticism that we shall not waste our Readers time with a single remark about it.

Art. 16. *Obſervations on the Practice in the Medical Department of the Weſtminſter General Diſpenſary:* together with an Arithmetical Calculation of the comparative Succeſs of various Eſtabliſhments for the Relief of the Sick. By Order of the Governors. 4to. 5 s. Johnſon. 1777.

Amidſt the numerous advantages ariſing from the many charitable inſtitutions which it is the peculiar glory of the preſent age to have eſtabliſhed, the opportunities afforded for calculations equally important to the phyſician and the philoſopher, are none of the leaſt. With reſpect to the former, it is evident that a fair comparative view of the ſucceſs of different modes of practice, will be a ſurer foundation for improvement in the healing art, than hypothetical reaſonings, or the more confined and uniform range of private experience. In order, however, to obtain this advantage; or, indeed, to prevent dangerous miſtakes and deceptions; the ſtricteſt candour and impartiality are requiſite in thoſe repreſentations which are laid before the Public: and it is ſomewhat unfortunate that the connection between the reputation of the phyſician, and the ſucceſs of the charity he ſuperintends, is ſo intimate as to throw in his way a temptation to exaggerate, which few have fortitude enough to ſurmount. Of the truth of this remark we have a ſtriking inſtance in the little piece before us; the concluſions preſented in which, appear to us ſo fallacious and unauthorized that we ſhould not perform our duty to the Public were we to paſs them over without obſervation.

After a ſhort introduction, ſeaſoned with ſome very illiberal reflections on medical practice in general, Dr. Millar, the writer of this pamphlet, gives a table exhibiting a view of the number of patients admitted during the courſe of a year at the Weſtminſter Diſpenſary, with their ſeveral diſeaſes, and the events. The totals under each head are as follows: *admitted* 1207; *cured* 954; *relieved* 161; *went to hoſpitals and workhouſes, and transferred* 21; *improper objects, and not likely to receive benefit* 23; *diſeaſes too far advanced* 29; *irregular* 7; *dead* 13. From this ſtate, the Doctor makes the following computation; that, deducting the *irregular*; the *improper objects*; and thoſe whoſe *diſeaſes were too far advanced*; the proportion of deaths is nearly as one to ninety-three. But, ſays he, this does not ſhew the practice ſo ſucceſsful as it really was; for the phyſician was abſent fourteen days in one month, in which three patients died. Omitting, therefore, this month, the proportion of deaths to admiſſions will be as one to an hundred and ten. This, accordingly, is the proportion he fixes upon in his comparative view of the ſucceſs of this inſtitution compared with ſeveral others. The reflections ſuggeſted by this very extraordinary piece of medical arithmetic are ſo various that we ſcarcely know at what part of it to begin. To avoid confuſion we ſhall take the ſeveral heads in the order he has ſtated them. And firſt, with regard to the *cured*, we cannot but ſuſpect that ſome have been put down under this head rather too haſtily; ſince the article *conſumption* affords us 138 caſes thus favourably terminated, out of 212; which we ſhould imagine is a greater number of cures than have really been effected in true conſumptions throughout the whole city of London during the ſame period. As to *the claſs of relieved*, we are too well acquainted

with the nature of hoſpital returns, not to know that the greater part of thoſe comprised under this head are patients tired of medicines and *incapable of relief*. The term can only, with propriety, be applied to ſuch chronical caſes as admit of conſiderable amendment, but not of radical cure. For what can be meant by *relief* in a conſumption, of which no leſs than fifty-five inſtances are noted in the preſent table? The two heads of *improper objects and diſeaſes too far advanced*, ſeem only introduced with the deſign of lightening the liſt of *deaths*; for what are we to underſtand by them, but that the caſes were either in their own nature, or from the length of time they had ſubſiſted, incurable?—circumſtances daily occurring in the practice of every phyſician; and from the event of which, as well as of the more favourable caſes, his general ſucceſs is eſtimated. It appears by ſubſequent tables, that of the patients comprehended under theſe claſſes, 26 in fact died, and the condition of 20 more was unknown. Yet theſe acknowledged deaths are not only diſallowed in the calculation, but, what is inexpreſſibly abſurd (to call it by no worſe a name), they are actually ſet in oppoſition to the other deaths, ſerving to diminiſh their proportion, by being ſtill reckoned among the admiſſions. When, therefore, it is aſked what became of the 1194 patients who are oppoſed to the 13 dead, it muſt be anſwered, that 26 of them are known to have died while yet on the books of the diſpenſary; that a conſiderable number were diſmiſſed or ceaſed to apply when acknowledged to be paſt relief; and that a ſtill greater received only temporary relief in diſeaſes which were certain ſpeedily to return, and to prove fatal! without the leaſt intention to deprecate either the utility of the inſtitution, or the abilities of the phyſician who conducts it, we think ourſelves authorized, and even from our duty obliged, to expreſs in the ſtrongeſt terms our diſapprobation of ſuch a fallacious and diſingenuous mode of repreſentation.

The particulars of another year's practice at the diſpenſary, diſtributed under the ſame heads, with a ſimilar calculation, and the monthly returns of both years, next ſucceed. A conſiderable remaining part of the pamphlet is taken up with the returns from the military hoſpitals in Flanders and Germany during the two laſt wars, apparently introduced for no other purpoſe (ſince the ſtate of military hoſpitals and their diſeaſes are ſo eſſentially different from thoſe in our towns and cities) than to exhibit a ſtriking contraſt to the ſucceſs of the Weſtminſter Diſpenſary, and to give occaſion to ſeveral hints of the ſuperior ſkill and improved method of practice of the Writer.

EAST-INDIES.

Art. 17. *A Letter to the Right Honourable Lord Pigot.* 8vo. 6 d. Almon.

A diſpaſſionate, ſenſible letter, written and tranſmitted to Lord Pigot immediately after his ſailing for Madraſs. The rapaciouſneſs of the *Chriſtian deſpots* is herein deſcribed: and the abſurdities, in the means uſed to gratify thoſe hateful paſſions, avarice and dominion, are ſet forth.—The Author's apprehenſions of ruining this country, by the extenſion of empire, are founded upon the trite retroſpect to hiſtorical analogy, as his material fears ſeem to be, leſt *the crown ſhould* wreſt the power from his friends the Directors.

His advice to Lord Pigot is liberal; and if his Lordſhip had attended to the preceptive part of it, his integrity would never have been queſtioned.

Art. 18. *Original Papers relative to Tanjore*: containing all the Letters which paſſed, and the Conferences which were held, between his Highneſs the Nabob of Arcot and Lord Pigot, on the Subject of the Reſtoration of Tanjore. Together with the material Part of Lord Pigot's laſt Diſpatch to the Eaſt India Company. The whole connected by a Narrative, and illuſtrated by Obſervations. 4to. 5 s. Cadell. 1777.

The introduction to theſe papers is an eulogium upon *Mahommed Ali Khan*, Nabob of Arcot;—his claim to the kingdom of Tanjore is aſſerted;—his ſervices to the Company are enumerated, and the immenſe ſum incurred in affording aſſiſtance at a time of moſt imminent danger, when this new friend, the late diſplaced *Raja*, had joined his power to the common enemy, is ſtated;—the vices of that *Raja* are diſplayed;—the Company's ingratitude is reprobated:—Theſe characters are coloured by the hand of an ingenious artiſt.

The letters and papers follow this introduction, with ſhrewd obſervations, to detect thoſe doublings and artifices made uſe of by the preſident of Madraſs to elude the purſuit of truth.—The Author has hung up the effigy of Lord Pigot, and a frightful appearance he certainly makes. But, we hope, for the honour of the nation, his Lordſhip will be able to diſprove the likeneſs; if not, and the ſimilitude will bear an honeſt ſcrutiny, that he may be hung up a public ſpectacle, if it is only for the credit of the artiſt who drew it.

Art. 19. *Original Papers*, tranſmitted by the Nabob of Arcot to his Agent in Great Britain: comprehending the Tranſactions on the Coaſt, down to the 10th of October, 1776. 4to. 5 s. Cadell. 1777.

In the Introduction, Mr. Macleane avows himſelf the author of ſome anonymous publications which the Court of Directors complain againſt, in their reſolution of 26th of March laſt, on account of their being anonymous.—The Author continues his ſupport to the Nabob, and cenſures, in the boldeſt and harſheſt terms, the ingratitude, duplicity, and deſtructive policy of the Directors.

The copies of the letters which follow, are ſo many more vouchers againſt Lord Pigot, for uſurping a power over the princes of the country, and ſubjecting them to his inſolence and rapacity; with poſitive charges of the moſt indirect methods of obtaining a *ſecond* fortune, after having ſquandered away the firſt.

The further we look into this dark and hideous buſineſs, the more we are diſguſted with the actors engaged in it. The meaſures which the majority in the council took to remove Lord Pigot from the preſidency, are approved, and the legality of their government is recogniſed by the governor general and council at Bengal. Colonel Stewart's conduct in ſeizing the perſon of Lord Pigot, is not only vindicated, but applauded by the ſupreme power in India.

In the latter part Lord Pigot is accuſed by a prince of the country, of bribing one *Randal* (*who has figured* lately in our news papers) *to perjure himſelf, to anſwer* a moſt abominable purpoſe, and after

the perjury was detected and proved againſt him by the teſtimony of Mr. Monckton and others, upon oath, his Lordſhip, it is ſaid, aſſiſted the culprit to eſcape on board the Grenville, and gave him letters of recommendation to the Chairman and Directors, in recompence of his horrid ſervices!—This pamphlet concludes with the Nabob's narrative of various tranſactions.

Art. 20. *Letter from Mahommed Ali Khan, Nabob of Arcot, to the Court of Directors:* to which is annexed a State of Facts relative to Tanjore. 4to. 3s. Cadell. 1777.

A recapitulation of the Nabob's grievances; in which the breach of faith is charged to the account of the Directors.

In the State of Facts which follows this Letter, they trace the anceſtry of Ali Khan, to an *Omrah* in the court of *Sultan Baber*, the ſixth in deſcent from TAMERLANE.—This little hiſtory is artfully introduced, to ſhew how mortifying it muſt be for an Eaſtern Prince, ſtamped with the honour of anceſtry, to be degraded by *threats* from a mere *fungus* of this country, whoſe unſeaſonable honours were forced into exiſtence by the exceeding heat of that very Prince's affection.

In mentioning the Nabob's attachment to this country, the Author ſays, that his revenue paid, and his country fed our armies, and that without his aid Madraſs muſt have fallen; and but for the 200,000 l. he advanced for the expedition to Calcutta, Bengal would have been loſt.—Many other ſervices are partially repreſented in favour of the Nabob; and every circumſtance making againſt Tuljagee is moſt minutely noted.—We have here, alſo, tranſlations of ſeveral letters, the contents of which, are ſo many teſtimonies to ſtrengthen the Nabob's party; and in the *Appendix* there is a ſtated demand for diſburſements on account of Tanjore: by which there appears a balance of *one million* and *a half*, ſterling, due to Ali Khan. This enormous debt accounts in part for the defection of his friends.

Art. 21. *Impartial View of the Origin and Progreſs of the preſent Diſputes in the East-India Company*, relative to Mahommed Ali Khan Nabob of Arcot, and Tuljagee, Raja of Tanjore: to which are annexed, Obſervations on Mahommed Ali Khan's Letter to the Court of Directors. 8vo. 2s. Edinburgh printed, and ſold by Cadell in London. 1777.

A very entertaining abridgment of the hiſtory of Indoſtan, in which we ſee, as in every other hiſtory of mankind, the full exertion of all thoſe paſſions, which lead to infinite miſchief, and immenſe fortune! but we who enjoy our *little* in a ſober ſtyle, cannot raiſe our minds to that ſublime height of wickedneſs which exalted Dupliex to fame and opulence! that Dupliex, the French commandant, who took the lead in all thoſe troubles which depopulated and laid waſte the moſt fertile and beautiful country in the Eaſt! Indeed, theſe plunderers are rather to be pitied than envied; the unwieldy maſs of wealth ſeems troubleſome to them; and they either remove themſelves from the oppreſſion of it, or ſhake off the unmanageable load with the ſame ſlight, and with the ſame reputation by which they heaped it together.

The deſign of this hiſtory is to oppoſe Tuljagee's rightful claim to *the kingdom of Tanjore*, againſt the pretended one ſet up by Ali Khan.

Khan. Here is no intemperance of party—no declamation to deceive the underſtanding. As a friend of the Directors, the Author means to juſtify their meaſures in reſtoring Tanjore to the ſovereignty of Tuljagee, and he aſſerts it to be a juſt and equitable proceeding. He touches very cautiouſly upon Lord Pigot's conduct, but leaves that ungrateful part to the diſquiſition of thoſe who may have authority to enquire.

The equity of the meaſure does not appear ſo clear to us, as the policy of it; it may be very neceſſary to divide the country, leſt Ali Khan, or ſome other Prince as wiſe and liberal as himſelf, ſhould become powerful enough to aſſert his own rights, and claim the privilege of living in what part of his dominions he may judge beſt ſuited to his intereſt or pleaſure, without purchaſing that liberty from the loweſt and moſt rapacious men of this nation.

To form ſome idea of the Company's uſurpations in India, let us look back upon that country, and obſerve that, within theſe 30 years, if an European had ventured but two miles beyond the Engliſh fort, he was ſeized upon by the country powers, tied neck and heels to a bamboo, and in this degrading poſture ſent back to his ſettlement. They are in the ſame humiliating predicament at China at this day.

Art. 22. *The Caſe of the Preſident or Governor, and of the Council of Madraſs, fairly ſtated:* With Obſervations on the Conduct of both Parties, as well as of Col. Steuart. 4to. 1s. 6d. Almon. 1777.

This is little more than a repetition, or different arrangement of the ſame heavy charges againſt Lord Pigot; and a forcible vindication of the majority of the Council; by a different pen, as we imagine, from that which wrote the above quarto pamphlets, No. 18, 19, and 20.

From the evidence now before us, it appears eſſentially neceſſary that the government in India ſhould be divided; the Company to direct the commercial intereſt; but the political department ſhould be under the controul of ſome more reſpectable authority.

MISCELLANEOUS.

Art. 23. *The Engliſhman's Fortnight in Paris; or, the Art of ruining one's ſelf there in a few Days.* Tranſlated from the French. 8vo. 3s. ſewed. Kearſly. 1777.

We are aſſured that this narrative is founded in the real imprudences and misfortunes of a young Engliſh *Milord*, who lately made the faſhionable trip to the great emporium of modern politeneſs,—with twelve thouſand guineas in his pocket,—and all ſquandered in a fortnight, amidſt a croud of whores, pimps, doctors, abbé's, marquiſſes, and other ſharpers of the *ton*. The ſtory is told with ſpirit, and the adventures of the hapleſs hero of the tale are occaſionally interſperſed with obſervations relative to various ſubjects of literature and taſte. The preface informs us, that the original, in French, was ſuppreſſed at Paris. If this be true, which we do not queſtion, it might not, perhaps, be wholly a groundleſs ſuppoſition, if we were to aſcribe this act of *police*, to ſome apprehenſion in our prudent neighbours, that the peruſal of this *exemplary* detail, might tend to frighten our young people of faſhion from making the tour, and

keep

keep them and their money at home: for which good end, this hiſtory of a fortnight's follies is extremely well adapted. The Editor tells us, in the preface, that 'it is ſeen, by the books of the Lieutenant de Police, in Paris, that there are 3000 Engliſh travellers in that capital.' And he obſerves, that (at the moderate eſtimate of 100 l. a year for the expences of each perſon) the annual loſs of 300,000 l. to this country, is not the worſt conſequence of theſe excurſions; for that "the many individuals who become dupes to the knights of induſtry, aſſembled at Paris from all quarters, help to corrupt the manners and morals of thoſe who remain at home, by the introduction of many pernicious enervating luxuries."—For ſuch cogent reaſons, therefore, we cannot better conclude this Article, than by heartily recommending *the Engliſhman's Fortnight at Paris*, to the peruſal of all our young countrymen who laudably propoſe to reſort to that gay metropolis, in queſt of new pleaſures, and new modes of expence and diſſipation.

NOVEL.

Art. 24. *The Hiſtory of Miſs Temple.* By a young Lady. 12mo. 2 Vols. 5 s. Wallis, &c.

The female heart experiencing the delicate ſenſibilities of the tender paſſion, in a degree of refinement, of which the rougher ſex is ſeldom capable, we naturally expect the moſt lively and touching delineations of this paſſion from the female pen. In the courſe of our labours, we have met with many productions, which have proved the ſuperiority of the fair in this branch of compoſition; and we think we ſhall not pay an unmerited compliment to the ability of this young writer, if we add to the catalogue the Hiſtory of Miſs Temple. The manner in which ſhe unfolds the ſentiments of elegant love, will be pleaſing to all, whom nature has not forbidden to feel, or ſyſtem inſtructed to deſpiſe them. At the ſame time the picture is drawn with perfect decorum, and virtue is through the whole exhibited with its genuine attractions. The incidents are well conceived, the characters are diſtinctly marked, and the diction is eaſy and correct. From the dedication, which is addreſſed to Mr. Aikin, we learn that the author of this agreeable novel is Miſs Rogers.

LAW.

Art. 25. *The Trial, at large, of John Horne, Eſq;* upon an Information filed *ex officio*, by his Majeſty's Attorney General, for a Libel, before the Right Hon. William Earl of Mansfield, in the Court of King's Bench, Guildhall, July 4, 1777. Publiſhed by the Defendant, from Mr. Gurney's Short-hand Notes. Fol. 3 s. Kearſly.

This proſecution was founded on the advertiſement publiſhed in July, 1775, by the *Conſtitutional Society*, and ſigned by Mr. Horne; charging the King's troops with the *murder* of thoſe Americans who fell in the ſkirmiſh at Lexington, at the breaking out of hoſtilities in the province of Maſſachuſets, in the Spring of the ſame year. Mr. Horne pleaded his own cauſe; and, without entering into particulars, we ſhall only obſerve, that we believe there never was, before, ſo notable a conteſt in any court of juſtice, between the crown lawyers (the Judge himſelf included) and the defendant, in a govern-

ment

profecution for a libel. Mr. Horne, though very desultory, long defence, was amazingly collected, acute, and spirited. ntends for the bar, as it is said he does, the proof which he ven of his abilities, in this trial, cannot fail of greatly serving ſign.

PAMPHLETS relating to Dr. *Dodd.*

16. *A Letter to Meſſrs. Fletcher and Peach, on their Negocia- with Dr Dodd*; which has unhappily deprived Society of a nable Member, and a uſeful Miniſter of the Goſpel. 4to. 1 s. rſity.

r Dodd, unhappy in his conduct through life, and unhappy in ath, has not been more happy in his apologiſts and advocates. Letter-writer, who appears to have been one of his admirers, it was criminal to deprive the world of the great benefits of iniſtration. He, therefore, warmly expoſtulates with Meſſrs. er and Co. for the active part they bore in the Doctor's proſe- ; but the charge which he brings againſt them is ſo ill ſup- l, futile, and inconſiſtent, that, we apprehend, the gentlemen conduct he has preſumed to impeach, will ſuffer very little in blic opinion, from the railing accuſation of this their injus correſpondent.

17. *Serious Reflections on the Trial of Dr. Dodd, for Forgery*; h Obſervations and Remarks on his Caſe, reſpecting the In- tment, Arraignment, Evidence, and Conviction. By a Cler- nan. 8vo. 1 s Wilkie.

rational defence of Dodd's proſecution and trial, &c. particu- of the conduct of Mr. M——y, attorney for the proſecutors;— ſt the ſilly cavils of the Doctor's news-paper advocates, and

28. *Obſervations on the Caſe of Dr. Dodd.* 8vo. 1 s. Bew. other ſatisfactory refutation of the pleas commonly urged in ex- tion of the Doctor's crime; and eſpecially of the petitions in vour.

29. *A Dialogue in the Shades*, between an unfortunate Di- e and a Welſh Member of Parliament, lately deceaſed. 4to. . Bew.

e 'Welſh Member,' refers to the late Mr. Charles Price, a man leaſant but licentious humour and diſpoſition, both in life and rſation. His picture is here well drawn—with this ſevere re- n—that "an agreeable, witty, good-humoured libertine, is f the moſt dangerous characters to be found in human ſociety; the ſource of more evil to mankind, than an hundred ſerious mentative ſceptics, &c."

. Dodd's character too, as a declaimer, is well ſupported, and m the ſenſible Author (who follows Lucian, Fenelon, Lyttel- &c. with no very unequal ſteps) has been leſs unfavourable to the other interlocutor.

30. *Hiſtorical Memoirs of the Life and Writings of the late v. William Dodd*, LL. D. from his Entrance at Clare-Hall, mbridge, in 1745, to his fatal Exit at Tyburn, June 27, 1777. . 1 s. 6d. Fielding and Walker.

eral catchpenny accounts of the life of Dr. Dodd have ap- d, but this *merits a ſuperior* degree of regard, being well written,

written, and appearing to be founded in genuine facts. The Author profeſſes that he has long been acquainted with the unhappy ſubject of theſe Memoirs; and that he has aſſerted nothing but from perſonal knowledge, or the moſt authentic information.

POETICAL.

Art. 31. *The Apparition; or, Dr. Dodd's laſt Legacy.* Addreſſed to Lord ——. 4to. 1s. Bell, in Bell Yard.

Too poor, too illiterate, for the Bell-man's or News-carrier's Chriſtmas verſes. The Author deplores the fate of Dr. Dodd, but is himſelf, perhaps, (as a poet) not leſs the object of pity.

Art. 32. *A Tear [illegible] the Memory of the unfortunate Dr. D[illegible]* 6d. Newbery.

We never can [illegible] the tears of *Gratitude*. They are ſacred things!

[illegible]OUS.

Art. 33. *The C[illegible] his unhappy Brethren.* Delivered in the [illegible] June 6, 1777. 8vo. 1s. Kearſly.

Very ſuitable to [illegible]ly ſituation and circumſtances of the late unhapp[illegible].

SERMON.

I. Preached to a Congregation of Proteſtant Diſſenters, at Nottingham, Dec. 13, 1776; being the Day appointed for a General Faſt. By George Walker. 8vo. 1s. Johnſon.

Mr. Walker hath delivered many ſentiments in common with other ſenſible and pious preachers on the late General Faſt, but in his view and eſtimate of the preſent, prevailing, degenerate manners and principles of our countrymen, he is more ſerious and pointed, more weighty and affecting, than moſt of his reverend brethren, of whatever denomination, who have publiſhed their diſcourſes on the ſame important and ſolemn occaſion. His repreſentation of our national character, religious and moral, is, indeed, a melancholy one; but the portrait is drawn with a maſterly pencil, and, we are afraid, with too juſt a reſemblance of the age, and people, whoſe features are reflected by it.

*** *Notwithſtanding our* ADDITIONAL *half-ſheet, we are again obliged, by the extraordinary length of ſome articles, this month, to omit the reſt of the* ſingle Sermons, *with many other* Catalogue Articles: *all of which, we hope to inſert in our next.*

CORRESPONDENCE.

WE have hitherto, through mere inadvertence, omitted to pay our reſpects to our ingenious Correſpondent, *Philomuſos*. He will perceive, however, that we perfectly agree with him in our ſentiments with reſpect to the ſubject of his letter.

ERRATUM *in our Review for June.*

In the account of Dr. Maclaine's book, p. 438, l. 25, (in the parentheſis) read, '*from* what are,' &c.

THE

MONTHLY REVIEW,

For SEPTEMBER, 1777.

ART. I. *A Collection of Caſes of Privilege of Parliament, from the earlieſt Records, to the Year* 1628. 4to. 6s. bound. Dodſley. 1776.

AS the privilege of Parliament is a matter of great importance in itſelf, and hath of late years been much debated, eſpecially in the caſe of Mr. Wilkes, it cannot but be acceptable to the Public to have all poſſible light thrown upon the ſubject; and particularly by one who is ſo capable of doing juſtice to it as Mr. Hatſell *, the Author of the preſent work. The caſes here publiſhed are part of a larger collection, extracted from the Journals of the Houſe of Commons, and other parliamentary records. Mr. Hatſell is of opinion, that the eaſieſt method of conveying to the Public the very uſeful information contained in thoſe voluminous collections, is, to ſelect particular heads or titles; and, having brought together every thing that has any reference to any of theſe heads, to digeſt the whole in a chronological order, and to publiſh it in a ſeparate volume. On this principle he hath ſent forth the work before us, relating to the privilege of members of the Houſe of Commons, only by way of ſpecimen, and as an example for thoſe who may adopt the idea, and who may have more leiſure to purſue ſo laborious an undertaking. The Reader, he adds, will not ſuppoſe that the obſervations upon the ſeveral caſes are made with a view of declaring what the law of privilege is, in the inſtances to which thoſe obſervations refer. They are deſigned merely to draw the attention of the Reader to particular points, and, in ſome degree, to aſſiſt him in forming his own opinion upon that queſtion.

It is eſſential to the court of parliament, the firſt and higheſt court in this kingdom, that the members who compoſe it ſhould not be prevented by trifling interruptions from their attendance on this important duty, but ſhould for a certain time be ex-

* Clerk to the Houſe of Commons.

cuſed from obeying any other call, not ſo immediately neceſſary for the great ſervices of the nation. It has, therefore, upon theſe principles, always been claimed and allowed, that the members of both Houſes ſhould, during their attendance in Parliament, be exempted from ſeveral duties, and not conſidered as liable to ſome legal proceſſes to which other citizens, not intruſted with this moſt valuable franchiſe, are by law obliged to pay obedience. What is the extent of theſe privileges, and how long their duration, has been always uncertain, and frequently matter of diſpute; nor are they even now to be ſettled, with reſpect to e[illegible], except in thoſe particular inſtances where [illegible] or the reſolutions of either Houſe of parlia[illegible]ed and defined them. The only method of a[illegible] the privileges of members of the Houſe of Co[illegible]lt the records of that Houſe, and to ſearch it[illegible] Parliament for thoſe caſes where a claim [illegible]en made, and to examine whether it has b[illegible]ed.

The preſent w[illegible]ivided [illegible] five chapters, the firſt of which includes the caſes from the earlieſt records to the end of the reign of Henry the Eighth. As the Journals of the Houſe of Commons are preſerved no farther back than from the firſt year of the reign of Edward the Sixth, and are indeed but conciſe and imperfect till the time of James the Firſt, Mr. Hatſell hath found it neceſſary to look into the Rolls of Parliament, and other records; and having extracted every caſe that hath occurred to him in this ſearch, he hath ſtated them at length, with ſuch obſervations as have ſuggeſted themſelves to him on the circumſtances of the particular caſe.

The number of caſes recited in the firſt chapter is twenty. To enter particularly into each of theſe, or into the others which are found in the ſucceeding chapters, would carry us a great way, and not be very acceptable to the generality of our Readers. We ſhall, therefore, beſide pointing out here and there ſuch circumſtances as merit peculiar notice, principally content ourſelves with giving, from the end of each chapter, the reſult of the ſeveral facts ſtated by our Author.

With regard to the thirteen firſt caſes, which extend to the 39th year of Henry the Sixth, Mr. Hatſell obſerves, that it will occur to every one who reads them (1) That the privileges claimed by the Houſe of Commons during this period were only for the knights, citizens, and burgeſſes, and their menial ſervants, or familiares, preſent with them in their attendance on Parliament: (2) That the duration of theſe privileges is in no inſtance carried farther than in their conſtaying, and returning to their homes: And (3) That the extent of the privilege claimed is to be free from any aſſault,

&c.

from arreſts or impriſonment, except for treaſon, felony, or ſurety of the peace. No caſe has hitherto occurred in which the Commons have claimed the privilege of not being impleaded in any action or ſuit during their attendance; which is the more remarkable, becauſe about this time it appears from an act of parliament made in Ireland, that the Iriſh Houſe of Commons conſidered this as a known, avowed, and eſtabliſhed privilege of Parliament.

The ſeventeenth caſe, which is that of John Atwyll, burgeſs for Exeter, beſides ſeveral other matters worthy of obſervation, affords the firſt inſtance in which the Commons themſelves claimed the privilege of not being impleaded in any perſonal action, during the time of privilege.

Hitherto it appears, that when a member, or his ſervant, was impriſoned, the Houſe of Commons never proceeded to deliver ſuch perſon out of cuſtody by virtue of their own authority; but, if the member has been in execution, have applied for an act of Parliament to enable the Chancellor to iſſue his writ for his releaſe, or if the party was confined only on meſne proceſs, he has been delivered by his writ of privilege, which he was entitled to at common law. The nineteenth caſe, therefore, which is that of George Ferrers, ſervant to the King, and burgeſs for Plymouth, is very remarkable, as it introduced quite a new mode of proceeding. Indeed, in this extraordinary caſe, which happened in the thirty-fourth year of Henry the Eighth's reign, and is related at large by Hollingſhead, every privilege which has been in later times claimed by the Houſe of Commons on the arreſt of any of their members, was inſiſted on, and exerciſed, to as great an extent, in the firſt inſtance, as it has ever been ſince admitted by law to exiſt. (1) Firſt, the member arreſted was delivered, not by virtue of an act of Parliament, though in execution, nor by any writ of privilege, but by the Serjeant, without any other warrant than his mace, even though the Lord Chancellor offered him ſuch a writ. (2) The parties, who oppoſed his delivery, were impriſoned by the Houſe of Commons, ſome in the Tower, ſome in Newgate. (3) The creditor himſelf, who procured the arreſt, was alſo committed for his contempt of the privilege of Parliament. And theſe powers, ſo exerciſed, though not the leaſt trace of them can be found in any one of the foregoing inſtances, were admitted by all the judges of England to be legal.—There are, however, ſo many new and extraordinary circumſtances attending this caſe of Ferrers, that Mr. Hatſell is apt to ſuſpect that the meaſures which were adopted, and the doctrine which was now firſt laid down with reſpect to the extent of the privileges of the Houſe of Commons, were more owing to Ferrers's being

a ſervant of the King's, than that he was a member of the Houſe of Commons.

The reſult of the twenty caſes recited in this chapter, is, (what we have already in part ſeen) firſt, that the privilege of Parliament was expreſsly confined to the members themſelves, and to their ſervants waiting on them during their attendance in Parliament: ſecondly, that it was not extended, in point of duration, beyond the time of their coming to Parliament, their reſiding there, or returning to their homes; except in the laſt caſe of Trewynn[illegible] perſons "venientes ſeu venire intendente[illegible] caſe has occurred where the ſuit or profec[illegible] perſon claiming privilege, has been for any[illegible] cauſe, "Tranſgreſſionis, debiti, computi, [illegible] alterius contractus cujuscunque."—Our[illegible]rves, fourthly, that, though the claim of pe[illegible] being free from arreſts in civil ſuits, is ger[illegible] ſuſpect that originally it was underſtood [illegible] only [illegible] perſons arreſted on meſne proceſs, and not to thoſe taken in execution.—Fifthly the only caſes which ſeem to imply a privilege, that the goods of a member ſhall not be taken in execution, are thoſe of the Maſter of the Temple, the Prior of Malton, and Mr. Atwyll, which laſt is the only one that relates to members of the Houſe of Commons; and in the two latter of theſe caſes, the claim is expreſsly confined to ſuch goods and chattels, as it was neceſſary the member ſhould have with him during his attendance in Parliament, or in returning to his home.—Sixthly, the laſt ſpecies of privilege which may be collected from any of the foregoing caſes is, that of not being impleaded during the attendance in Parliament.—With reſpect to the different modes, by which perſons, who have been arreſted or impriſoned, have been releaſed from their confinement, it hath already been ſeen that the only inſtance in which the Houſe of Commons interpoſed by their own authority, and delivered their member without the aſſiſtance of a writ of privilege, or of an act of Parliament, is that of Ferrers.

The ſecond chapter comprehends the period from the reign of Henry the Eighth, to the end of the reign of Queen Elizabeth, and includes thirty eight caſes. When Mr. Hatſell comes to the reign of Queen Elizabeth, he mentions the petitions which were preſented to her Majeſty by Sir Thomas Gargrave (who was elected Speaker in her firſt parliament) for the ancient liberties of the Commons; and from hence he takes occa[illegible] make a digreſſion concerning the noble proteſt of the [illegible] aſſerting their franchiſes and privileges, in the year 162[illegible] oppoſition to King James, who was offended at their c[illegible]

theſe privileges *their ancient and undoubted right and inheritance.*

In the caſe of Mr. Strickland, who, for having brought in a bill for reformation of the Book of CommonPrayer, was the next day called before the Queen's Council, and commanded by them to forbear going to Parliament till their pleaſure was farther known, the Houſe diſplayed a laudable reſolution in ſupport of their liberties. Mr. Yelverton, in particular, diſtinguiſhed himſelf by a ſpeech, the ſpirit and manly ſenſe of which produced an immediate effect, by obliging the Privy Counſellors to take off their reſtriction, ſo that Mr. Strickland appeared the next morning in the Houſe. 'The great warmth, ſays our Author, with which this matter was taken up in the Houſe, and the immediate ſubmiſſion of the Council, ſhews with what little foundation the following remark, among many others equally unfounded, is made by the compilers of the Parliamentary Hiſtory, "That, when, at any time, this Parliament touched upon the Queen's prerogative, either in religious or civil matters, a haughty meſſage or two brought them tamely to ſubmit, and calmly bear the burthen." The ſpeech of Mr. Yelverton, which is reported at length in Dewes,—breathes a ſpirit of freedom, and contains a knowledge of the conſtitutional powers of the Houſe of Commons, not to be exceeded even by that Parliament which eſtabliſhed and confirmed the Revolution.'

As Mr. Strickland's is the firſt caſe in which we meet with any attempt to reſtrain the freedom of ſpeech in the Houſe of Commons, Mr. Hatſell thinks it not improper to obſerve how jealous that Houſe has always been of this moſt valuable and moſt eſſential privilege; and he produces a remarkable inſtance of it, which occurs in the fourth year of Henry the Eighth. Mr. Strode, a member, having propoſed a bill in Parliament for the regulation of the tinners in Cornwall, was proſecuted in the ſtannary courts for that offence, and there being condemned in a large ſum of money, was impriſoned in Lidford caſtle till he was delivered by a writ of privilege; but not till he had given ſecurity to ſave harmleſs the Warden's deputy in whoſe cuſtody he was. This very extraordinary proceeding being repreſented by him in a petition to the Houſe of Commons, an act of Parliament was immediately paſſed, to annul and make void theſe ſeveral judgments and executions; and the act was expreſſed in terms of ſuch latitude as have operated to make it a general ſubſiſting law. It is not only ſuch a law in the opinion of Sir Edward Coke, Mr. Prynn, and other great lawyers; but it is now ſo declared by the formal reſolutions of both Houſes of Parliament: "And that it extends to indemnify all and every the members of both Houſes of Parliament,

ment, in all Parliaments, for and touching all bills, ſpeaking, reaſoning, or declaring of any matter or matters in and concerning the Parliament, to be communed and treated of, and is only a declaratory law of the ancient and neceſſary rights and privileges of Parliament." The affair of Mr. Strode, though ſo important a tranſaction, is not noticed either in Lord Herbert, or the Parliamentary Hiſtory, or in Rapin, or Mr. Hume.

Our Author, having mentioned all the precedents relative to the privileges of ouſe of Commons, or at leaſt the moſt ma e hath found down to the end of Queen Eliz ves, that it appears, from ſome of the later ouſe had, at this period, laid it down as an privilege, "That no ſubpœna or ſummon ice of a member in any other court, ough out leave obtained, or information given t , hat the perſons who procured and ſerved ſuch proceſs, were guilty of a breach of privilege, and were puniſhable by commitment or otherwiſe by the order of the Houſe."

Another exertion of the authority of the Houſe of Commons, which ſeems to have grown into conſtant practice, during the latter part of this reign, is "the ſending for perſons entitled to privilege (when under arreſt) by the Serjeant at Arms; and the committing the bailiffs, and perſons procuring the arreſt, for their contempt of the Houſe."—Mr. Hatſell doth not find any inſtance, during the reign of Queen Elizabeth, of a complaint of breach of privilege for the proſecution of ſuits againſt members, ſitting in Parliament, except in an entry of the 21ſt of February, 1588, and there the Houſe are ſatisfied with ordering the Lord Chancellor to iſſue writs of ſuperſedeas, but they do not proceed againſt the perſons proſecuting ſuch ſuits. This is the more remarkable, as ſeveral attempts were made, ſo long ago as in the reign of Edward the Fourth, to eſtabliſh this privilege by law; and in Atwyll's caſe, the Houſe of Commons themſelves claim it as the right of every member, "not to be impleaded in any action perſonal," and this right is allowed them.—It ſhould ſeem that the principal object of the Houſe of Commons in the preſervation of their privileges at this time, was, the ſecuring the perſons of the members, and of their menial ſervants from arreſts, and the not permitting the attendance of the members to be interrupted by the ſumm of any inferior court; but as to the inconveniences which n ariſe to members, from ſuits being carried on againſt during the time of privilege, they do not ſeem to have ad this idea in ſo large an extent as was entertained after the ceſſion of James the Firſt.

Our Author juſtly obſerves, that the power exerciſed by the miniſters of the crown, in committing members for a ſuppoſed breach of prerogative, by their ſpeeches in the Houſe of Commons, was indeed a very dangerous power, and moſt alarming to the eſſential privileges of the Houſe. This privilege of liberty of ſpeech, though, from the thirty-third year of Henry the Eighth, it had always made one of the articles of the Speaker's petition to the throne, was frequently cavilled at by the courtiers, both in the reign of Queen Mary and Queen Elizabeth, when they thought it intrenched upon the royal prerogative; and, in general, the Houſe acquieſced too much in this doctrine. It was reſerved for a more enlightened age, and for times when the true ſpirit of liberty ſhould be better underſtood, to aſcertain and eſtabliſh this privilege in its utmoſt extent, conſiſtently with the language of good breeding, and the behaviour of men of a liberal education. Nevertheleſs, this privilege is ſo eſſential to the very exiſtence of a free council, that it always made a part of the liberties of the Houſe of Commons, as is particularly apparent from the act already referred to, which paſſed in conſequence of Mr. Strode's caſe.

With regard to aſſaults made on the perſons of members' ſervants, the Houſe, after trying other modes of redreſs, very properly took the inquiry into theſe offences, and the puniſhment of the offenders, into their own hands.

The caſe of Mr. Arthur Hall, in 1580, is the only inſtance before 1640, in which the Houſe of Commons proceeded upon a complaint againſt any perſon for printing or publiſhing matters derogatory from the honour or privileges of the Houſe.

The third chapter extends from the acceſſion of James the Firſt to the end of the Parliament of 1628. As from this period complaints of breaches of privilege become exceedingly frequent, Mr. Hatſell doth not think it neceſſary to inſert every entry that occurs upon the Journals of thoſe which are the moſt common, unleſs the debate turns upon a new point, or that the proceedings of the Houſe upon it appears to be in any wiſe extraordinary. For the more eaſy underſtanding, therefore, of theſe caſes, Mr. Hatſell hath ſeparated them under the following heads; firſt, the commitment of members or their ſervants by the Privy Council, or by any court of juſtice or other magiſtrate. Secondly, the arreſt and impriſonment of members, or their ſervants, in civil ſuits. Thirdly, the ſummoning of members, or their ſervants, to attend inferior courts, as witneſſes, jurymen, &c. Fourthly, the proſecuting of ſuits at law againſt members, or their ſervants, during the time of privilege. Fifthly, the taking the goods or effects of a member in execution, or otherwiſe. Sixthly, the aſſaulting or inſulting a member, or his ſervant, or traducing his character.

In mentioning the caſe of ſome members, who had been committed, in 1614, for ſpeeches they had uttered in Parliament, our Author paſſes a ſevere, but juſt, cenſure upon the compilers of the Parliamentary Hiſtory, for the many glaring miſrepreſentations and omiſſions which they will be found, upon examination, to have been guilty of in favour of James the Firſt and Charles the Firſt.

Though the caſe of Lord Arundel is not ſtrictly within the line which Mr. Hatſell propoſed to himſelf, yet, as the proceedings upon it [illegible] learning, touching the privilege of Parli[illegible] will not be thought entirely foreign to the pr[illegible] Accordingly, he makes ſuch extracts from thoſe [illegible] may be ſufficient for underſtanding the prin[illegible] the Lords proceeded in this matter, and con[illegible] with the following ſpirited reflections: '[illegible] ſure of the character of Charles the Firſt, [illegible] hiſtory exhibit! Arbitrary, imperious, obſtinate, and deceitful! Secretly wiſhing to trample upon the privileges of Parliament, yet not daring to avow his intentions, he endeavours, by falſe inſinuations and untrue aſſertions, to protract the time, till it ſhould be no longer in the power of the Lords to contend with him; and, when at laſt their cool but manly perſeverance compels him to ſubmit, he is not aſhamed to give the Earl of Arundel his liberty, without ſuggeſting even a hint of that "moſt juſt cauſe," for which he ſo often pretended to detain him. Whoever is acquainted with the hiſtory of this unfortunate Monarch, will ſee in theſe outlines the ſketch of that character, which was afterwards more fully pourtrayed in the affair of Lord Strafford, and of the Biſhops and which (the repeated violations of his royal word rendering all confidence impoſſible) neceſſarily brought on that ſcene of confuſion, which ended in his own deſtruction, and in the overthrow of all order and government.'

Among the complaints of breaches of privilege, by the impriſonment of members, or their ſervants, our Author doth not obſerve that there is any one of a perſon committed by any proceſs of a court of law, on any proceeding by indictment or information, in order to bring him to trial, or on any capias to receive judgment; and yet in a courſe of five and twenty years, it is but reaſonable to ſuppoſe ſuch an event muſt have happened.—In the inſtances of commitments by the King or Council, for offences againſt the court, both Hou[illegible] with equal ſpirit, aſſert their indubitable and eſſential right freedom of ſpeech, and of the perſonal freedom of their me[illegible] bers, and refuſe to proceed in any buſineſs, till their memb[illegible] are reſtored to them. 'If this claim, ſays Mr. Hatſell, ſet

' James the Firſt and Charles the Firſt, to impriſon the me[illegible]

bers of either Houſe of Parliament, at any time, and under any pretence, could have been eſtabliſhed and carried into execution, without being oppoſed by the Parliament, it certainly would have made no inconſiderable part of that ſyſtem of prerogative government, which theſe ill adviſed Princes were ſo deſirous of erecting. The terrors of hard impriſonment, and Star-chamber puniſhments, would undoubtedly have prevented many members from voting or ſpeaking againſt the meaſures of the court; while the more firm and reſolute, the Wentworths, Eliots, and other manly ſpirits, whom no terrors could affright, would, by this power, have been withdrawn from the Houſe; and the court would have eaſily prevailed with the timid herd, which were left behind, to have given the countenance of parliamentary authority to thoſe meaſures which they were aiming againſt the conſtitution; and would thereby have eſtabliſhed the power of the Monarch on a foundation, perhaps never afterwards to be ſhaken.'

Our Author's reflections on the conduct of James the Firſt are too judicious and liberal to be omitted. Speaking of this Prince's behaviour in the caſe of Sir Edwyn Sandys, he obſerves, that the 'tranſaction is a true picture of the character of that unwiſe Monarch; loud, obſtinate, boaſting, threatening in words, but, when matters were brought to a criſis, mean, cowardly, trifling, and ſupple. It is however providential for this country that he exiſted ſuch as he was. If he had made fewer claims in favour of the prerogative, he would not have excited thoſe active and determined patriots, who, in oppoſition to his arbitrary meaſures, examined into the hiſtory of the conſtitution of this government, and brought forth thoſe rules and principles, which were afterwards ſo juſtly applied in reſiſting the power of the crown, and reducing it within its legal limits. Sir Edward Coke, Sir Dudley Digges, Sir Robert Phillips, Mr. Crewe, and many others, might have paſſed unobſerved through life, and this country might never have reaped the advantages of thoſe ſtudies and that knowledge to which the patriots in the ſucceeding reign, and thoſe who brought about the Revolution were ſo much indebted. If, on the contrary, he had had more true ſpirit, and wiſdom, and reſolution to have abided by and ſupported thoſe claims, on the foundation of the precedents made by his predeceſſors of the houſe of Tudor; it is impoſſible to ſay what might have been the event. I truſt the great men of thoſe days would not have been found an eaſy conqueſt: they would, I make no doubt, have continued the ſame oppoſition, though they had been obliged to purchaſe their liberty with their lives. Happily however for us, they were not put to ſo ſevere a trial: the weakneſs of their competitor always gave the victory on their ſide.'

Paſſing

Paſſing over the remaining heads, and the fourth chapter, which contains an Appendix of caſes between the year 1549 and the year 1628, we ſhall content ourſelves with giving two or three remarks of Mr. Hatſell, in the concluſion, concerning the general reſult of the facts he hath collected. 'We have ſeen, ſays he, in what manner the Commons were, at different periods, obliged to claim new privileges, and exert new modes of maintaining and defending thoſe privileges, in proportion as the lengthening the duration of the ſeſſion made other avocations inconvenient and incompatible with their firſt duty, and as the increaſe of their conſequence in the ſtate, and their influence in the management of public affairs, rendered them more an object of the attention of the miniſters of the crown.—The principal view which the Houſe of Commons ſeem always to have had in the ſeveral declarations of their privileges was this, "of ſecuring to themſelves, (1) their right of attendance in Parliament, unmoleſted by threats or inſults of private perſons; (2) their thoughts and attention undiſturbed by any concern for their goods or eſtate; (3) their perſonal preſence in the Houſe not to be withdrawn, either by the ſummons of inferior courts, by the arreſt of their bodies in civil cauſes, or, what was of more importance, by commitment by orders from the crown, for any ſuppoſed offences." Beyond this, they ſeem never to have attempted. There is not a ſingle inſtance of a member's claiming the privilege of Parliament to withdraw himſelf from the criminal law of the land: offences againſt the public peace they always thought themſelves amenable for to the laws of their country: they were contented with being ſubſtantially ſecured from any violence of the crown, or its miniſters; but readily ſubmitted themſelves to the judicature of the King's Bench, the legal court of criminal juriſdiction; well knowing that "privilege, which is allowed in caſe of public ſervice for the commonwealth, muſt not be uſed for the danger of the commonwealth;" or, as it is expreſſed in Mr. Glynn's Report of the 6th of January, 1641, "They were far from any endeavour to protect any of their members, who ſhould be, in due manner, proſecuted according to the laws of the realm, and the rights and privileges of Parliament, for treaſon, or any other miſdemeanor; being ſenſible, that it equally imported them, as well to ſee juſtice done againſt them that are criminous, as to defend the juſt rights and liberties of the ſubjects, and Parliament of England."

The chapter is concluded with a ſenſible and animated view of the conduct of King Charles the Firſt, from the ye 1628 to the year 1640; and with ſome proper ſtrictures on th of the Parliamentary Hiſtory.

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We hope that Mr. Hatſell will find inclination and leiſure to continue a work which comprehends ſo much conſtitutional information.

ART. II. *Lectures on the Conſtitution and Laws of England: With a Commentary on Magna Charta, and Illuſtrations of many of the Engliſh Statutes.* By the late Francis Stoughton Sullivan, LL. D. Royal Profeſſor of Common Law in the Univerſity of Dublin. The Second Edition. To which Authorities are added, and a Diſcourſe is prefixed, concerning the Laws and Government of England. By Gilbert Stuart, LL. D. 4to. 15 s. Boards. Johnſon, &c. 1777.

WE gave an account of the firſt edition of this work in the Review for June, 1772; to which we refer the Reader. All that remains is to take notice of the improvements which a performance, from whence no ſmall light is reflected on the hiſtory and antiquities of the Engliſh laws and government, has received from the ingenuity and talents of the preſent Editor.

The law of real property is the moſt extenſive and important branch of Engliſh juriſprudence. The rules of this law Dr. Sullivan derived from the feudal cuſtoms. This rendered it neceſſary for him to look back, and to deſcribe the manners and inſtitutions of the barbarous nations who overran the Roman empire, and who having ſettled in their new conqueſts, gradually eſtabliſhed the feudal ſyſtem. In explaining the circumſtances and ſituation of thoſe rude tribes, which naturally led them to adopt this ſingular form of policy, he was obliged to travel over a road little frequented, and in many places very difficult of acceſs. From theſe difficulties, however, he extricated himſelf with uncommon ſucceſs; yet in the firſt tranſports of his joy he had forgot to pay a tribute of gratitude to the guides who directed him. But what he himſelf had neglected to do, Dr. Stuart *, the preſent Editor, has accompliſhed, by adding authorities to this ſecond edition, which render it abundantly more uſeful than the firſt. The Reader may now examine the ſources from which Dr. Sullivan drew his information: he may ſatisfy his doubts, and enlarge his knowledge concerning the hiſtory of the laws and government of a country which has attained to the higheſt pitch of civil happineſs.

The diſcourſe on this ſubject by Dr. Stuart is, with great propriety, prefixed to the preſent work. He collects, as it were, into one point the rays that are ſcattered and diffuſed over Dr. Sullivan's performance; and proves, with the cleareſt evidence, that 'this fortunate iſland has never degenerated from

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* Author of an Hiſtorical Diſſertation concerning the Antiquity of the Engliſh Conſtitution: ſee Rev. vol. xxxix. p. 448.

liberty.'

liberty.' He obſerves, page 2, 'That if the Saxon conqueſt was ruinous to the Britons, it was yet attended with conſequences which were laſting and important. The ſun of Liberty reviſited the iſland, and diſplayed itſelf with uncommon luſtre. The Saxons, independant in their original ſeats, ſubmitted not to tyrants in this new ſituation. They laid the foundation of a political fabric, the moſt valuable that has at any time appeared among men, and which, though ſhaken by violent revolutions, a train of fortunate circumſtances has continued down to [illegible] Fluctuations have taken place between F[illegible]rty; but accident and wiſdom have ſtill c[illegible]m from the fate of the other kingdoms of Eu[illegible]

Thoſe who h[illegible]owledge of the progreſs and revolutions of th[illegible]nt from the hiſtory written by Mr. Hume, [illegible]ſirous of examining how far Dr. Stuart make[illegible]s, which are diametrically oppoſite to the o[illegible]torian. If they are friends to the conſtitution, we are perſuaded they will be pleaſed to diſcover that liberty had taken root and flouriſhed in this country, at a much earlier period than that elegant and profound writer is willing to allow. They will be pleaſed at ſeeing it proved that, even during the Anglo-Saxon period, the ſupreme ſway in all matters, whether civil or eccleſiaſtical, was veſted in the great national council, conſiſting of King, Lords, and Commons; that the inſtitution of the trial by jury remounts to the ſame remote age; that the right of William the Conqueror, (as he is improperly ſtyled) to this kingdom, was not by war; and that he only made good his lawful title to the ſucceſſion, and obtained a victory at Haſtings over the perſon of his rival Harold, and not over the rights of the nation.

In diſcuſſing theſe intricate points the Author oppoſes and defeats the arguments of Mr. Hume, without the ſmalleſt appearance of party rancour. He ſeems, even with reluctance, to differ from a writer of ſo great a name; and in a cauſe where the antiquity of the conſtitution is concerned, treats his adverſary with that candour and politeneſs which is rarely to be met with among writers whoſe political opinions are at variance.

Having eſtabliſhed the antiquity of Engliſh freedom on the firm baſis of hiſtorical evidence, the Author obſerves, that, amidſt the lawleſs confuſion introduced by the ſtruggles between regal and ariſtocratical dominion, the conſtitutional ri[illegible] of the Commons ſeem to have received a temporary interrup[illegible] and to have been inſulted with a temporary diſregard. [illegible] aſſembling in parliament grew to be leſs frequent and leſs [illegible]tual, and, for a ſeaſon, perhaps, was altogether ſuſpended. the remaining part of the diſcourſe he ſhews in what man[illegible]

the Commons again roſe into their original importance; and deſcribes, with preciſion and elegance, the gradual improvement of our laws and government, from the reign of Edward the Third to the happy Revolution. As a ſpecimen of the ſtyle of this performance we have ſelected the following paſſage: 'The ſons of Edward the Third had contributed, while he lived, to his grandeur, and that of the nation; but no ſooner was he laid in his grave than they excited commotions. The ambition of their poſterity was ſtill more peſtilent and fatal. The wars between the houſes of York and Lancaſter deluged England with blood. The paſſions of men were driven into rage and frenzy; and in the maſſacres, rather than the battles which enſued, conqueſt or death ſeemed the only alternative. But while we turn with ſorrow from this bloody period of our ſtory, our ſympathy is ſoftened by the recollection that the contending princes brought acceſſions to liberty, by adding to the weight of the Commons. The favour and countenance of the people were anxiouſly ſolicited by both factions; and their influence failed not to grow while the means of extending it were offered, and they were courted to ſeize them.'

ART. III. *Obſervations on popular Antiquities:* Including the whole of Mr. Bourne's *Antiquitates Vulgares:* With Addenda to every Chapter of that Work: As alſo, an Appendix, containing ſuch Articles on the Subject, as have been omitted by that Author. By John Brand, A. B. of Lincoln College, Oxford. 8vo. 5s. Boards. Newcaſtle, printed for Johnſon, 1777.

THE inveſtigation of ancient cuſtoms and manners has ſomething in it pleaſing to moſt perſons; and the more ancient they are, the more are we amuſed and intereſted in the accounts and illuſtrations of them, which are publiſhed by ingenious and learned inquirers: it may therefore be concluded, that the obſervations now before us cannot be unacceptable to thoſe who have any taſte for reſearches of this kind. The work is a republication and great improvement of the *Antiquitates Vulgares*, mentioned in the title. Several of the relations here given are far from being unknown to thoſe who, with any conſiderable degree of attention have converſed with books and men; others will no doubt be new to many readers, and on the whole, the performance will afford an agreeable amuſement. A great number of the cuſtoms here enumerated, ſuch as, the *ſoul-teil*, *watching with the dead*, *bowing toward the altar* at firſt entering a church, *viſiting wells and fountains*, *Chriſtmas carrols*, *twelfth-day*, *exorciſing haunted houſes*, &c. &c. are derived from the times of popery, that inexhauſtible fountain of mummery and ſuperſtition. But

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many even of theſe are to be traced much higher, as we know that the church of Rome has been deſirous to interweave heathen cuſtoms and rites with the doctrines of the goſpel. Our reformed church of England has retained too much of the popiſh ſpirit and cuſtom, which tends to the deſtruction of rational piety and true chriſtian worſhip. Who, for inſtance is Michael, the Arch-Angel? Or what at leaſt have we to do with him, that a day ſhould be appointed to his honour? The ſcriptures, the only certain rule of chriſtians and proteſtants, lead to no ſuch practice. —We only mention this because one of the chapters in this volume is employe

Mr. Brand is urne in his obſervations: he ſeems to have a and at times diverts himſelf with the remark He has taken conſiderable pains to preſent quotations on the ſubjects he conſiders: but l oubt be ſtill much improved. Attention and e reſume, furniſh *cuſtoms* and *ſayings* of which notice. Some other remarks might poſſibly be made on thoſe ſubjects on which he treats: and at the ſame time ſome quotations might, perhaps, be omitted, and the work receive a yet more agreeable form. In his account of the old word *yule*, in which he has rather a long paſſage from the *Allegories Orientales* of *M. Court de Gebelin*, we are ſurprized to find that he takes no notice of Dr. Pettingal's diſſertation on the *Gule of Auguſt* *, in which it is obſerved, that in the Welch rubric, every ſaint's day is the *Wyl* or *Gwl* of ſuch a ſaint; feſtivals or holy days are ſaid to have been thus denominated from a word in the Celtic or Britiſh language, which implies *watching*; it having been an ancient cuſtom to begin their feſtivals on the evening of the preceding day, which was the *Vigil*: in Wales *wyliau* or *gwyliau hadelig* ſignifies the chriſtmas holidays, where *wilau* or *gwilau* is the plural of *wyl* or *guyl*: In the old Engliſh or Britiſh language, the *Y*, *W*, and *G*, were uſed interchangeably for each other, as in the inſtance before us of *yule*, *wyl*, and *gwl*, all three being but one and the ſame word, ſignifying the ſame thing, though differently written. This derivation carries, perhaps, a greater air of probability than that of M. de Gebelin, who fetches the word *yule* from *Jul*, pronounced *hiol*, *jul*, *giul*, *hweel*, &c. a primitive word carrying with it a general idea of *revolution*, and of *wheel*, obſerving that the *Celts* gave the name of *Jul* to the Solſtices, and to the months which commence at the Solſtices. We will not pretend to de-

* *Vid.* ARCHAEOLOGIA, vol. 2d. No. 8. *vide* alſo Monthly Vol. xlix. p. 179.

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termine which of theſe accounts is neareſt to the truth; but we the more wonder at Mr. Brand's not taking notice of Dr. Pettingall's diſſertation, ſince *he* has alſo a chapter expreſly on the *Gule of Auguſt*, and ſince alſo in another on Cock-fighting he abridges Mr. Pegge's diſſertation on this ſubject, which is in the third volume of the Archaeologia. This ſavage ſport of Cock-fighting Mr. Brand condemns with juſt ſeverity, as he does alſo that of *throwing at cocks* on Shrove Tueſday; but when he intimates that apprentices are particularly intereſted to keep up the obſervation of this day, which, of late, has been more neglected, ſhould they take the hint, there appears ſome danger of its reviving that barbarous cuſtom, which was wont to be conſidered as a neceſſary appendage of the ſeaſon, but which has, happily, for ſome years, been wearing out among us. There are ſome times of rural feſtivity and merriment, ſuch as the feaſt of ſheep-ſhearing, the harveſt ſupper, &c. which have their foundation in nature; therefore it is not neceſſary to dive into antiquity, or to have recourſe to the Jewiſh feaſt of tabernacles, to diſcover their original. But there may be particular cuſtoms attending theſe joyous ſeaſons, the cauſe and deſign of which is nearly forgotten, and which it may gratify curioſity to enquire after. By ſome ſuch farther diſquiſitions and obſervations, Mr. Brand's book, already entertaining and inſtructive, may be rendered yet more acceptable to the generality of readers.

ART. IV. BIOGRAPHIA LITERARIA; *or, a Biographical Hiſtory of Literature:* Containing the Lives of Engliſh, Scotiſh, and Iriſh Authors, from the Dawn of Letters in theſe Kingdoms, to the preſent Time, CHRONOLOGICALLY and CLASSICALLY arranged. Vol. I. From the Beginning of the Fifth to the End of the Sixteenth Century. By John Berkenhout, M. D. 4to. 18s. Boards. Dodſley. 1777.

PEACE be with the ſouls of thoſe orderly beings who firſt invented Indexes and claſſical Arrangements.—*Order is heaven's firſt law.*—It exiſts through all nature, and ſhould appear in the hiſtory of every part of it. Biography is one of the moſt pleaſing and inſtructive branches of knowledge, and therefore we abound with books of biography; but by an unaccountable infatuation or inattention, the facts are generally preſented to us in the moſt confuſed manner; being arranged, or rather deranged, according to the fortuitous order of the alphabet.

Near the beginning of his preface Dr. Berkenhout obſerves, 'that in this land of univerſal freedom, it were unjuſt if authors alone were moleſted in the choice of their hobby horſe; but

but when that hobby horſe is obtruded on the public, the public have undoubtedly a right to expect ſome apparent utility. Hence it ſeems incumbent on every author to ſhew that there is either novelty, or, at leaſt, a comparative degree of excellence in his matter, his manner, or his plan; and here I am neceſſarily led to a ſhort review of former biographical hiſtorians.'—A ſhort review of preceding biographers accordingly follows: but the author ſeems to have forgotten the principal uſe he intended to make of it, as he does not point out the advantages of his matter or manner, or ſh[illegible] his work is ſuperior to theirs: though it muſt b[illegible] method of his arrangement gives him a great[illegible]oſt of his predeceſſors.

Our Author, [illegible]y way of introduction, gives us a conciſe vie[illegible]progreſs of the literature of this kingdom, fi[illegible]f Julius Cæſar to the end of the ſixteenth ce[illegible]riod this volume terminates. Towards the cl[illegible] the hiſtory of literature, he undertakes, in t[illegible] *Shakeſpeare* againſt the criticiſms of *Voltaire*; and in a note, to defend *M. de Voltaire* againſt the religious caſuiſts of the age: and as theſe paſſages will ſhew our Author's manner of criticiſing and reaſoning on two intereſting ſubjects, we ſhall lay them before the Reader:

'The writers of this century (the 16th) are too well known to require an officious index. I muſt however take the liberty to add a few words concerning Shakeſpeare, whoſe genius I ſhall ever contemplate with ſome degree of enthuſiaſm. I addreſs myſelf particularly to the celebrated Monſieur de Voltaire, whoſe comprehenſive abilities and repeated effuſions of univerſal philanthropy, I ſhall always honour and applaud. As the ſcourge of ſanctified tyranny, and the advocate of oppreſſed innocence, be his opinions what they will, he deſerves the thanks of all mankind *. Mr. de Voltaire has more than once, but particularly

* 'The horrible hiſtories of Calas, Sirven, and Barre, whilſt they fix infamy on modern France, and on every form of government capable of ſuffering ſuch execrable enormities, cannot fail to reflect a glow of humanity on the name of Voltaire, which muſt tranſmit him to poſterity in an amiable light. The infernal judges of Calas, Sirven, and Barre, were pious Chriſtians; Voltaire is an unbeliever! Some of our countrymen have taken great pains to expoſe this monſter of Infidelity to public deteſtation. With humble ſubmiſſion to the religious caſuiſts of the preſent age, I will take the lib[illegible] offer a few reflections for their conſideration. I have always [illegible] weak enough to imagine that no crime can be committed by a machine: *crime* therefore ſuppoſes a power to do, or not to do criminal act. Religious belief is the involuntary aſſent of the

particularly in a late publication, endeavoured to ridicule our enthuſiaſtic admiration of Shakeſpeare. His opinions are univerſally diffuſed, and deſervedly regarded; it is therefore of importance to convince him of his error: and this I think may be done without attempting to vindicate any of the paſſages which he has quoted as ridiculous or abſurd. The firſt general objection to Shakeſpeare, is, his total diſregard of the three unities of time, place, and action. I allow the charge, and am convinced that Shakeſpeare was perfectly right; becauſe I never ſaw, or read, a tragedy, or comedy, fettered by theſe unities, which did not ſeem improbable, unnatural, and tedious. Can any thing be more ridiculous than to imagine, becauſe the Greeks thought fit to preſcribe certain arbitrary rules for the compoſition of tragedy and comedy, that therefore

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to the truth of a certain ſtory. If the arguments in ſupport of this ſtory appear to me concluſive, I aſſent, abſolutely and totally independent of my will: if, on the contrary, theſe arguments ſeem inſufficient, I remain a ſceptic, and cannot confeſs myſelf a believer, without a lie. Let us ſuppoſe, for a moment, that Dr. Beattie, Dr. Oſwald, or any other learned Scotiſh or Engliſh doctor, were an inhabitant of Turkey, and that, after the utmoſt honeſt exertion of all his *common* and *un*common ſenſe, he ſtill found the arguments in ſupport of Mahometaniſm inſufficient to convince him of the truth of that religion; would it be juſt in the prieſts of Mahomet therefore to repreſent our doctor as a monſter of impiety? Were it not equally juſt to cenſure him for the colour of his beard? But, ſays the zealous Chriſtian, if Mr. Voltaire be a *free-thinker*, why does he not keep his opinions to himſelf? Why does he diſturb the peace of Europe with his doubts? There is, I confeſs, ſome weight in this argument; but we ought nevertheleſs to remember, that if eſtabliſhed religions had never been controverted, we, the preſent inhabitants of Europe, ſhould have been at this hour, ſtill enveloped, in the dark cloud of Paganiſm. If there be any weight in the above conſiderations, we are certainly not juſtifiable in ſuppoſing, that Voltaire wants virtue, becauſe he wants faith: nor are we authoriſed to pronounce his want of faith in the leaſt degree criminal, unleſs we can demonſtrate, beyond a doubt, that his belief is ſubject to his will: or, that an involuntary opinion may conſtitute a crime. It will alſo incontrovertibly follow, that, if incredulity be no vice, credulity can be no virtue; and that, though a man may thank his ſtars that he happens to have been born within the pale of the *only true church*, yet in his faith there cannot be the leaſt degree of merit. Belief is the reſult of irreſiſtible conviction. Where is the merit of yielding to what we cannot reſiſt? If ſome of our modern metaphyſical divines had logically diſcuſſed this point in their firſt chapter, probably they would not have given themſelves the trouble to write a ſecond.'

every other nation, to the end of time, was bound to obſerve theſe rules, and precluded from inventing any other ſpecies of dramatic entertainment? Many of Shakeſpeare's beſt plays are neither tragedies, nor comedies, but *hiſtories*, properly and deſignedly ſo called by the firſt editors of his works; a ſpecies of dramatic compoſition, in which the leaſt regard to theſe foolifh unities would have been abſurd. A dramatic hiſtory, or hiſtorical tragedy, is the exhibition of a ſucceſſion of pictures, repreſenting certain intereſting events in a regular ſeries. Every ſcene is a ſe[illegible] and the real interval of time between each, is or no[illegible] o the ſpectator. Hogarth's *Marriage à la mode* [illegible] agedy upon canvas, againſt which, I preſume, [illegible] rge the want of the three unities. If Hogarth had p[illegible] akeſpeare's hiſtory of Hamlet, would he have omitted the [illegible] oxious ſcene of the gravediggers? Or did [illegible] le, fine feelings, and ſound judgment, ever [illegible] amlet, that this ſcene had not been written [illegible] ſider theſe Greek unities, the more I am convinced of their abſurdity. It were infinitely better for the Engliſh ſtage, if their chimerical exiſtence in Nature had never been ſuppoſed. Who, that ſhould ſee a Slingſby dance in chains, would doubt that he would have danced better without them? Was there ever a reader, capable of enjoying Sterne's excentricity, who wiſhed that he had written by rule? Or, to come nearer to the point, was there ever a man of even common underſtanding, who wiſhed that Shakeſpeare's ghoſts and witches had been ſacrificed to any rules whatſoever? If theſe *unities* had exiſted in Nature, Shakeſpeare was ſo well acquainted with her, that I truſt he would have found them out: but Nature is ſo far from preſcribing *the unities* to a dramatic writer, that if he means to accompliſh the principal deſign of the theatre, amuſement, they muſt be carefully avoided. They were the invention of dullneſs, and are only leading-ſtrings for puny poetaſters. As to ſome particular ſcenes, or ſpeeches, which have been ridiculed becauſe they are too low or vulgar for modern delicacy, it is quite ſufficient to obſerve, that they were properly adapted to the taſte and manners of at leaſt a part of the audience for whom they were written. This is an argument of ſo much weight, that it ought for ever to preclude all attempts to ridicule Shakeſpeare on that account.'

Notwithſtanding what Dr. Berkenhout has advanced upon this ſubject, we do not find ourſelves diſpoſed to be quite angry with the *unities* as he is. We cannot heartily call the[m] foolifh and unnatural. It is ſurely more natural for the mi[nd] to attend to one principal ſubject at a time, than to many; a

the leſs complex the ſubject is, the greater will, generally, be its effect. If the action alſo employs nearly the ſame time in the repreſentation that it would take up in real life, the dramatic copy would be more like the original than if it took up much more or much leſs time; and, we may add, as one capital action can be performed only in one place, it cannot be fooliſh or unnatural to confine the dramatic repreſentation in the ſame manner; but without reprobating theſe long eſtabliſhed rules of the drama, we are ready to acknowledge, with our Author, that they can only belong to one ſpecies of dramatic entertainments; that they ſhould not be ſuffered to limit the human genius, ſo as to prevent the invention of other kinds of dramatical productions which may, upon the whole, be even more intereſting and inſtructive than thoſe very regular works; and we are inclined to think, with Dr. B. that ſuch a genius as our divine Shakeſpeare would have loſt more than he would have gained by the obſervance of them.

Our Author cloſes his preface with obſerving, that the ſecond and third volume (volumes) will comprehend the ſeventeenth century; that the fourth will complete the work to the preſent time; and that any information relative to writers, or their works, if ſent to Mr. Dodſley, will be tranſmitted to the Author of this volume.

The work itſelf is divided into *nine* parts, including the lives of authors, in the following order: *Hiſtorians, Divines, Lawyers, Poets, Philoſophers and Mathematicians, Grammarians, Politicians, Travellers,* and *Miſcellaneous Writers*; the lives of the individuals in each claſs being diſpoſed chronologically. So comprehenſive a work muſt have coſt the Author much time and pains; but as he takes in ſo large a compaſs, he cannot dwell long upon each individual, ſo that the lives are neceſſarily very much abridged. The main circumſtances however appear to be judiciouſly ſelected; and the liſts of the ſeveral authors works form a very conſiderable and uſeful part of the compilation. The lives are accompanied, but not overwhelmed, with explanatory notes; and the language in general is eaſy and perſpicuous; but, we apprehend, it would have been more elegant, if it had leſs abounded with *ſmart* and *familiar* turns of expreſſion.

In brief, we think this a very agreeable and uſeful performance; and we ſhall be glad to attend the ingenious Author through the ſucceeding volumes, from which we have reaſon to expect further and ſuperior entertainment.

ART. V. *A Delineation of the Parables of our bleſſed Saviour.* To which is prefixed a Diſſertation on Parables and Allegorical Writings in general. By Andrew Gray, D. D. Miniſter of Abernethy. 8vo. 6s. Murray. 1777.

WHOEVER attentively conſiders the character of Jeſus merely as a moral teacher and inſtructor of mankind, will clearly perceive his ſuperiority to the moſt diſtinguiſhed teachers of antiquity. Through the whole of his goſpel, he diſcovers a deep and thorough inſight into human nature; he ſeems intimately acquainted with all the ſubtle malignities, and latent corrup[tions] of the heart; with all the illuſions and refinements [of] all the windings and intricacies of ſelf deceit.

The manner in [which] he [de]livered his inſtructions was admirably adapted to [the] end and deſign of them. In the early ages of the w[orld] reaſoning was little known, and the minds of men [were] not accuſtomed to nice and curious ſpeculations; we accordingly find that the moſt ancient mode of inſtruction was by parable [or] fable, and, indeed, the advantages of it are many and obvious. Inſtruction, by way of parable, is naturally adapted to engage attention; is eaſily comprehended, and ſuited to the loweſt capacity; gives no alarm to our prejudices and paſſions; communicates unwelcome truths in the leaſt diſagreeable manner; points out miſtakes, and inſinuates reproof with leſs offence, and with greater efficacy than undiſguiſed contradiction and open rebuke; in a word, this kind of inſtruction ſeizes us by ſurpriſe, and carries a force and conviction along with it that is almoſt irreſiſtible. No wonder therefore that our Saviour frequently conveyed his inſtructions by parables; the uſe of which, for the purpoſe of communicating moral and practical truths, was indeed frequent among the Jews at the time of his appearance; and we are perſuaded, that, if his parables are compared with the moſt celebrated fables of antiquity, by any perſon of true taſte and judgment, they will be found to excel them in dignity of ſentiment, ſublimity of thought, elegant ſimplicity, perſpicuity, and energy of expreſſion.

The *Delineation* now before us will be of great uſe to the reader in the ſtudy of the parables of Jeſus, and will enable him to comprehend their full force and meaning. The Author has explained and illuſtrated them with perſpicuity, and pointed out the ſeveral important inſtructions that may fairly be deduced from them. The plan of his work will beſt apppear from his preface, which is as follows:

'I believe it may be proper here to inform the reader, that I have not been ſolicitous in fixing any particular arrangement of the parables in the following diſcourſes. I have not, however, been wholly inatten-

inattentive to this circumſtance, nor treated them in a confuſed irregular ſucceſſion, which might have, in ſome degree, marred their beauty and uſefulneſs. I have endeavoured to claſs them according to the nature of the ſubjects, or points of inſtruction, which they intended to illuſtrate. In this view, the Parables may be naturally comprehended under the following general heads.

'1. Such as relate to the nature and progreſs of the goſpel-diſpenſation, together with the oppoſition it ſhould meet with from the malice of Satan, and from the folly and perverſeneſs of mankind. Under this head, the parable of the ſower, and that of the tares, with many of the leſſer parables, are naturally ranged.

'2. Such as have for their object the rejection of the Jews, and the calling of the Gentiles—events that had an evident connection with the ſubject of the former. Under this general head, are comprised the parables of the murmuring Labourers, the cruel and unjuſt Huſband-man, the barren Fig-tree, and the Marriage Feaſt.

'3. Such as are directly intended to convey moral and religious inſtructions for regulating our temper and conduct, which are by far the greater part of the parables. Theſe may be ſubdivided into two branches, *viz.* ſuch as are deſigned to illuſtrate ſome important truth, or to inculcate ſome indiſpenſable duty of religion. Under this claſs, are contained the parables of the Good Samaritan, the Generous Maſter and Unforgiving Servant, the Unjuſt Steward, the Rich Man and Lazarus. Again, ſuch as are of larger extent, and deliver ſome general leſſons of wiſdom and piety, without being confined to one particular view. The parables of the Ten Virgins, the Talents, the Prodigal Son, and that of the Loſt Sheep, and loſt piece of Silver conjoined with it—the Unjuſt Judge and Unfortunate Widow, the Phariſee and Publican—all theſe may be properly ranged under the ſecond branch.

'It may naturally be expected, that I ſhould aſſign ſome reaſon why the ſhorter parables, and particularly thoſe beautiful ones that follow the parables of the ſower, and of the tares, in the 13th Chap. of Matthew, are not ſeparately conſidered, but only occaſionally touched on in the following diſcourſes. The general reaſon is, that they did not ſeem to fall ſo properly within the compaſs of my original plan, nor to be ſuſceptible of the ſame kind of illuſtration, as the larger parables. The word *parable* is often uſed in ſcripture in a general ſenſe, and applied to ſhort ſayings or aphoriſms full of ſentiment, and expreſſed in a figurative and proverbial manner. We frequently find in our Saviour's diſcourſes, compariſons which are ſhort and lively, having a beautiful tendency to illuſtrate his argument and to place it in a more eaſy and familiar point of light. But theſe are not Parables in the ſame ſenſe with the larger and longer narratives of the figurative kind, to which that appellation more properly belongs. A parable, ſtrictly ſo called, is a continued compariſon, or extended ſimilitude, in which objects of a moral and ſpiritual nature are repreſented by images or examples drawn from things ſenſible, and from the occurrences of this preſent life. In the former, reſemblance, like a ſimple metaphor, hits only in one ſingle point or circumſtance, and, if extended beyond that, the beauty and propriety of the whole is loſt,

and it becomes an abſurd and puerile abuſe of metaphor. In the latter, the ſimilitude may be traced thro' all the circumſtances, except ſuch as are added to render the narrative conſiſtent and complete. Even theſe leſſer circumſtances are not merely adventitious, but ſo far connected with the moral of the parable, as to heighten the colouring and expreſſion in thoſe greater and more eſſential circumſtances, where the ſimilitude is chiefly to be marked. This will ſuggeſt the reaſon why I have choſen to intitle the following diſcourſes a *Delineation*, rather than a general explication of our Saviour's parables; becauſe, although the ſimple metaphor, in the ſhorter parables, may be explained, and the particular point of reſemblance illuſtrated with propriety, yet they are not ſo ſuſceptible, or rather are incapable of a particular delineation, on account of the paucity of circumſtances that belong to them.

'To conclude, if the Author's attempt to illuſtrate, in this manner, the parables of the goſpel, ſhall excite a ſpirit of inquiry into the ſacred writings, or ſuggeſt uſeful inſtructions to any, he will count himſelf happy. In all events, he has the ſatisfaction of thinking, that in this ſtudy, he hath been employed in a way ſuitable to his profeſſion, and improving to himſelf.

Mr. Gray's Diſſertation on *Parables* and *Allegorical Writings in general*, is introduced with a ſhort explication of the nature and excellency of this method of conveying moral and religious inſtruction; after which he proceeds to make a few remarks on the diſtinguiſhing excellencies of our Saviour's Parables, compared with the moſt celebrated fables of antiquity.

'1. Our Saviour's parables' ſays he, 'are diſtinguiſhed by a dignity of ſentiment, and a ſimplicity of expreſſion, perfectly becoming the purity and excellence of that religion which he came to eſtabliſh. The whole ſyſtem of heathen mythology was the invention of the poets; a mere farrago of childiſh and romantic ſtories, chiefly calculated to amuſe the vulgar. As the far greater part of their fables and allegories are founded on this fictitious hiſtory of the gods, ſo they were plainly ſubſervient to the ſupport of that ſyſtem of idolatry and polytheiſm which the goſpel was deſigned to overthrow. If any ſecret meaning was conveyed under theſe allegorical repreſentations (which ſeems, however, to be very doubtful), it was at any rate too refined and philoſophical to be underſtood by the common people, whoſe religious knowledge and belief extended no farther than the literal ſenſe of the words. The moral inſtruction, if any was intended, *behoved* to be dug out of the rubbiſh of poetical images, and ſuperſtitious conceits. And, as theſe were founded on a falſe ſyſtem of the univerſe, and unworthy ſentiments of God, and his moral government, they could never contribute to the religious improvement of mankind, either in knowledge or in practice. Let any man of true taſte and judgment compare the abſtruſe allegories of Plato, or the monſtrous fables of the Jewiſh Talmuds, with the parables of our bleſſed Saviour, he will be at no loſs which to prefer; while tired and diſguſted with the one, he will be ſtruck with admiration at the beauty, elegance, and propriety of the other.

2. The

'2. The parables of Jeſus far excel the fables of antiquity in clearneſs and perſpicuity, which made them remarkably fit for the inſtruction of the ignorant and prejudiced, for whom they were originally deſigned. Our Saviour's images and alluſions are not only taken from nature, but eſpecially from thoſe objects and occurrences which are moſt familiar to our obſervation and experience. It requires no laborious ſearch, no ſtretch of imagination, to diſcover his meaning, in all caſes where he intended inſtruction or reproof, as appears evident from the impreſſions immediately produced on the minds of his hearers, according to their different tempers and diſpoſitions. As to his parables of prediction, it has been already obſerved that they were, on purpoſe, left to be explained by the events to which they refer, and with which they ſo exactly correſpond, that their meaning became ſoon plain and obvious to all.

'3. The moral inſtructions conveyed by the parables of the goſpel, are of the moſt important nature, and eſſential to our duty and beſt intereſts. They do not ſerve merely to amuſe the imagination, but to enlighten the underſtanding, and purify the heart. They aim at no leſs an object than the happineſs of mankind in a future and eternal ſtate. The doctrines of the ſoul's immortality, and a future judgment, are the ground work of our Lord's parables; and, to illuſtrate and confirm theſe fundamental principles, is their main and leading deſign. They all terminate in this point, and deſcribe the awful ſcenes of eternity, and the intereſting conſequences of that deciſive trial, in a language though ſimple and unadorned, yet amazingly ſtriking and impreſſive. But the fabulous repreſentations of the heathen poets on this ſubject, were more fitted to amuſe than to inſtruct: They ſerved rather to extinguiſh than revive the genuine ſentiments of nature, and conſequently to weaken the influence of this doctrine as a principal of virtuous conduct.

'Laſtly it may be remarked, as an excellency in the goſpel parables, that, tho' for the moſt part occaſional, and wiſely adapted by our Saviour to the characters and circumſtances of the perſons to whom they were originally addreſſed, yet they contain moſt wholeſome inſtructions and admonitions for all ages of the world, and for every future period of his church. They are at once excellently accommodated to the comprehenſions of the vulgar, and capable of inſtructing and delighting the moſt learned and judicious.

'Tho' it does not fall directly within the plan of this diſſertation, I ſhall here take the liberty to obſerve, that, in order rightly to underſtand our Saviour's parables, it is neceſſary to guard againſt thoſe abuſes to which this figurative manner of compoſition has given occaſion. Theſe abuſes have proceeded from a wantonneſs of imagination, that affects to graft its own extravagant conceits on every Subject whatever. Thus the whole of ſacred ſcripture, the whole of Homer, has been turned into allegory. The very miracles of the goſpel, tho' recorded in all the ſimplicity of hiſtoric truth, have met with the ſame treatment, both from the friends and enemies of religion, to the great diſcredit of its evidence, and perverſion of its deſign: but, in general, the beſt key to any thing myſterious, is a ſolid

judgment, rather than a lively imagination. This laſt faculty, when not properly directed, is apt to mislead us in the ſearch of truth, and to carry us beyond it into all the wildneſs of folly and enthuſiaſm; but, under due reſtraint and government, gives a clearneſs to the underſtanding, and a warmth to the affections, which, without her aid, they could never have attained.

'The qualifications requiſite for a juſt perception of the meaning and propriety of our Saviour's parables, are much the ſame with thoſe neceſſary to comprehend the import and beauties of any other figurative compoſitions relative to life and manners. There is certainly neceſſary a deep in[illegible]ure, and the operation of the human paſſions; [illegible]e of morals and of hiſtory, eſpecially that of the [illegible]ich many of the parables have a particular reference, [illegible]ſtoms and manners to which they ſo frequently allu[illegible]ance with the beſt writers and critics, is no leſs proper [illegible]he true line of inquiry, and to prevent us from deviati[illegible]cultivated fields of mere fancy and conjecture. Abov[illegible] and good heart,' as our Saviour terms it, is the beſt [illegible]ition [illegible]ind for diſcovering the truth, and guarding us againſt mortal errors in religion. Let any one with ſuch previous preparation and diſcipline, conſider the parables of our bleſſed Saviour, and he will diſcern a beautiful variety, an elegant ſimplicity, a purity of moral ſentiment, a ſublimity of thought, and an energy of expreſſion, which would be greatly admired in any other compoſition. It muſt be owing to the want of candour or attention, to an ignorance of the ſacred writings, or to early prejudices imbibed againſt them, that they are not held in the higheſt eſteem and veneration by all who have acceſs to know them, or taſte to diſcern their true excellence.

ART. VI. *Eſſays on various Subjects, principally deſigned for Young Ladies.* 8vo. 3 s. 6 d. Wilkie, &c. 1777.

THOUGH theſe Eſſays are written profeſſedly for the inſtruction and improvement of young Ladies, and are equally calculated to direct their morals and their taſte, yet would there be no impropriety, we preſume, in putting them into the hands of grown gentlewomen, nay, even of thoſe

——For whom TIME hath turn'd, unſeen,
His hundred thouſand glaſſes——

who hath given to trumps and ſpadille an undivided power in truſt over the life-eſtate of that venerable Being, and who, though in taſte incorrigible, might yet improve in morals.

It was the opinion of Origen*, who, for ought that we know, was the firſt diſcoverer of Purgatory, that not only men bu[illegible] devils themſelves might be ſaved after a certain degree of [illegible]gation. Now if he was in the right, and he moſt probably w[illegible]

* Orig. L. 1. περὶ ἀρχῶν, Aug. de Civit. Dei. l. 21. c. 17.

beca[illegible]

becauſe by the fifth general council he was condemned for his opinion as an heretic, there may be ſome reaſon to hope that thoſe poor ſouls, who have not only, as the poet ſays,

'——— Wa'ed their little day light,'

but their night-light alſo, may at leaſt come in for the ſame privilege with Origen's devils, particularly if they ſhould acquire a little preparatory grace, which the peruſal of theſe pages will infallibly afford them.

Theſe Eſſays are dedicated to the very ingenious Mrs. Montagu, and as the dedication bears the ſignature of HANNAH MORE, it renders every encomium on the work unneceſſary.

We ſhall, therefore, ſelect ſuch paſſages from the book before us as may give our readers a general idea of it, and leave them to be their own Reviewers.

From the Introduction:

'The Author fears it would be hazarding a very bold remark, in the opinion of many ladies, when ſhe adds, that the female mind in general, does not appear capable of attaining ſo high a degree of perfection in ſcience as the male. Yet ſhe hopes to be forgiven when ſhe obſerves alſo, that as it does not ſeem to derive the chief portion of its excellence from extraordinary abilities of this kind, it is not at all leſſened by the imputation of not poſſeſſing them. It is readily allowed, that the ſex have lively imaginations and thoſe exquiſite perceptions of the beautiful and defective, which come under the denomination of taſte. But pretenſions to that ſtrength of intellect, which is requiſite to penetrate into the abſtruſer walks of literature, it is preſumed they will readily relinquiſh. There are green paſtures and pleaſant vallies, where they may wander with ſafety to themſelves, and delight to others. They may cultivate the roſes of imagination, and the valuable fruits of morals and criticiſm; but the ſteeps of Parnaſſus few, comparatively, have attempted to ſcale with ſucceſs. And when it is conſidered, that many languages, and many ſciences, muſt contribute to the perfection of poetical compoſition, it will appear leſs ſtrange. The lofty epic, the pointed ſatire, and the more daring and ſucceſsful flights of the Tragic Muſe, ſeem reſerved for the bold adventurers of the other ſex.

'Nor does this aſſertion, it is apprehended, at all injure the intereſts of the women; they have other pretenſions, on which to value themſelves, and other qualities much better calculated to anſwer their particular purpoſes. We are enamoured of the ſoft ſtrains of the Sicilian and the Mantuan Muſe, while, to the ſweet notes of the paſtoral reed, they ſing the contentions of the ſhepherds, the bleſſings of love, or the innocent delights of rural life. Has it ever been aſcribed to them as a defect that their eclogues do not treat of active ſcenes, of buſy cities, and of waſting war? No: their ſimplicity is their perfection, and they are only blamed when they have too little of it.

'On the other hand, the lofty bards who ſtrung their bolder harps to higher meaſures, and ſung the Wrath of Peleus' Son, and Man's firſt Diſobedience, have never been cenſured for want of ſweetneſs and refinement. The ſublime, the nervous, and the maſculine, charac-

teriſe

teriſe their compoſitions; as the beautiful, the ſoft, and the delicate, mark thoſe of the others. Grandeur, dignity, and force, diſtinguiſh the one ſpecies; eaſe, ſimplicity, and purity, the other. Both ſhine from their native, diſtinct, unborrowed merits, not from thoſe which are foreign, adventitious, and unnatural. Yet thoſe excellencies, which make up the eſſential and conſtituent parts of poetry, they have in common.

'Women have generally quicker perceptions; men have juſter ſentiments.—Women conſider how things may be prettily ſaid; men how they may be properly ſaid.—In women, (young ones at leaſt) ſpeaking accompanies, and ſometimes precedes reflection; in men, reflection is the antecedent.—Women ſpeak to ſhine or to pleaſe; men, to convince or confute.—Women admire what is brilliant; men what is ſolid.—Women prefer an extemporaneous ſally of wit, or a ſparkling effuſion of fancy, before the moſt accurate reaſoning, or the moſt laborious inveſtigation of facts. In literary compoſition, women are pleaſed with point, turn, and antitheſis; men with obſervation, and a juſt deduction of effects from their cauſes.—Women are fond of incident, men of argument.—Women admire paſſionately, men approve cautiouſly.—One ſex will think it betrays a want of feeling to be moderate in their applauſe, the other will be afraid of expoſing a want of judgment by being in raptures with any thing.—Men refuſe to give way to the emotions they actually feel, while women ſometimes affect to be tranſported beyond what the occaſion will juſtify.'

From the Eſſay on Sentimental Connexions.

'A ſentimental girl very rarely entertains any doubt of her perſonal beauty; for ſhe has been daily accuſtomed to contemplate it herſelf, and to hear of it from others. She will not, therefore, be very ſolicitous for the confirmation of a truth ſo ſelf-evident; but ſhe ſuſpects that her pretenſions to underſtanding are more likely to be diſputed, and, for that reaſon, greedily devours every compliment offered to thoſe perfections, which are leſs obvious and more refined. She is perſuaded, that men need only open their eyes to decide on her beauty, while it will be the moſt convincing proof of the taſte, ſenſe, and elegance of her admirer, that he can diſcern and flatter thoſe qualities in her. A man of the character here ſuppoſed, will eaſily inſinuate himſelf into her affections, by means of this latent but leading foible, which may be called the guiding clue to a ſentimental heart. He will affect to overlook that beauty which attracts common eyes, and enſnares common hearts, while he will beſtow the moſt delicate praiſes on the beauties of her mind, and finiſh the climax of adulation, by hinting that ſhe is ſuperior to it.

And when he tells her ſhe hates flattery,
She ſays ſhe does, being then moſt flatter'd.

'But nothing, in general, can end leſs delightfully than theſe ſublime attachments, even where no acts of ſeduction were ever practiſed, but they are ſuffered, like mere ſublunary connexions, to terminate in the vulgar cataſtrophe of marriage. That wealth, which lately ſeemed to be looked on with ineffable contempt by the lover, now appears to be the principal attraction in the eyes of the huſband; and he, who but a few ſhort weeks before, in a tranſport of ſentimental

generoſity,

generoſity, wiſhed her to have been a village maid, with no portion but her crook and her beauty, and that they might ſpend their days in paſtoral love and innocence, has now loſt all reliſh for the Arcadian life, or any other life in which ſhe muſt be his companion.

'On the other hand, ſhe who was lately

An angel call'd, and angel-like ador'd,

is ſhocked to find herſelf at once ſtripped of all her celeſtial attributes. This late divinity, who ſcarcely yielded to her ſiſters of the ſky, now finds herſelf of leſs importance in the eſteem of the man ſhe has choſen, than any other mere mortal woman. No longer is ſhe gratified with the tear of counterfeit paſſion, the ſigh of diſſembled rapture, or the language of premeditated adoration. No longer is the altar of her vanity loaded with the oblations of fictitious fondneſs, the incenſe of falſehood, or the ſacrifice of flattery.—Her apotheoſis is ended! She feels herſelf degraded from the dignities and privileges of a goddeſs, to all the imperfections, vanities, and weakneſſes of a ſlighted woman, and a neglected wife. Her faults, which were ſo lately overlooked, or miſtaken for virtues, are now, as Caſſius ſays, ſet in a note-book. The paſſion, which was vowed eternal, laſted only a few ſhort weeks; and the indifference, which was ſo far from being included in the bargain, that it was not ſo much as ſuſpected, follows them through the whole tireſome journey of their inſipid, vacant, joyleſs exiſtence.'

From the Eſſay on Meekneſs.

'A paſſionate woman's happineſs is never in her own keeping: it is the ſport of accident, and the ſlave of events. It is in the power of her acquaintance, her ſervants, but chiefly of her enemies; and all her comforts lie at the mercy of others. So far from being willing to learn of him who was meek and lowly, ſhe conſiders meekneſs as the want of a becoming ſpirit, and lowlineſs as a deſpicable and vulgar meanneſs. And an imperious woman will ſo little covet the ornament of a meek and quiet ſpirit, that it is almoſt the only ornament ſhe will not be ſolicitous to wear. But reſentment is a very expenſive vice. How dearly has it coſt its votaries, even from the ſin of Cain, the firſt offender in this kind! "It is cheaper (ſays a pious writer) to forgive, and ſave the charges."

'If it were only for mere human reaſons, it would turn to a better account to be patient; nothing defeats the malice of an enemy like a ſpirit of forbearance; the return of rage for rage cannot be ſo effectually provoking. True gentleneſs, like an impenetrable armour, repels the moſt pointed ſhafts of malice: they cannot pierce through this invulnerable ſhield, but either fall hurtleſs to the ground, or return to wound the hand that ſhot them.

'A meek ſpirit will not look out of itſelf for happineſs, becauſe it finds a conſtant banquet at home; yet, by a ſort of divine alchymy, it will convert all external events to its own profit, and be able to deduce ſome good, even from the moſt unpromiſing: it will extract comfort and ſatisfaction from the moſt barren circumſtances: "It will ſuck honey out of the rock, and oil out of the flinty rock."

'But

'But the ſupreme excellence of this complacent quality is, that it naturally diſpoſes the mind where it reſides, to the practice of every other that is amiable. Meekneſs may be called the pioneer of all the other virtues, which levels every obſtruction, and ſmooths every difficulty that might impede their entrance, or retard their progreſs.

'The peculiar importance and value of this amiable virtue may be farther ſeen in its permanency. Honours and dignities are tranſient, beauty and riches frail and fugacious, to a proverb. Would not the truly wiſe, therefore, wiſh to have ſome one poſſeſſion, which they might call their own in the ſevereſt exigencies? But this wiſh can only be accompliſh[illegible] maintaining that calm and abſolute ſelf-poſſeſſ[illegible]world had no hand in giving, ſo it cannot, by [illegible] exertion of its power, take away.'

We ſhall paſs h[illegible] on the ſubject of religion, obſerving only t[illegible] and very good; yet, it is with reluctance [illegible] her Thoughts on Female Education, for t[illegible] But they muſt give way to an Eſſay ſtill mor[illegible] conſiſts of miſcellaneous remarks on Genius, Taſte, Good Senſe, &c. We ſhall ſelect the obſervations on Taſte, as that is, we apprehend, a ſubject the leaſt underſtood, by the generality of mankind.

'Nature produces innumerable objects: to imitate them, is the province of Genius; to direct thoſe imitations, is the property of Judgment; to decide on their effects, is the buſineſs of Taſte. For Taſte, who ſits as ſupreme judge on the productions of Genius, is not ſatisfied when ſhe merely imitates Nature: ſhe muſt alſo, ſays an ingenious French writer, imitate *beautiful* Nature. It requires no leſs judgment to reject than to chooſe, and Genius might imitate what is vulgar, under pretence that it was natural, if Taſte did not carefully point out thoſe objects which are moſt proper for imitation. It alſo requires a very nice diſcernment to diſtinguiſh veriſimilitude from truth; for there is a truth in Taſte nearly as concluſive as demonſtration in mathematics.

'Genius, when in the full impetuoſity of its career, often touches on the very brink of error; and is, perhaps, never ſo near the verge of the precipice, as when indulging its ſublimeſt flights. It is in thoſe great, but dangerous moments, that the curb of vigilant judgment is moſt wanting: while ſafe and ſober Dulneſs obſerves one tedious and inſipid round of tireſome uniformity, and ſteers equally clear of eccentricity and of beauty. Dulneſs has few redundancies to retrench, few luxuriancies to prune, and few irregularities to ſmooth. Theſe, though errors, are the errors of Genius, for there is rarely redundancy without plenitude, or irregularity without greatneſs. The exceſſes of Genius may eaſily be retrenched, but the deficiencies of Dulneſs can never be ſupplied.

'Thoſe who copy from others will doubtleſs be leſs excellent than thoſe who copy from Nature. To imitate imitators, is the way to depart too far from the great original herſelf. The latter copies, like engraving retain fainter and fainter traces of the ſubject, to which the earlier impreſſions bore ſo ſtrong a reſemblance.



'It ſeems very extraordinary, that it ſhould be the moſt difficult thing in the world to be natural; and that it ſhould be harder to hit off the manners of real life, and to delineate ſuch characters as we converſe with every day, than to imagine ſuch as do not exiſt. But caricature is much eaſier than an exact outline, and the colouring of fancy leſs difficult than that of truth.

'People do not always know what taſte they have, till it is awakened by ſome correſponding object; nay, genius itſelf is a fire, which in many minds would never blaze, if not kindled by ſome external cauſe.

'Nature, that munificent mother, when ſhe beſtows the power of judging, accompanies it with the capacity of enjoying. The judgment, which is clear ſighted, points out ſuch objects as are calculated to inſpire love, and the heart inſtantaneouſly attaches itſelf to whatever is lovely.

'In regard to literary reputation, a great deal depends on the ſtate of learning in the particular age or nation, in which an author lives. In a dark and ignorant period, moderate knowledge will entitle its poſſeſſor to a conſiderable ſhare of fame; whereas, to be diſtinguiſhed in a polite and lettered age, requires ſtriking parts and deep erudition.

'When a nation begins to emerge from a ſtate of mental darkneſs, and to ſtrike out the firſt rudiments of improvement, it chalks out a few ſtrong but incorrect ſketches, gives the rude outlines of general art, and leaves the filling up to the leiſure of happier days, and the refinement of more enlightened times. Their drawing is a rude *bozzo*, and their poetry wild minſtrelſy.

'Perfection of taſte is a point which a nation no ſooner reaches, than it overſhoots; and it is more difficult to return to it, after having paſſed it, than it was to attain when they fell ſhort of it. Where the arts begin to languiſh after having flouriſhed, they ſeldom indeed fall back to their original barbariſm, but a certain feebleneſs of exertion takes place, and it is more difficult to recover them from this dying langour to their proper ſtrength, than it was to poliſh them from their former rudeneſs; for it is a leſs formidable undertaking to refine barbarity, than to ſtop decay: the firſt may be laboured into elegance, but the latter will rarely be ſtrengthened into vigour.

'Taſte exerts itſelf at firſt but feebly and imperfectly: it is repreſſed and kept back by a crowd of the moſt diſcouraging prejudices: like an infant prince, who though born to reign, yet holds an idle ſceptre, which he has not power to uſe, but is obliged to ſee with the eyes, and hear through the ears of other men.

'A writer of correct taſte will hardly ever go out of his way, even in ſearch of embelliſhment: he will ſtudy to attain the beſt end by the moſt natural means; for he knows that what is not natural cannot be beautiful, and that nothing can be beautiful out of its own place; for an improper ſituation will convert the moſt ſtriking beauty into a glaring defect. When by a well-connected chain of ideas, or a judicious ſucceſſion of events, the reader is ſnatched to Thebes or Athens, what can be more impertinent than for the poet to obſtruct the operation of the paſſion he has juſt been kindling, by introducing

a conceit

a conceit which contradicts his purpoſe, and interrupts his buſineſs? Indeed we cannot be tranſported, even in idea, to thoſe places, if the poet does not manage ſo adroitly as not to make us ſenſible of the journey: the inſtant we feel we are travelling, the writer's art fails, and the delirium is at an end.

'Proſerpine, ſays Ovid, would have been reſtored to her mother Ceres, had not Aſcalaphus ſeen her ſtop to gather a golden apple, when the terms of her reſtoration were, that ſhe ſhould taſte nothing. A ſtory pregnant with inſtruction for lively writers, who by neglecting the main buſineſs, and going out of the way for falſe gratifications, loſe ſight of the end they ſhould principally keep in view. It was this falſe taſte that introduced the numberleſs *concetti*, which diſgrace the brighteſt of the Italian poets; and this is the reaſon, why the reader only feels ſhort and interrupted ſnatches of delight, in peruſing the brilliant but unequal compoſitions of Arioſto, inſtead of that unbroken and undiminiſhed pleaſure, which he conſtantly recieves from Virgil, from Milton, and generally from Taſſo. The firſt-mentioned Italian is the Atalanta, who will interrupt the moſt eager career, to pick up the glittering miſchief, while the Mantuan and the Britiſh bards, like Hippomenes, preſs on warm in the purſuit, and unſeduced by temptation.

'A writer of real taſte will take great pains in the perfection of his ſtyle, to make the reader believe that he took none at all. The writing which appears to be moſt eaſy, will be generally found to be leaſt imitable. The moſt elegant verſes are the moſt eaſily retained, they faſten themſelves on the memory, without its making any effort to preſerve them, and we are apt to imagine, that what is remembered with eaſe, was written without difficulty.

'To conclude; Genius is a rare and precious gem of which few know the worth; it is fitter for the cabinet of the connoiſſeur, than for the commerce of mankind. Good ſenſe is a bank-bill, convenient for change, negotiable at all times, and current in all places. It knows the value of ſmall things, and conſiders that an aggregate of them makes up the ſum of human affairs. It elevates common concerns into matters of importance, by performing them in the beſt manner, and at the moſt ſuitable ſeaſon. Good ſenſe carries with it the idea of equality, while Genius is always ſuſpected of a deſign to impoſe the burden of ſuperiority; and reſpect is paid to it with that reluctance which always attends other impoſts, the lower orders of mankind generally repining moſt at demands, by which they are leaſt liable to be affected.

'As it is the character of Genius to penetrate with a lynx's beam into unfathomable abyſſes and uncreated worlds, and to ſee what is not, ſo it is the property of good ſenſe to diſtinguiſh perfectly, and judge accurately what really is. Good ſenſe has not ſo piercing an eye, but it has as clear a ſight: it does not penetrate ſo deeply, but as far as it does ſee, it diſcerns diſtinctly. Good ſenſe is a judicious mechanic, who can produce beauty and convenience out of ſuitable means; but Genius (I ſpeak with reverence of the immeaſurable diſtance) bears ſome remote reſemblance to the divine architect, who produced

produced perfection of beauty without any viſible materials, *who ſpake, and it was created*; who ſaid, *let it be, and it was.*'

We cannot lay aſide this book without recommending it to the ſtudy and attention of every young lady.

ART. VII. *A Year's Journey through France, and Part of Spain.* By Philip Thickneſſe. 8vo. 2 Vols. 11. 1 s. Brown, &c. 1777.

NOTWITHSTANDING that moſt parts of France and Spain have been often deſcribed by modern travellers, we find a great variety of new particulars in the tour performed by Mr. Thickneſſe, in the years 1775 and 1776; and even thoſe places, and characters, which had frequently, before, been preſented to our view, become objects of new attention, by the peculiar manner in which this writer has repreſented them, and the ſingular turn of his obſervations. Mr. Thickneſſe is a gentleman poſſeſſed of ſtrong parts,—of good taſte,—well read in men as well as books,—and deeply experienced in the viciſſitudes of life; to all which we may add, that he appears to be impreſſed with an original turn for ſarcaſtic drollery, from which we are induced to conſider him as ſomewhat of an *humouriſt*: but we do not mean this in the moſt unpleaſant ſenſe of the term. Indeed, the point and poignancy of his *manner*, genera'ly give an agreeable zeſt to his remarks, and (as we have ſaid) throw an air of novelty over many things with which we were before pretty well acquainted.

Theſe travels ſeem to have been undertaken partly with a view to diſpel the Author's chagrin, occaſioned by certain troubles * in which he had been involved, and which are of ſufficient public notoriety; and partly, perhaps, from motives of *conveniency*: for his tour appears to have been formed on a plan of excellent œconomy, and exemplary prudence. His travelling equipage was the moſt unexpenſive that can poſſibly be imagined; and its appearance was ſingular enough. 'As my travelling,' ſays he, Lett. III. 'muſt be upon the frugal plan, I have ſold my four-wheel poſt-chaiſe to *Monſ. Deſſein* † for 22 guineas, and bought a French *cabriolet* for ten, and likewiſe a very handſome Engliſh coach horſe (a little touched in the wind, indeed) for ſeven. This equipage I have fitted up with every convenience I can contrive, to carry me, my wife, two

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* "My journey was not made, as moſt travellers are, to indulge in luxury, or in purſuit of pleaſures, but to ſoften ſorrow, and to recover from a blow which came from a mighty hand indeed! but a HAND ſtill MORE MIGHTY, has enabled me to reſiſt it, and to return in health, ſpirits, and with that peace of mind, of which no earthly power can deſpoil me."——— Vol. ii. p. 100.

† Maſter of the *Hotel d'Angleterre*, at Calais.

daughters

daughters [one of 13, the other 10 years old] and all my *other* baggage; you will conclude, therefore, *light* as the latter may be, we are *bien chargé*; but as we move ſlowly, not above ſeven leagues a day, I ſhall have the more leiſure to look about me, and to conſider what ſort of remarks may prove moſt worthy, &c.'—To this account muſt be added, a favourite monkey, who generally rode poſtillion ‡, dreſſed in a fine laced jacket, with a pair of French jack-boots, and his hair *en queue*. Among other engravings, the Author has given us a print of this equipage; himſelf (as driver) ſeated under a ſort of canopy *in front*, the ladies *within* th[illegible] or [illegible]-*horſe landau*, the monkey well ſeated on *call[illegible]* a [illegible]his *hand*, and a ſervant, by way of running ſt[illegible]t [illegible]'s head. We may be ſure that ſuch a ſight [illegible]ſe obſerves, brought forth old and young, h[illegible]t, he adds, greatly to the honour of the Fr[illegible] the people came out to look, and to laugh, never [illegible]d the leaſt deriſion, or inſult, whatever. 'The poſt-boys, it is true, ſays he, did not like to ſee their fraternity *taken off*, in my *little theatre*; but they ſeldom diſcovered it, but by a grave ſalutation; and ſometimes a good-humoured fellow made Jocko a bow, and called him comrade. They could not laugh at his bad ſeat, for not one of them rode with more eaſe, or had an handſomer laced jacket.'

Thus equipped our Author, and family took their route from Calais to Artois,—Cambray, Rheims, St. Dezier, Dijon, Chalons, Maçon, Lyons, Pont St. Eſprit, Pont du Guard, Niſmes, Montpellier, Cette, Narbonne, Perpignan, the Pyrenées, Barcelona, Montſerrat, Arles, Marſeilles, Toulouſe, Avignon, Aix, Valence, Paris, and back to Calais; performing the whole, with the ſame one horſe [an excellent one indeed] in the courſe of twelve months!

We cannot give a more pleaſing ſpecimen of our Author's talents for deſcription, than the following *abridgment* of his very ample account of *Montſerrat*; acknowledging, at the ſame time, that we ſhould have done more juſtice to the reputation of this ingenious Traveller, could we have extracted the whole: which is, by much, too large for our ſcanty limits.

Our Author himſelf apologizes for not being able to give a perfect deſcription of this wonderful (holy) mountain. A *perfect* deſcription of it, he ſays, cannot poſſibly be given: to *do that*, he adds, would require ſome of thoſe attributes which the

‡ The Author ſays, "*ſome hours*, every day." We ſtand that he chiefly figured thus on the road,—not into or through the great towns and cities. It muſt, no d[illegible] been moſt *convenient* for *Jocko* thus to march in the van; in hot weather.

Divine Power, by whoſe Almighty Hands it was raiſed, is endowed with.

Montſerrat, which is ſituated in the principality of Catalonia, is ſo called * from its ſingular form; for it is ſo broken, ſo divided, and ſo crowned with an infinite number of ſpiring cones, or PINE heads †, that it has the appearance, at a diſtant view, of being the work of man ‡; but upon a nearer approach, we are ſtruck with the evidence, that it could have been raiſed by HIM alone, to whom nothing is impoſſible. It looks, indeed, like the firſt rude ſketch of GOD's work; but the deſign is great, and the execution ſuch, that it compels all men who approach it, to lift up their hands and eyes to heaven, and to ſay,—"OH GOD! HOW WONDERFUL ARE ALL THY WORKS!"

It is no wonder that ſuch a place ſhould be fixed on for the reſidence of holy and devout men; for there is not, ſurely, upon the habitable globe a ſpot ſo properly adapted for retirement and contemplation; it has, accordingly, for many ages, been inhabited only by Monks and Hermits, whoſe firſt vow is—never to forſake it: a vow, ſays Mr. T. which (without being either Hermit or Monk) I could make, I think, without repenting.

This extraordinary mountain ſtands in a vaſt plain, about thirty miles from Barcelona. Its height is 'ſo very conſiderable, that in an hour's ſlow travelling toward it, after we left Barcelona, ſays Mr. T. it ſhewed its pointed ſteeples, high over the leſſer mountains, and ſeemed ſo near that it would have been difficult to have perſuaded a perſon, not accuſtomed to ſuch deceptions, in ſo clear an atmoſphere, to believe that we had much more than an hour's journey to arrive at it; inſtead of which, we were all that day in getting to *Martorel*, a ſmall city, three leagues diſtant from it.—I think I tell the truth § when I ſay that I could perceive the *convent*, and ſome of the *hermitages*, when I firſt ſaw the mountain, at above 20 miles diſtance. From Martorel, however, they were as viſible as the mountain itſelf, to which the eye was directed, down the river, the banks of which were adorned with trees, villages, houſes, &c. and the view terminated by this the moſt glorious monument in nature.'

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* The *ſawed mountain*. † We ſhould call them *pinnacles*.

‡ The arms of the abbey is—a ſaw in the middle of a rock.

§ If we are at any time betrayed by credulity, and implicit faith in the Author, into any meaſure of deception, it muſt be our own fault, after the honeſt caution which he, himſelf, gives us: 'There is, ſays he, no dependence on what travellers ſay of the different places they have viſited; and therefore you muſt not lay too much ſtreſs upon what I ſay.' We ſhall not believe him the leſs for this.

When we firſt ſaw the mountain, Mr. T. ſays, 'it had the appearance of an infinite number of rocks cut into *conical* forms, and built one upon another to a prodigious height. On a nearer view, each cone appeared of itſelf a mountain; and that the *tout enſemble* compoſe an enormous maſs of the *Ludus Helmontii*, or plumb-pudding ſtone, 14 miles in circumference, and what the Spaniards call two leagues in height.——Near the baſe of it, on the South ſide, are two villages, the largeſt of which is *Montroſol*; but my eyes were attracted by two ancient towers, which ſtood upon a hill near *Colbaton*, the ſmalleſt, and we drove to that, where we found a little *poſada* [inn] and the people ready enough to furniſh us with mules and aſſes, [illegible] ome quite impatient to viſit the hallowed and [illegible] *De Noſtra Senora*; a convent, to which pilgrims [illegible] ll parts of Europe—to obtain forgiveneſs of the [illegible] ſion of *our Lady of Montſerrat*.

'When we ha[illegible] and rugged road, about one hour, and where [illegible] ugh, and the precipices not too alarming, to [illegible] oft liberty, we had an earneſt of what we were t[illegible] well as the extenſive view below. Our impatie[illegible] was encreaſed by what we had already ſeen. The [illegible] convent opened to us a view of her venerable walls. Some of the Hermit's cells peeped over the broken precipices ſtill higher: while we, glutted with aſtoniſhment, and made giddy with delight and amazement, looked up at all, with a reverential awe, toward that God who raiſed the PILES, and the holy men * who dwell among them.—Yes, we caught the holy flame, and I hope we came down better, if not wiſer, than we went up.

'After aſcending full two hours and an half more, we arrived on a flat part on the ſide, and about the middle of the mountain, on which the convent is built; but even that flat was made ſo by art, and at a prodigious expence. Here, however, was width enough to look ſecurely about us; and, Good God! what an extenſive field of earth, air, and ſea, did it open! The ancient towers, which at firſt attracted my notice near Colbaton, were dwindled into pig-ſties upon a *mountacule*. At length, and a great length it was, we arrived at the gates of the *ſanctuary*; on each ſide of which, on high pedeſtals, ſtood enormous ſtatues of two ſaints; and nearly oppoſite, on the baſe of a rock, which leans in a frightful manner over the buildings, threatening deſtruction to all below, a great number of human ſkulls are fixed, in the form of a croſs. Within the gate is a ſquare cloiſter, hung round with painting of the miracles performed by the Holy Virgin, with votive offerings, &c. It was Advent week, when none of the Monks quit their apartments, but one, whoſe weekly duty it was to attend the call of ſtrangers. *Pere Paſcal*, a Fleming, was the only one of this large community, who could ſpeak French; and by him every mark of attention which a man of *the world* could give, was ſhewn to our travellers; but it was adminiſter

* The Reader is not to imagine that Mr. T. is a Rom[illegible] the other parts of his book afford ſufficient evidence to

the humility and meekneſs becoming a man who had renounced it. He put them in poſſeſſion of a commodious room, with good beds; and as it was near night, and very cold, he ordered a brazier of red-hot embers into their apartment; and having ſent for the cook of the *ſtranger's kitchen* (for there are four public kitchens) and ordered him to obey their commands, he retired to *veſpers*: after which he made them a ſhort viſit, and continued to do ſo two or three times every day, during their ſtay; which he aſſured them they were welcome to protract for a month or two, if they pleaſed †.'

The apartment in which our travellers repoſed, is thus deſcribed: Before it was a long covered gallery; and though they were in a deep receſs of the rocks, which projected wide and high on their right and left, they had, in front, a moſt extenſive view of the *world below*, and the more diſtant Mediterranean:

'It was a moon-light night; and, in ſpite of the cold, it was impoſſible to be ſhut out of the enchanting lights and ſhades which her ſilver beams reflected on the rude rocks above, beneath, and on all ſides of us. Every thing was as ſtill as death, till the convent bell warned the Monks to midnight prayer. At two o'clock we heard ſome of the tinkling bells of the Hermits' cells *above* give notice that they too were going to their devotion at the appointed hour.'—How wonderfully different all this, from *our* world!

The next morning, after breakfaſt, our travellers eagerly ſet their feet to 'the firſt round of the Hermit's ladder.' It was a ſtone one, indeed, but in all places *dreadfully ſteep*, and in many almoſt perpendicular. After mounting up a vaſt chaſm in the rock, yet full of trees and ſhrubs, about 1000 paces, fatigued in body, and impatient for a reſting place, they arrived at a ſmall hole in the rock, through which they were glad to crawl; and having got to the ſecure ſide of it, they prepared themſelves, by a little reſt, to proceed farther.

After a ſecond clamber, much longer than the firſt, they got into ſome flowery and ſerpentine walks, which lead to two or three of the neareſt hermitages *then viſible*, and not far off, one of which hung over ſo horrible a precipice, that it was *terrifyingly picturesque*:

'We were now, I thought, certainly in the garden of Eden! *Certain** I am, Eden could not be more beautifully adorned; for God alone is the gardener here alſo: and, conſequently, every thing proſpered around us which could gratify the eye, the noſe, and the imagination.—The myrtle, the eglantine, the jaſmin, and all the

† All the poor who come here are fed *gratis*, for three days: and the ſick are received into the hoſpital. Sometimes on particular feſtivals, 7000 arrive in one day.—People of condition pay a reaſonable price for what they eat.

* This ſeems, however, a very extraordinary degree of *certainty*: but the Author being ENRAPTURED, as well he might, preciſion muſt be out of the queſtion.

ſmaller aromatic ſhrubs and flowers grew on all ſides thick and ſpontaneouſly about us; and our feet bruſhed forth the ſweets of the lavender, roſemary, and thyme, till we arrived at the *firſt*, and peaceful, hermitage.'

The firſt hermitage (for there are above half a ſcore of them, in all, ſituated in different heights, in the upper part of the mountain, and far above the convent) was called *St. Tiago*. We ſhall give the deſcription of it in the Author's well-choſen words:

'We took poſſeſſion of the holy inhabitant's little garden, and were charmed with the neatneſs, and humble ſimplicity, which in every part characteriſed the poſſeſſor. His little chapel, his fountain, his vine arbor, his ſtately cypreſs, and the walls of his cell, embraced on all ſides with evergreens, and adorned with flowers, rendered it, excluſive of its ſituation, wonderfully pleaſing. His door, however, was faſt, and all within was ſilent; but upon knocking, it was opened by the venerable inhabitant: he was cloathed in a brown cloth habit, his beard was very long, his face pale, his manners courteous; but he ſeemed rather too deeply engaged in the contemplation of the things of the next world, to loſe much of his time with *ſuch things* as *us*. We therefore, after peeping into his apartments, took his benediction, and he retired, leaving us all his worldly poſſeſſion, but his ſtraw-bed, his books, and his beads. This hermitage is confined between two pine heads, within very narrow bounds; but it is artfully fixed, and commands at noon-day a moſt enchanting proſpect to the Eaſt and to the North. Though it is upwards of 2300 paces from the convent, yet it hangs ſo directly over it, that the rocks convey not only the ſound of the organ, and the voices of the Monks ſinging in the choir, but you may hear men in common converſation from the piazza below.'

Our Author tells us that the Hermits conſider theſe ſtupendous and delightful rocks as ſymbols of their penitence, &c. And their being ſo beautifully covered with fine flowers, and odoriferous and rare plants, as emblems of the virtue and innocence of the religious inhabitants; or how elſe, ſay they, could ſuch rocks produce ſpontaneouſly flowers in a deſart, which ſurpaſs all that art and nature combined can do, in lower and more favourable ſoils? They may well think ſo; for human reaſon cannot account for the manner by which ſuch enormous quantities of trees, fruits, and flowers, are nouriſhed, ſeemingly without ſoil.'

The ſecond hermitage, in the order in which they are uſually viſited, is that of *St. Catherine*, ſituated *up* in a deep and ſolitary vale; commanding, however, 'a moſt extenſive and pleaſing proſpect, at noon-day, to the Eaſt and Weſt. The buildings, garden, &c. are confined within ſmall limits, being fixed in a moſt picturesque and ſecure receſs under the foot of one of the high pines. Though this Hermit's habitation is the moſt retired and ſolitary abode of any, and far removed from the *din* of men, yet the courteous, affable, and ſprightly inhabitant, ſeems not to feel the loſs of human

will remind them of the innocent blood they have ſpilt;—nay, they will perhaps think, they were dyed with the blood of men ſcalped and maſſacred, to ſupport their vanity and ambition:—In ſhort, dear Sir, while kings and miniſters are torn to pieces by a thirſt after power and riches, and diſturbed by a thouſand anxious cares, this poor hermit can have but one, *i. e.* leſt he ſhould be removed (as the prior of the convent has a power to do) to ſome other cell, for that is ſometimes done, and very properly.

'The youngeſt and moſt hardy conſtitutions are generally put into the higher hermitages, or thoſe to which the acceſs is moſt difficult; for the air is ſo fine in the higher parts of the mountain, that they ſay it often renders the reſpiration painful. Nothing therefore can be more reaſonable than, that as theſe good men grow older, and leſs able to bear the fatigues and inconveniencies the higheſt abodes unavoidably ſubject them to, ſhould be removed to more convenient dwellings, and that the younger and ſtouter men ſhould ſucceed them.

'As the hermits never eat meat, I could not help obſerving to him, how fortunate a circumſtance it was for the ſafety of his little feathered friends; and that there were no boys to diſturb their young, nor any ſportſman to kill the parent.—God forbid, ſaid he, that one of them ſhould fall, but by his hands who gave it life!—Give me your hand, ſaid I, and bleſs me!—I believe it did; *but it ſhortened my viſit:*—ſo I ſtept into the *grot*, and *ſtole* a pound of chocolate upon his ſtone table, and myſelf away.

'If there is a happy man upon this earth, I have ſeen that extraordinary man, and here he dwells!—his features, his manners, all his looks and actions, announce it;—yet he had not even a ſingle *maravedi* in his pocket:—money is as uſeleſs to him, as to one of his black birds.'

Our Author has given a pretty print of this Hermit, with his birds flying and perching about him, and eating out of his mouth.—This, however, is no novel thing, at theſe hermitages; for we find, in honeſt BRICE's *Geographical Dictionary*, Art. *Montſerrat*, the ſame circumſtance noted; with many other particulars, communicated to the publiſher of that work, by a gentleman of Exeter, who had, like Mr. Thickneſſe, made a pilgrimage to the holy mountain: and we have the ſatisfaction to find that there is a general agreement and coincidence between the two accounts, which mutually ſerves to corroborate both.

St. Juan's is the next hermitage, diſtant about 400 paces from St. Catherine's:

'On the Eaſt ſide you look down a moſt horrid and frightful precipice,—a precipice, ſo very tremendous, that I am perſuaded there are many people whoſe imagination would be ſo intoxicated by looking at it, that they might be in danger of throwing themſelves over: I do not know whether you will underſtand my meaning by ſaying ſo; but I have more than once been ſo bewildered with ſuch alarming *coups d'œil* on this mountain, that I began to doubt *whether my* own powers were ſufficient to protect me.——

'At

'At this cell, ſmall as it is, King Philip the Third dined on the eleventh of July 1599;—a circumſtance, you may be ſure, the inhabitant will never forget, or omit to mention. It commands at noonday a fine proſpect eaſtward, and is approached by a good ſtage of ſteps. Not far from it, on the road ſide, is a little chapel called St. Michael, a chapel as ancient as the monaſtery itſelf; and a little below is the grotto, in which the image of the Virgin, now fixed in the high altar of the church, was found. The entrance of this grotto is converted into a chapel, where maſs is ſaid every day by one of the monks. All the hermitages, even the ſmalleſt, have their little chapel, the ornaments for ſaying maſs, their water ciſtern, and moſt of them a little garden. The building conſiſts of one or two little chambers, a little refectory, and a kitchen; but many of them have every convenience within and without that a ſingle man can wiſh or deſire, except he ſhould wiſh for or deſire *ſuch things* as he was obliged to renounce when he took poſſeſſion of it.

'From hence, by a road more wonderful than ſafe or pleaſing, you are led on a ridge of mountains to the lofty cell of *St. Onofre*. It ſtands in a cleft in one of the pine heads, ſix and thirty feet (I was going to ſay) above the earth; its appearance is indeed aſtoniſhing, for it ſeems in a manner hanging in the air; the acceſs to it is by a ladder of ſixty ſteps, extremely difficult to aſcend, and even when you have a wooden bridge to croſs, fixed from rock to rock, under which is an aperture of ſo terrifying an appearance, that I ſtill think a perſon, not over timid, may find it very difficult to paſs over, if he looks under, without loſing in ſome degree that firmneſs which is neceſſary to his own preſervation. The beſt and ſafeſt way is, to look forward at the building or object you are going to.—Fighting, and even courage, is mechanical; a man may be taught it as readily as any other ſcience; and I would *put* the little timid hermit of *St. Onofre* to a march, on the margin of the precipices in this mountain, againſt the braveſt general we have in America. The man that would not wince at the whiſtle of a cannon-ball over his head, may find his blood retire, and his ſenſes bewildered, at a dreadful precipice under his feet. *St. Onofre* poſſeſſes no more ſpace than what is covered in by the tiling, nor any proſpect but to the South. The inhabitant of it ſays, he often ſees the iſlands of *Minorca*, *Majorca*, and *Ivica*, and the kingdoms of *Valencia* and *Murcia*. The weather was extremely fine when I viſited it, but there was a diſtant hazineſs which prevented my ſeeing thoſe iſlands; indeed, my eyes were better employed and entertained in examining objects more intereſting, as well as more pleaſing ——

'After aſcending a ladder fixed in the ſame pine where *St. Onofre* is ſituated, at an hundred and fifty paces diſtant, is the fifth hermitage of the Penitent *Madalena*; it ſtands between two lofty pines, and on ſome elevated rocks, and commands a beautiful view, towards noon-day, to the Eaſt and Weſt; and near to it, in a more elevated pine, ſtands its chapel, from whence you look down (dreadful to behold) a rugged precipice and ſteep hills, upon the convent at two miles diſtance.'

Our Author next conducts us up to the higheſt part of the mountain. This ſtage is long, rugged, and painful to the feet. It leads to the cell of *St. Geronimo*; diſtant not leſs than 3500 paces from the laſt named hermitage. From hence an immenſe ſcene is opened, too much, ſays Mr. T. for the head of a *low-lander* to bear:

'It is not only taken in a view of a great part of the mountain beneath, but of the kingdoms of *Arragon*, *Valencia*, the Mediterranean Sea, and the iſlands; but as it were, one half of the earth's orbit. The fatigue to cli[mb] great; but the recompence is ample. This h[ermitage] upon a wood above a league in circumference, [where] hermits dwelt; but at preſent it is ſtocked [with monks] to the convent, who have a fountain of good [water] this hermitage, in a place they call *Poza*, th[e] for the uſe of the *Religieux*. The inhabitant e[ſcaped] or would not be diſturbed; ſo that after ſeaſti[ng] es, my conductor led me on eaſt-ard to the ſeveral [cells] led *St. Antonio*, the father of the Anchorites; it ſtands [upon] the higheſt PINES, and the acceſs to it is ſo difficult and dangerous, that very few ſtrangers viſit it;—a circumſtance which whetted my curioſity; ſo, like the boy after a bird's neſt, I *riſqued it*, eſpecially as I was pretty ſure I ſhould *take the old bird ſitting*. This hermit had formerly been in the ſervice; and though he made great interceſſion to the Holy Virgin and ſaints in heaven, as well as much intereſt with men on earth, he was not, I think, quite happy in his exalted ſtation; his turret is ſo ſmall, that it will not contain above two men; the view from it, to the Eaſt and North, is very fine; but it looks down a moſt horrible and dreadful precipice, above one hundred and eighty toiſes perpendicular, and upon the river *Lobregate*. No man, but he whom cuſtom has made familiar to ſuch a tremendous *eye-fall*, can behold this place but with horror and amazement; and I was as glad to leave it, as I was pleaſed to have ſeen it. At about a gun-ſhot diſtance from it riſes the higheſt pine-head of the mountain, called *Gaval Eternot*, which is eighty toiſes higher than any other *cone*, and three thouſand three hundred paces from the convent below *.'

Keeping under the ſide of the ſame hill, and along the baſe of the ſame pine head, [but of theſe *pines* the Reader can have no idea, without ſeeing the large perſpective view of the mountain, which is delivered with the book] we are led to the hermitage of St. Salvador, 800 paces from *St. Antonio*. This hermitage has two chapels, one of which is hewn out of the heart of the pine, or rocky pinnacle, and conſequently has a natural and beautiful cupola. The acceſs to this cell is very [difficult] for the crags project ſo much, that it is neceſſary to

* The convent, we are to remember, is ſituated about [half] up the mountain.

over them on all-four. The proſpects here are very fine to the ſouthward and eaſtward. The inhabitant of St. Salvador was not at home; but as there was no faſtening to his door, our Author examined all his worldly goods, and found that moſt of them were the work of his own ingenious hands.—By the archives of the convent, it appears, that in the year 1272, *Francis Bertrando* died at the hermitage of St. Salvador, after having ſpent forty-five years in it, admired for his ſanctity and holy life.—This anecdote, we ſee, traces up the annals of this *heavenly* ſociety (as it may be *locally* termed, as well as ſpiritually) to a very remote period: how much higher its antiquity reaches, is not here ſaid. Brice's account, too, is ſilent on this head.

Deſcending about 600 paces, you next arrive at the ninth hermitage, St. Benito; the ſituation of which, ſays our Traveller, 'is very pleaſing, the acceſs eaſy, and the proſpects divine.' The inhabitant 'has the privilege of making an annual entertainment on a certain day, on which day all the other hermits meet there, and receive the ſacrament from the hands of the mountain vicar; and after divine ſervice, dine together. They meet alſo at this hermitage on the day of each titular ſaint, to ſay maſs, and commune with each other.'

Our Author, in the beginning of his 24th Letter †, introduces his deſcription of the tenth hermitage, in the following agreeable manner:

'I cannot ſay a word to you on any other ſubject, till you have taken a turn with me in the ſhrubberies and gardens of the glorious (ſo they call it) hermitage of *St. Ana*. Coming from *St. Benito*, by a brook which runs down the middle of the mountain, ſix hundred paces diſtant from it, ſtands *St. Ana*, in a ſpacious ſituation, and much larger than any other, and is nearly in the center of them all. The chapel here is ſufficiently large for the whole ſociety to meet in, and accordingly they do ſo on certain feſtivals and holidays, where they confeſs to their mountain vicar, and receive the ſacrament. This habitation is nobly adorned with large trees; the evergreen oak, the cork, the cypreſs, the ſpreading fig-tree, and a variety of others; yet is nevertheleſs dreadfully expoſed to the fury of ſome particular winds; and the buildings are ſometimes greatly damaged, and the life of the inhabitant endangered, by the boughs which are torn off and blown about his dwelling. The foot road from it to the monaſtery is only one thouſand three hundred paces, but it is very rugged and unſafe; the mule-road is above four times as far. It was built in 1498, and is the hermitage where all the pilgrims pay a more than ordinary devotion.

'Eight hundred and fifty paces diſtant, on the road which leads to the hermitage of *St. Salvador*, ſtands, in a ſolitary and deep wood, the hermitage of the *Holy Trinity*. Every part of the building

† We forgot to mention, before, that Mr. Thickneſſe has related his travels in a ſeries of Letters to a Friend.

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is neat, and the ſimplicity of the whole prepares you to expect the ſame ſimplicity of manners from the man who dwells within it: and a venerable man he is; but he ſeemed more diſpoſed to converſe with his neighbours, *Meſſrs. Nature*, than with us. His trees, he knows, never flatter or affront him; and after welcoming us more by his humble looks than civil words, he retired to his long and ſhady walk; a walk, a full gun-ſhot in length, and nothing in nature certainly can be more beautiful; it forms a cloſe arbour, though compoſed of large trees, and terminates in a view of a vaſt range of pines, which are ſo regularly placed ſide by ſide, and which, by the reflection of the ſu[illegible] well burniſhed ſides, have the appearance of [illegible] mile in circumference. The Spaniards ſay that [illegible]k of coarſe jaſper, and theſe *organ pipes*, it m[illegible] to confirm it; for they are ſo well poliſhed by [illegible] that were it not too great a work for man, on[illegible]eve they had been cut by an artiſt.

'Five hundred [illegible] the hermitage of the Holy Trinity, ſtands *St.* [illegible]; [illegible]nder the foot of one of the ſmaller pines; this is the neareſt cell of any to the convent, and conſequently oftenеſt viſited, being only ſix hundred and ſixty ſteps from the bottom of the mountain.'

St. Dimas is the laſt, and, as Mr. T. expreſſes it, the moſt important, if not the moſt beautiful of all theſe hermitages:

'It is ſurrounded on all ſides by ſteep and dreadful precipices, ſome of which lead the eyes ſtraight down, even to the river *Lobregate*; it can be entered only on the eaſt ſide by a draw-bridge, which, when lifted up, renders any acceſs to it almoſt impoſſible. This hermitage was formerly a ſtrong caſtle, and poſſeſſed by a *banditti*, who frequently plundered and ravaged the country in the day-time, and ſecured themſelves from puniſhment, by retiring to this faſt-hold by night. As it ſtands, or rather hangs over the buildings and convent below, they would frequently lower baſkets by cords, and demand proviſions, wine, or whatever neceſſaries or luxuries the convent afforded; and if their demands were not inſtantly complied with, they tumbled down rocks of an immenſe ſize, which frequently damaged the buildings, and killed the people beneath: indeed, it was always in their power to deſtroy the whole building, and ſuffer none to live there; but that would have been depriving themſelves of one ſafe means of ſubſiſtence:—at length the monks, by the aſſiſtance of good glaſſes, and a conſtant attention to the motions of their troubleſome *boarders*, having obſerved that the greater part were gone out upon the *marauding* party, perſuaded ſeven or eight ſtout farmers to believe, that heaven would reward them if they could ſcale the horrid precipices, and by ſurpriſe ſeize the caſtle, and ſecure the few who remained in it;—and theſe brave men accordingly go unobſerved, killed one of the men, and ſecured the others for the example. The caſtle was then demoliſhed, and a hermitage *St. Dimas*, or the Good Thief, built upon the ſpot. The views very extenſive and noble to the ſouth and eaſtward.'

Having thus conducted us to each of these wonderful, airy habitations, *Hermit's nests*, as we would call them, our Author closes the description of them with a declaration, that a man well versed in *author-craft*, might write 13 little volumes upon subjects so very singular; but as no written account can, as he justly remarks, give a perfect idea of the particular beauties of any mountain, he now proceeds, though with visible reluctance, to quit nature, and introduce us to a view of the works of art, and the valuable treasures, immured within the walls of the holy sanctuary, the CONVENT, which may be considered as the metropolis of this enchanted region.

Pere Pascal, before-mentioned, invited our Author to high mass, and a Spanish sermon. The decency, says he, of the whole congregation 'was truly characteristic of their profession. There sat just before us a number of lay brothers, bare headed, with their eyes fixed the whole time upon the ground; and though they knew we were strangers, and probably as singular in their eyes as they could be in ours, I never perceived one of them, either at or after the service was over, to look, or even glance an eye at us. The chapel, or church of this convent, is a very noble building; and high over the great altar is fixed the image of the Virgin, which was found eight hundred years ago in a deep cave on the side of the mountain: they say the figure is the work of St. Luke; if that be true, St Luke was a better carver than a painter, for this figure is the work of no contemptible artist; it is of wood, and of a dark-brown or rather black colour, about the size of a girl of twelve years of age: her garments are very costly, and she had on a crown richly adorned with *real* jewels of great value; and I believe, except our Lady of *Loretto*, the paraphernalia of her person is superior to all the saints or crowned heads in Europe. She holds on her knees a little Jesus, of the same complexion, and the work of the same artist. The high altar is a most magnificent and costly structure, and there constantly burns before it upwards of fourscore large silver lamps. The balustrades before the altar were given by King Philip the Third, and cost seven thousand crowns; and it cost fourteen thousand more to cut away the rock to lay the foundation of this new church, the old one being so small, and often so crowded by pilgrims and strangers, that many of the monks lost their lives in it every year. The whole expence of building the new one, exclusive of the inward ornaments, is computed at a million of crowns; and the seats of the choir, six and thirty thousand livres. The old church has nothing very remarkable in it but some good ancient monuments, one of which is of *Bernard Villamarin*, Admiral of Naples; a man (as the inscription says) illustrious in peace and war. There is another of *Don John d'Arragon, Dux Lunæ*, who died in 1528; he was nephew to King Ferdinand. But the most singular inscription in this old church is one engraven on a pillar, under which *St. Ignatius* spent a whole night in prayer before he took the resolution of renouncing the world, which was in the year 1522.

'After maſs was over, we were ſhewn into a chamber behind the high altar, where a door opened to the receſs, in which the Virgin is placed, and where we were permitted, or rather required to kiſs her hand. At the ſame time, I perceived a great many pilgrims entering the apartments, whoſe penitential faces plainly diſcovered the reverence and devotion with which they approached her ſacred preſence. When we returned, we were preſented to the Prior; a lively, genteel man, of good addreſs; who, with *Pere Tender*, the Frenchman, ſhewed us an infinite quantity of jewels, veſſels of gold and ſilver, garments, &c. which have been preſented by Kings, Queens, and Emperors, to the convent, for the purpoſe of arraying this miraculous image. I begin to ſuſpect that you will think I am become half a Catholic;—indeed, I begin to think ſo myſelf; and if ever I publicly renounce that faith which I now hold, it ſhall be done in a pilgrimage to *Montſerrat*; for I do not ſee why God, who delights ſo much in variety, as all his mighty works teſtify; who has not made two green leaves of the ſame tint,—may not, nay ought not to be worſhipped by men of different nations, in variety of forms. I ſee no abſurdity in a ſet of men meeting as the Quakers do, and ſitting in ſilent contemplation, reflecting on the errors of their paſt life, and reſolving to amend in future. I think an honeſt, good Quaker, as reſpectable a being as an Archbiſhop; and a monk, or a hermit, who think they merit heaven by the ſacrifice they make for it, will certainly obtain it: and as I am perſuaded the men of this ſociety think ſo, I highly honour and reſpect them: I am ſure I feel myſelf much obliged to them. They have a good library, but it is in great diſorder; nor do I believe they are men of much reading; indeed, they are ſo employed in confeſſing the pilgrims and poor, that they cannot have much time for ſtudy.——

'After viſiting the Holy Virgin, I paid my reſpects to the ſeveral monks in their own apartments, under the conduct of *Pere Paſcal*, and was greatly entertained.—I found them excellently lodged; their apartments had no finery, but every uſeful convenience; and ſeveral good harpſichords, as well as good performers, beſide an excellent organiſt. The Prior, in particular, has ſo much addreſs of the polite world about him, that he muſt have lived in it, before he made a vow to retire from it.'

Our Author has no doubt that theſe good men *are as good* as they appear to be; for, ſays he, 'they have reaſon enough to believe, that every hour may be their laſt, as there hangs over their whole building ſuch a terrifying maſs of rock and pine heads, ſo ſplit and divided, that it is difficult to perceive by what powers they are ſuſtained: many have given way, and have no other ſupport than the baſe they have made by ſlipping in part down, among the ſmaller rocks and broken fragments. About an hundred years ago, one vaſt block fell from above, and buried under the hoſpital, all the ſick and their attendants; and it ſtill remains, a dreadful monument, and memento, to all who dwell near it!—I ſhould fear (God avert the day!) that the ſmalleſt degree of an earthquake would bury all the convent, monks, and treaſure, by one fatal *coup*.'

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As the very entertaining ſubject of this Article has tempted us to go the utmoſt length of an extract, and we have already exceeded our proper limits, we cannot attend our Author in his particular diſplay of the amazing treaſures of this hoſpitable convent, and the jewels of *Neuſtra Senora.*—No religious houſe in Europe, he obſerves, *Loretto* excepted, has been more highly honoured by Emperors, Kings, Popes, and Prelates, than this: nay, he adds, they ſeem to have vied with each other, in beſtowing rich and coſtly garments, jewels of immenſe value, and gold and ſilver of exquiſite workmanſhip. Among an infinite number of coſtly materials, they have, in their beautiful church, a moſt noble organ, which has near 1200 pipes.—The diamonds, and other precious ſtones, which adorn the five golden crowns of *the Virgin*, and the three crowns of *her ſon.* The gold, alone, of theſe crowns, he ſays, weighs twenty-five pounds, and with the jewels and ſetting, upwards of fifty.—There would be no end of the enumeration of theſe riches. If it be aſked, '*of what uſe is all this ſplendour and wealth, to men who have renounced the pomps and vanities of this wicked world?*' we would refer the queriſt to the clergy of the Roman Catholick Church for an anſwer.

We muſt now take leave of a performance which has afforded us uncommon entertainment. We highly approve of Mr. Thickneſſe for a travelling companion, and ſhall be exceeding glad to attend him in his *journey to Rome.*

Art. VIII. *An Experimental Inquiry into the Cauſe of the Changes of Colours in Opake and Coloured Bodies.* With an Hiſtorical Preface, relative to the Parts of Philoſophy therein examined, and to the ſeveral Arts and Manufactures dependent on them. By Edward Huſſey Delaval, F. R. S. 4to. 5s. Boards. Nourſe. 1777.

THE path of ſcience, like that of virtue, grows brighter and pleaſanter in proportion as we advance in it.—In early ages we ſee men playing like children; alternately pleaſed, aſtoniſhed, and diſguſted, with the objects around them; one moment building up fanciful ſyſtems, and the next throwing them down, and trampling upon the materials with contempt. A little farther advanced, the habit of attention leads men to conceive the objects around them more clearly and fully: they are delighted with the great utility of ſome things, and the obvious beauties and proportions of others: this pleaſure begets a deſire of knowing more, and brings on the ſcrutiniſing æra of experiments. Nature is then tormented a thouſand ways; minerals, vegetables, and animals are roaſted, melted, burnt, diſtilled, and diſſected; not only the larger compounds are taken to pieces, but the reputed elements are decompounded, and their conſtituent parts made known. This *youthful* period of knowledge is chiefly employed

... covering separate truths or well established facts;
... of science, with which the *true philosopher*
... his immaterial systems, and to explain the prin-
... laws of nature; which he will not fail to ap-
... end of all human enquiries and pursuits; that
... feature of mankind.

... ge of science we have the happiness to live,
... the human mind are exerted with extraor-
... in making experiments, and observa-
... covering new facts; but in bringing down phi-
... egions above, and making her the companion
... of man, enlightening his pursuits, and easing

... cience from vision to facts, from facts to
... and from various theories to practical applica-
... ...ems been more strongly marked than in the
... ...mmony that is the subject of the inge-
... is.

... *Dollond* received the Medal which is
... the Royal Society, for the communication
... ...ments and observations
... ...ecific gravities of the several
... ...ed to glass, as well as those
... ...was published in the
... ...ns, and in our re-
... ...ject which its
... ...of it to every
... ...From that series
... ...metals when united
... ...exhibit colours in
... ...to the refrangibility
... ...copper, and iron, give
... ...agree with the prif-
... ...colours which Sir Isaac
... ...are wanting. If the au-
... ...to render this correct and compleat his
... ...we beg leave to recommend to his
... ...fossils, which if not properly metals,
... ...affinity with them, and we apprehend
... ...colours wanting in his series. *Co-*
... ...much more fixed than the colours given
... ...of the metals, and *manganese* gives the vio-
... ...degrees of heat, by which the colours of
... ...are exhibited, do not, in any of the
... ...we have made, upon this subject, produce a
... ...apprehend its proper and prevailing colour
... ...red or yellow; for it produces both these
... ...and we believe always the latter when per-

fectly

ſectly vitrified. Even Pruſſian blue, a preparation of iron, loſes its colour, becoming olive when melted with glaſs in a moderate degree of heat, and in a ſtrong fire and long continued heat, it only produces *a pale green.* But we only mention theſe circumſtances as hints which may lead our ingenious Philoſopher to the further inveſtigation of this very important ſubject, in which many uſeful

The above very valuable experiments on the colours communicated to glaſs by the calces of metals which make the laſt part of the volume before us, have been followed by other equally curious and intereſting experiments on the changes of colours in opake and coloured bodies in the three kingdoms, by means of ſolution in various menſtrua, putrefaction, inſpiſſation, coagulation, evaporation, &c.—In ſhort, all *means* by which the colouring parts of natural bodies are capable of being divided into ſmaller, or united into larger maſſes. Our author has ſhewn that each of theſe produces changes of colour, according to one uniform and general rule.

The volume now before us conſiſts of a very uſeful and entertaining *Preface*, in which we have a brief account of the knowledge of the ancients in the arts depending upon the ſcience of colours; of an *Experimental Inquiry* into the cauſe of the change of colours in opake and coloured bodies; and of the *Paper* mentioned before, which has been printed in the Philoſophical Tranſactions. The occaſion and objects of theſe experiments cannot be better explained then by the author himſelf in the beginning of his Preface.

'The ſubject of the following work was ſuggeſted to the Author, by a cloſe attention to thoſe experiments of Sir Iſaac Newton, which ſhew that *colours* are exhibited by very thin plates of *pellucid Media*: and it is intended, as a kind of ſupplement, to commence at that ſtate of the inquiry,' in which it was left by that great philoſopher.

'The ſubſtances which he employed in making his optical experiments, were *tranſparent* and *colourleſs*: ſuch as glaſs, water, and air. And having diminiſhed, or increaſed, the thickneſs of thoſe ſubſtances by *mechanical* means, he produced, according to the different magnitudes of the pellucid media, differencies or changes of colour.

'The colours, however, exhibited in thoſe experiments, from their tranſient and temporary nature, were, I perceived, incapable of being applied to practical uſes. In proportion, therefore, as I admired the greatneſs of thoſe diſcoveries, I regretted that they were hitherto confined within the bounds of ſpeculative knowledge, or philoſophical curioſity; eſpecially as I imagined that, by a *practical* application of the theory, many uſeful arts might be conſiderably improved.

'Induced by theſe conſiderations, I endeavoured, by a ſeries of experiments and obſervations, to inquire into the changes of colour effected in *permanently coloured* bodies, and to examine whether thoſe changes are ſubject to the ſame law which prevails in *colourleſs* ſubſtances.

But

'But becauſe *permanently coloured* ſubſtances are, on account of their opacity, generally diſqualified from tranſmitting the incident light, and becauſe their diſpoſition to reflect only one particular colour, renders them incapable of exhibiting any other, I was aware that the *mechanical* methods, by which the colours of *pellucid* media were altered, could not be effectually employed for producing ſuch changes in *permanently coloured* ſubſtances, while they remain in their entire ſtate: and therefore I found it expedient to have recourſe to ſuch *chymical operations* as would *diminiſh or increaſe the ſize* of the component parts of thoſe ſubſtances, by ſeparating them into ſmaller, or uniting them into larger, maſſes. For almoſt all the changes which natural bodies undergo, appear to ariſe from the diviſion or reunion of their component particles: and indeed the chymiſts have reduced the whole of their art to theſe two operations.

'Hence Sir Iſaac Newton, at the cloſe of his optics, lays down the following moſt excellent doctrine: "All theſe things being conſidered, *it ſeems probable to me*, that God in the beginning formed matter in ſolid, maſſy, hard, impenetrable, moveable particles, of ſuch ſizes and figures, and with ſuch other properties, and in ſuch proportion to ſpace, as moſt conduced to the end for which he formed them; and that theſe primitive particles being ſolids, are incomparably harder than any porous bodies compounded of them; even ſo hard, as never to wear or break in pieces: No ordinary power being able to divide what God himſelf made one in the firſt creation. While the particles continue entire they may compoſe bodies of one and the ſame nature and texture in all ages: but ſhould they wear away, or break in pieces, the nature of things depending upon them, would be changed. Water and earth, compoſed of old worn particles and fragments of particles, would not be of the ſame nature and texture now, with water and earth compoſed of entire particles, in the beginning. And therefore, that nature may be laſting, the changes of corporeal things are to be placed only in the various ſeparations and new aſſociations and motions of theſe permanent particles; compound bodies being apt to break, not in the midſt of ſolid particles, but where thoſe particles are laid together, and only touch in a few points."

'In this paſſage the doctrine of the diviſion and reunion of particles of matter, which compoſe natural bodies, is clearly laid down, and beautifully illuſtrated: which diviſion and reunion are eſſential to thoſe effects of chemiſtry and optics, which are examined in the following work.

'But although this great philoſopher, from the manner of expreſſing himſelf here, ſeems to conſider this truth, concerning the permanency of the component particles of bodies, as his own original diſcovery; yet it is certain that opinions, which exactly coincide with his, were entertained by the moſt ancient philoſophers.

Our Author then proceeds to produce many paſſages from ancient writers, to prove that they maintained the doctrine of indeſtructible atoms, and ſupported it by arguments ſimilar to thoſe which are uſed by Sir Iſaac Newton, but he does not give the philoſophers of Greece the credit of being the original diſcoverers of the truths they maintained; 'for it appears from the

accounts delivered down to us, that their phyſical knowledge was confined to bare properties and effects, of which the cauſes were unknown to them: They contented themſelves with dogmatical aſſertions, concerning the phænomena of nature, unſupported by the evidence of experiment; without which means of inquiry, it is certain that true phyſical knowledge cannot be arrived at. Thus their ſyſtems, corrupted by ideal ſpeculation, were erroneous and imperfect. For there aroſe among them various ſects, each excluſively holding doctrines, which though falſe or deficient as ſeparately maintained, would, if united, have been conſonant to the laws of nature.

'Hence it is, that amongſt the ancient writers of that nation, we meet with few or no original diſcoveries or improvements, either in natural philoſophy or in the arts dependent on it.

'Since, therefore, the Greeks were unacquainted with experimental Philoſophy, and employed none of thoſe means through which a proficiency in phyſics can be obtained, it is evident they muſt have acquired their doctrines at an eaſier rate, by receiving them from philoſophers of other nations, who had doubtleſs, by their own proper ſkill and induſtry, diſcovered them.

'And indeed Hiſtorians affirm that Democritus received the doctrines which he introduced into Greece from the philoſophers of India, Ethiopia, and Egypt, as well as from the Magi and Chaldeans, into whoſe countries he travelled to inquire into their learning.

For the Indians and Ethiopians were conſidered as the moſt philoſophical of all nations. Strabo informs us, that, in India, philoſophers were held in the greateſt eſteem, and that ſome of them were employed in phyſical inquiries. And this agrees with the account which Diodorus Siculus had given of them; for from this writer we learn that their philoſophers formed the firſt order in the ſtate, and he relates ſeveral inſtances of their ſkill in natural philoſophy. Megaſthenes expreſsly aſſures us that all the doctrines of phyſics were cultivated by the Brachmans of India, previous to their introduction into Greece.'

But though Greece borrowed its philoſophy from the nations of the eaſt at an early period of hiſtory, Mr. Delaval is ſtrongly induced to believe, that it flouriſhed in thoſe eaſtern nations at a period much antecedent to its appearance in that country; and his reaſons for this opinion ſeem to us to be concluſive: they are theſe:

'1. Becauſe certain arts dependent on chymical proceſſes were anciently practiſed in the eaſt, altho' unknown in Greece, and all other parts of Europe.

'2. Becauſe the ſame oriental nations continue to excel in thoſe arts, many of which are in vain attempted, even at preſent, to be imitated by European nations.

'3. Becauſe the firſt books, which treat of chymiſtry as a ſcience, and which, notwithſtanding their early date, afford a good account both of its ſpeculative and practical parts, are delivered to us from writers of the eaſt.'

Our author adds the following important observation:

'Before I mention the particular arts dependent on chymistry, the origin of which I attribute to the oriental nations, it may be proper to obviate an objection which may be made to the novelty of this inquiry. It may possibly be asked, if such arts were practised anciently by those nations, whence is it that most of the circumstances, which are here observed relative to them, have hitherto passed unnoticed? To this I answer, that in these researches, I have frequently remarked with regret, that although several persons, eminent for their learning, have translated or commented upon the works of the ancient writers on such subjects, [illegible] have not joined, to their great erudition, a know[illegible]sophy, or of the arts dependent upon it. From [illegible]nection between the arts themselves, and the pr[illegible]phy, into which I have inquired, has hitherto [illegible]en.'

From this int[illegible]ry of the arts of the ancients depending [illegible] from many other confirmations we have in [illegible] antiquity of the learning of the east, together [illegible] that has been given to the knowledge of the sacred tongue [illegible] the Hindoos; we are induced to turn our eyes to the east in hopes of receiving from thence new acquisitions more valuable than either rupees or diamonds.

But we must leave our author's very agreeable and instructive historical preface, and proceed to give some account of the experiments contained in the following *Inquiry*.

In the Introduction to this Inquiry, our Author observes, that

'A few detached experiments, relative to the changes of colour produced by the mixture of different liquors or other substances, are to be found in the writings of some chymical and philosophical authors, and those experiments are frequently exhibited in lectures of natural philosophy. The inference usually drawn from them is, that *some change* is made by such mixtures in the *texture* of the bodies whose colour is altered; but *what kind of change* is produced in their texture has not ever, I believe, been inquired into.

'Mr. Boyle in whose writings are most of those experiments which have been so often repeated without any considerable addition to their number, or any explanation of them, calls this a *secret change of texture*[*].'

'Nothing shews in a stronger light the little attention that has been paid to this subject, than that the experiments and observations relative to it have been almost entirely confined to the changes produced by *acid* and *alcaline liquors* on blue and purple flowers; and even those experiments will appear in the course of this inquiry to have been made in so defective and inaccurate a manner, that instead of leading to the explanation of the effects, they seem totally inc[illegible] with the laws of optics. And though I have collected ma[illegible]ents upon animal and mineral subjects from differen[illegible]

[*] Shaw's Boyle—Vol. 2. p. 51.

yet few if any of them, have hitherto been applied to optical inquiries.

Two obſervations only are to be found in Sir Iſaac Newton's opticks relative to any change of colour in *permanently coloured* bodies, the one on the colours which green vegetables paſs through when they wither, the other on the change of colour produced by acids or alcalies upon ſyrop of violets. I have inſerted both theſe in their proper places, and it will appear that what he has ſeemed to conjecture as the cauſe in theſe two inſtances only, has been applied in this paper to ſubjects as well *animal* and *mineral* as *vegetable*. Had Sir Iſaac Newton been in poſſeſſion of a ſufficient number of experiments, the cauſe which ſeems univerſally to operate the change of colours in opake and coloured bodies would, I doubt not, have been obvious to him.

'Out of a great number of experiments which I was obliged to make in this inquiry, I have ſelected ſuch only as were abſolutely neceſſary, in order to avoid prolixity.

'Sir Iſaac Newton has ſhewn that "tranſparent ſubſtances, as glaſs, water, air, &c. when made very thin by being blown into bubbles, or otherwiſe formed into thin plates, do exhibit *various colours, according to their various thinneſs*, although at a greater thickneſs they appear very clear and colourleſs."

Sir Iſaac has alſo expreſſed in a table, here extracted by Mr. D. the thickneſs of air, water, and glaſs, at which each colour is produced; and part of this table is introduced by our author for the better explanation of his ſubject.

After Sir Iſaac Newton had ſhown by a great many experments, made with *tranſparent colourleſs ſubſtances*, ſuch as glaſs, water, and air, that

'"Their thin tranſparent plates, fibres, and particles do according to their ſeveral thickneſſes, reflect ſeveral ſorts of rays, and thereby appear of ſeveral colours," he draws from thence this conſequence, 'that nothing more is requiſite for producing all the colours of natural bodies, than the ſeveral ſizes and denſities of their particles. †

'"That the tranſparent parts of bodies according to their *ſeveral ſizes* muſt reflect rays of one colour, and tranſmit thoſe of another on the ſame grounds that thin plates or bubbles do reflect or tranſmit thoſe rays—and this he takes to be the ground of all their colours." §

'All the experiments which have hitherto been made, were performed with the above mentioned *colourleſs* tranſparent ſubſtances: and although the colours of *permanently coloured* bodies are attributed by Sir Iſaac Newton to the ſame cauſe, by which they were produced in colourleſs ſubſtances, viz. to the various thickneſſes of their component particles; yet no experiments have as yet been made on *permanently coloured* bodies, in order to eſtabliſh the truth of Sir Iſaac Newton's opinion, which therefore has hitherto remained merely ſpeculative and uneſtabliſhed by any proofs.

'To illuſtrate that opinion, and to eſtabliſh the following theory reſulting from it, viz. that the *changes* of colour in *permanently coloured* bodies are made according to the ſame law, which is ſhewn by

* Newton. Opt. Lib. 2. Part 168.
† Newton. Opt. Lib. 2. Part 3. Prop. 10.
§ *Ib. L. 2. Part 3.* Prop. 5.

Sir Isaac Newton's experiments, to have taken place in *yellowish colour'd* substances; I have made several experiments, and, besides those, I have introduced such processes of chymistry, dying, and other arts as were necessary to explain the changes which are made in the colours of natural bodies.

"It appears from the experiments of Sir Isaac Newton, as well as from the table p. 4. that *the less refrangible* colours are exhibited by the *greater thicknesses* of air, water, and glass: and that as the thickness of those substances is diminished, they reflect the more refrangible colours: so that as the thicknesses of those media in the table decrease as they ap[pear] ent colours proceed in succession from red to o[range], blue, violet, and so on to the red of the order n[ext].

"From the obs[ervations] umstances, it appeared to me that, if *permanent* [were] subject to the same laws as *transparent coloured* [bodies], such *permanently* coloured bodies, whenever the [size] of their particles is diminished, should undergo a change of [colour] from the less refrangible to the more refrangible co[lours], in succession to the colours of the order next *above*: and that [opake] bodies, when the *size* of their particles is *augmented*, should undergo a contrary change, their colours in this case *descending* from the more refrangible colours to the less refrangible, and from thence to the colours of the order next *below*. §

"To elucidate this I found it necessary to make experiments with vegetable, animal, and mineral subjects, whereby the *size* of their particles, upon which their colours depend, might be *diminished* or *increased*.

"The methods which I used in order to diminish the size of the particles of those bodies which were the subjects of inquiry, were by *dissolving, attenuating*, &c. by means of chymical solvents, heat, putrefaction, dilution, &c.

"The contrary effects were brought about by such means as are known to *condense, incrassate*, or unite the particles of bodies into *larger masses*, as by coagulation, precipitation, evaporation, by *diminishing* the force of the solvents, &c."

Our author having observed that the colouring particles of vegetables are in a state of solution while they are growing;—that by chemical experiments it appears that every part of them contains an acid;—and that this acid with the colouring particles *remain after* the watery part has been evaporated; he *thought* it best *to dissolve* their colouring particles in an acid liquor *in imitation of* their natural state, whilst in the growing vegetable. Accordingly his *acid liquor* consisted of water, with

§ I have throughout this paper used the word *ascend* to express the changes of colour from the less to the more refrangible colours in the order, and from thence to those of the order of colours next above. The word *descend* I have used in the contrary signification. I refer to the local position of the colours in the table [...] to me the clearest and shortest expressions applicable to the colour which I here treat of.

about an eighteenth part of aqua fortis, and when he wished to diminish the dissolving force of this liquor, he added gradually to it a small quantity of a solution of pot-ash, or some other alcaline liquor:—Thus prepared he begun to examine the colours of vegetables in the order of the primary colours, as expressed in the table, beginning with the red, and proceeding next to the purple, blue, green, and yellow. The changes in every one of them, we are informed agree exactly with the theory; for in each experiment, as the strength of the menstruum, by which the colouring particles were dissolved, is *increased*, or *diminished*, whereby they are *attenuated* or *incrassated*, the colours *ascend* or *descend* regularly.

For perfect satisfaction, on the subject of this curious inquiry, we must refer our philosophical readers to the work itself; but to gratify them in some degree, and excite their attention, we shall lay before them an experiment from each of the grand divisions or kingdoms of nature.

Changes of Colour in red vegetable Substances.

'From a variety of red flowers, in the colour of which there was no admixture of blue, I extracted the colouring particles, by infusing them for some hours in the acid liquor. To avoid prolixity, I shall only mention the following, *viz.*

Red Balsam	Scarlet Kidney Bean
Red Poppy	Monarda—Canada
Scarlet Lychnis	Leonurus

'The solution of the colouring particles of these flowers in the acid liquor was *red*. When the dissolving power of the liquor was weakened, by the addition of a solution of pot-ash, the infusion became purple: If a still greater quantity of that or any other alcali is added, the colour of this infusion does not undergo any further change.

If instead of diminishing the strength of the acid liquor by means of an alcali, it's force be increased by the addition of a stronger acid, as oil of vitriol, the colour instead of *descending* from red to purple *ascends* from red to yellow, thus,

Liquor in which the colouring particles of red flowers are dissolved, by the addition of oil of vitriol which attenuates — — —	Yellow.
Liquor in which the colouring particles of red flowers are dissolved — — —	Red.
By the addition of an alcali which incrassates —	Purple.

'The same changes are made in the colours of the red woods by the same means, thus the red infusion of brazil,* and logwood,§ are turned *purple* by alcalies, and yellow by acids.

'The *red* juice of currants, &c. by the addition of alcalies become *purple*, and by oil of vitriol *yellow*.'

Changes of Colour in Milk.

'If fresh cow's milk be *coagulated*, by dropping oil of tartar into it gradually, while it is boiling, its colour passes through every grada-

* Shaw's Boyle, vol. ii. p. 3 § Ib. p. 52. 80, 83.

tion of yellow, orange, and red, in proportion as the liquor is coagulated into a thicker mass.*

It is conſtantly obſerved that milk when *diluted* with water, by that method of *attenuation*, becomes bluiſh.

'Thus from one and the ſame liquor, the five firſt colours of Sir Iſaac Newton's table are produced in their regular order, in proportion as the component parts of it are united into larger maſſes.

Cow's Milk diluted with water - -	Bluiſh.
Cow's Milk -	White.
Cow's Milk co -	Yellow.
Cow's Milk ſ -	Orange.
	Red.

'See the colours the table, with which theſe exactly correſpond.

The experiments on iron are numerous, and merit particular notice; but an account of them would carry us far beyond our neceſſary limits: we ſhall therefore, however reluctantly, take leave of this very entertaining and inſtructive performance with Mr. Delaval's experiments on the

Colours of Manganeſe.

'Among the mineral ſubſtances, none affords a greater variety of bright colours than Manganeſe, eſpecially when it is fuſed with nitre, or with a fixed alcali.

'This ſeems to have been firſt obſerved by Glauber, and afterwards by Pott, Cronſtedt, and other mineralogiſts: but none of theſe writers have attempted to ſhew by what particular circumſtances the ſeveral colours were produced, or to explain them by any rule of opticks.

'I was, therefore, deſirous of examining whether the changes of colour, to which this mineral is ſubject, do not ariſe from the ſame cauſe, and obey the ſame law, which appear to have prevailed in the other ſubſtances that I had already conſidered.

'With this view I made the following experiments: beginning with ſuch liquors, as have the *leaſt* power of *diſſolving* the manga-

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* Boerhaave Chym. Proceſs 91.

Recent Cow's milk *coagulates*, turns *yellow*, and *red*, by boiling over the fire with fixed alcali.

'Dilute new Cow's milk with a little water, boil it in a clean veſſel, and by degrees drop oil of tartar per deliquium into it; it will thus begin to turn *yellow*, the more ſo as *more* alcali is added, and th[illegible] ing the longer continued, ſo as to *paſs* from a *faint yellow*, [illegible] *red colour*.

[illegible]ame time it *coagulates more and more*, and ſeparates into [illegible]th not ſo large and firm, nor ſo eaſily hardening, as [illegible]ds. At length by *boiling* the whole long enough *red, coagulated* maſs.

neſe prepared in the manner mentioned above, and proceeding with ſuch as are *ſtronger* ſolvents of it.

'1. Having put into a glaſs a few grains of the prepared manganeſe, reduced to powder, I poured upon it *highly-rectified* ſpirit of wine. No ſolution was produced by this means, and the ſpirit remained tranſparent and *colourleſs*.

'Oil of turpentine was ſubſtituted in the place of ſpirit of wine, and the event was the ſame as in the foregoing experiment.

'2. To the ſame quantity of prepared Manganeſe, common rectified ſpirit of wine was added, which immediately became *yellow*. The ſolution and colour, thus effected, evidently ariſe from the ſuperabundant portion of water, contained in this ſpirit.

'3. I poured *cold* water, which had been carefully diſtilled, upon the ſame mineral preparation. The water inſtantly acquired a vivid *green*.

'4. To the ſame ingredient I applied diſtilled water *moderately warmed*: by this management it aſſumed a *blue* colour.

'5. When *better water* was uſed, it exhibited a *purple hue*.

'6. Laſtly, when boiling water was employed it acquired a bright *red*.

'Thus by means of the different degrees of power in the ſeveral ſolvents, theſe colours were produced in their regular priſmatic order, viz. *yellow, green, blue, purple, red.*'

Mr. Delaval terminates this ingenious Inquiry with the following modeſt and juſt concluſion.

'If the ſimplicity and uniformity, which nature obſerves in her operations, is illuſtrated by this Inquiry, my purpoſe is fully anſwered. From the knowledge of the cauſe, on which the changes of colour depend in permanently coloured bodies, not only alterations which happen in their texture may be explained; but the experiments and obſervations may probably lead to curious and uſeful diſcoveries in the arts of painting, dying, and various manufactures, and throw new lights upon many branches of chymiſtry and natural philoſophy.'

We ſhall only add, that we have received much pleaſure and inſtruction from the peruſal of this work; that we conſider it as a very proper ſupplement to the Optics of Sir Iſaac Newton; and earneſtly recommend it to the attention of thoſe ingenious artiſts and manufacturers, who are employed in the application of colouring bodies, and who would wiſh to be conducted in their practice by natural and juſt principles.

ART. IX. *Reliques of Genius.* By the late Rev. Mr. Ryan. 12mo. 3 s. bound. Lilly. 1777.

THIS miſcellaneous volume, ſaid to be the production of a young clergyman lately deceaſed, conſiſts of ſeveral detached pieces in verſe and proſe. The former are ſix in number: *Uther and the Son of Owen: an ode—The Power of Abſence—Hymn to Induſtry—The Genealogy of Winter—Epitaph for General Wolfe—A Farewell to Poetry.* From theſe we ſhall ſelect the

Genealogy of Winter, to give our Readers an idea of the Writer's poetical talents, which will, we apprehend, be ſcarcely allowed to have riſen above mediocrity:

' When Chaos, with imperial might,
Rul'd the dreary realms of night,
Boreas, from th'outrageous North,
With his legions iſſuing forth,
In a defart bleak and bare
Met a damſel paſſing fair:
Fair as in thoſe ages ſeem'd;
Her ing gleam'd;
Her eard afar,
Dre t war:
For rmil dye,
The ſu ; eye,
The xpreſſive air,
Thi ing fair.
Her orth embrac'd,
Wit er the waſte
Whi with i...tuous wing
In triumph hail'd their new-born king;
For Winter from the rape aroſe,
Ruler of froſts and feather'd ſnows.
He o'er the ſtorms of Chaos reign'd,
And delegated rule maintain'd;
Till, from before the ſapphire throne,
The potent blaze of beauty ſhone,
And through the boundleſs void of night
Inceſſant pour'd creative light.
Then heavenly harmony was heard;
And lo! the dædal earth appear'd;
Hyperion flam'd with ruddy gold:
Around him radiant planets roll'd:
Winter his ample power reſign'd;
And with three ſmiling ſeaſons join'd,
Who ſprung from Beauty's plaſtic ray,
Reluctant holds alternate ſway.'

The proſe part of this miſcellany conſiſts of, *The Ruin of Alert, a tale—The Woes of Alcince—The Progreſs of Ambition—The Dupe, a character—Obſervations on Horace's Ode*, Ille et nefaſto, *&c.*

The principal characteriſtic of theſe pieces is rather elevation and elegance of diction, than that boldneſs of invention, or originality of thought, which would entitle them to the appellation of Reliques of GENIUS.

It hath been intimated to us that the name and ſtory of Ryan, prefixed to this work are fictitious; if ſo, the Au may perhaps have it in his power to diſplay an higher degr poetical and literary merit, in a ſecond attempt.



ART. X. *Travels through the Bannat of Tameſwar, Tranſylvania, and Hungary, in the Year* 1770: Deſcribed in a ſeries of Letters to Prof. Ferber, on the Mines and Mountains of theſe different Countries. By Baron Inigo Born, Councellor of the Royal Mines in Bohemia. To which is added John James Ferber's Mineralogical Hiſtory of Bohemia. Tranſlated from the German; with ſome explanatory Notes, and a Preface on the Mechanical Arts; the Art of Mining, and its preſent State and future Improvement. By R. E. Raſpe. 8vo. 5 s. boards. Kearſley. 1777.

THE remote ſituation, and uncivilized ſtate of the countries which are the ſubject of the greater part of this publication, have rendered them ſo little known to the reſt of Europe, that this attempt to diſplay their ſubterranean riches, cannot but be acceptable to perſons engaged in the uſeful ſtudies of mineralogy and foſſilogy. To ſuch, however, it is almoſt ſolely appropriated; ſince the ingenious traveller confines his relations to theſe objects ſo excluſively, as to admit ſcarcely any of thoſe obſervations on the manners of the people, and the general appearance of the country, which might furniſh amuſement for miſcellaneous readers: or ſuch who turn over books of travels, merely in ſearch of *entertainment*, or with the laudable view of *killing time*.

The third Letter, which is almoſt the only exception, deſcribes the inhabitants of the *Bannat*, as a people ſunk in the deepeſt ignorance and ſuperſtition. Some of the moſt curious mineralogical particulars are the account of the rich Nagyag ore, which contains a mixture of ſilver and gold, the latter predominating, ſo as to entitle it to the appellation of an unique gold ore: that of the gold waſhings carried on by the gypſies in the Bannat: and that of the ſilver mines at Joachimſthal in Bohemia. A metallurgical paper by Mr. Delius, in which methods are propoſed to ſoften copper, rendered brittle by an admixture of iron, is alſo well worthy the notice of the practical chymiſt.

Concerning the merits of the tranſlation, it is enough to ſay that Mr. Raſpe, of whoſe knowledge and learning we have had frequent occaſion to ſpeak, has acquitted himſelf as well as could have been expected from a foreigner*. His preface ſeems chiefly deſigned to introduce an account of a *Syſtem of the Earth and Mountains*, which he propoſes to publiſh in two vols. 4to.

* See alſo our account of his Tranſlation of Ferber's Travels through Italy, Review, Jan. laſt, p. 28.

FOREIGN

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

FRANCE.

ART. I.

COURS d'Architecture Civile, &c. i. e. *A Course or System of Civil Architecture, or a Treatise concerning the Disposition, Distribution, and Construction of Buildings, begun by the late* J. F. BLONDEL, the King's Architect and Professor in the Royal Academy of Architecture, *and continued* by M. PATTE, Architect to his Serene Highness the Prince De Deux Ponts. Volumes V. and VI. Together with a separate volume, containing 128 plates. Paris. 1777.

The former volumes of this excellent work, published about four years ago, were received with universal applause; and the continuation, which is now offered to the Public, has an undoubted title to the same distinction. The great object and design of the Author is, to deliver the science of Architecture from the caprice of opinion, to exhibit, in a regular and didactic order, those views and ideas which constitute its true and essential principles, to compare all that has been written on the subject with those buildings, whether ancient or modern, that have been the most admired, in order to ascertain the cases where these principles are to be adopted, and the modifications of which they may be susceptible; in a word, to point out, by just and solid reasoning, their true application, in such a manner as to disengage them from every thing arbitrary, vague, and uncertain. This work thus supplies the defects of all those that preceded it, and may be justly looked upon as the most complete of its kind. The four first volumes, composed by M. BLONDEL (who died in 1774) treated of the ordonnances of architecture, of the decoration or ornaments of the outside of an edifice, and of the distribution of buildings, parks, and gardens; the two last were designed to treat of the decoration or embellishment of the interior part of the house, of the distribution of ornaments in the apartments, and principally of construction in general; this part of the undertaking M. PATTE has executed in a masterly manner, and his *Continuation* discovers the same extent of knowledge, solidity of principles, perspicuity of style, simplicity of method, and elegance of taste, that are discernible in the works of his predecessor.

II. *Recherches sur la Preparation que les Romains donnoient à la pierre dont ils se servoient pour leurs Constructions, &c.* i. e. *Researches concerning the Manner in which the Romans prepared the*

the Lime which they uſed in building, as alſo on their Method of mixing and uſing their Mortar. By M. DE LA FAYE. 8vo. 1777. The laudable deſign of this Writer is to enable architects to give to our modern buildings the ſame degree of ſolidity, which we admire in thoſe of ancient times; and with this view he has collected all the paſſages of Vitruvius and Pliny, that relate to thi ſubject, even the manner of chuſing and working together lime and ſand. His reſearches hitherto have not been unſucceſsful, though his diſcovery is not yet ſo complete as he propoſes to render it. This ingenious Inquirer carries his views ſtill farther than the diſcovery of the ancient Roman cement: for the *factitious* pillars (as he ſuppoſes them to be) which are admired in the church of St. Amand in Flanders, and in that of Vezelay in Burgundy, have led him into a path of inveſtigation, which gives him the hope of reſtoring the art of making ſtone with lime, ſand, and ſtone-duſt. This art was, doubtleſs, formerly practiſed with ſucceſs, and the great oroſs at Geneva is an inſtance of the high degree of ſolidity of which this ſpecies of compoſition is ſuſceptible; but it is not ſo certain that the vaults and columns, in the labyrinths and pyramids of Egypt, were of factitious ſtone, as our Author concludes from a paſſage of Pliny, which ſeems, according to its natural interpretation, to prove rather the contrary. However, that matter will be ſoon cleared up by the aſſiſtance of M. de Bertin, Miniſter of State, who has given orders to the Conſuls of his nation in Egypt to make the inquiries that are neceſſary in order to diſcover the truth.

III. *Tractatus de Morbis cutaneis, &c.* i. e. *A Treatiſe concerning cutaneous Diſorders.* 4to. volume of 700 pages. 1777. This is the learned and judicious production of a perſon of high eminence in the medical profeſſion in France, and whoſe name is known already by many publications of uncommon merit. A long and ſucceſsful practice, accompanied with a peculiar application to the ſtudy of cutaneous diſorders have enabled Dr. LORRY to give the compleateſt treatiſe on this ſubject that has yet appeared. We ſee here the true principles of theſe diſorders laid down with perſpicuity and evidence; their ſymptoms and characters, though infinitely diverſified, accurately pointed out; and the remedies, of which the moſt extenſive knowledge, aided by long obſervation and experience, has diſcovered the efficacy, particularly indicated. Dr. LORRY does not confine his views to the *cutaneous diſorders* under which the French more eſpecially labour; he takes into conſideration all the kinds comprehended under this general claſs. From the ſmalleſt ſpot to the moſt raging leproſy, nothing eſcapes his attention; and he extends his reſearches to every appearance of thoſe diſorders

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which affect the ſkin in every period of life, in every conſtitution, and in the different climates and parts of the globe; carrying with him, in his diſcuſſions, many collateral branches of knowledge, which enlarge the ſphere of our ideas, and unveil the ſecrets of nature.

IV. *Hiſtoire Generale de la Chine, ou Annales de cet Empire, &c.* i. e. *A General Hiſtory of China, or the Annals of that Empire; tranſlated from the* Yong-Kien-Kang-mow. By the late Father JOSEPH-ANNE-MARIE DE MOYRIAC DE MAILLA, *a French Jeſuit and Miſſionary at Pekin: Publiſhed by the Abbé* Groſier, *under the Direction of* M. la Roux Deſchanterayes, *Profeſſor of Arabic in the Royal College, and King's Interpreter in the Oriental Languages:* A Work enriched with new Geographical Maps of ancient and modern China, drawn by Order of the late Emperor Kang-hi, and now engraven for the firſt Time. With other Copper-plates. Vols. I. and II. 4to. 1777. In one of our late *Appendixes* we prepared our Readers for the appearance of the work now before us, and gave ſome account of the circumſtances relative to its publication, from the *proſpectus* or preliminary diſcourſe of its Editor, the Abbé Groſier*. It is a peculiar and intereſting circumſtance in this work, that it gives us the knowledge of the Chineſe hiſtory from the Chineſe themſelves, and not from the more dubious reports of Europeans, from whom alone we have hitherto had our accounts of that empire. The two firſt volumes, now publiſhed, carry down the hiſtory of China from the year 2940 to the year 141 before the Chriſtian era, and thus comprehend a period of 2799 years. From hence the Reader will perceive that there are many barren periods in the earlier parts of the Chineſe hiſtory, and the aridity of the firſt dynaſties, now before us, is a preſumption in favour of the veracity of the hiſtorians, who have given this abridgment of the Chineſe annals. Theſe hiſtorians, having found no authentic records to fill the chaſms which the deſtruction of the ancient archives have occaſioned, have rather choſen candidly to let the blank ſubſiſt than to fill it with fabulous and extravagant inventions. This General Hiſtory makes mention of ſeveral princes that reigned in China before the Emperor *Yao*; but it is with this prince who aſcended the throne in the year 2557 before Chriſt, that the true hiſtory of the Chineſe commences; before Yao every thing has an obſcure and fabulous aſpect, and the accounts of *Yeou Tſao-Chi*, whom our hiſtorians ſuppoſe to have been the firſt ſage that formed the manners of the Chineſe, and of *Fou-hi*, or Fohi, who is ſaid to have been their firſt monarch, in the year

* Vol. liv. p. 539.

2953 before Chriſt, are unworthy of credit. *Yao* is the firſt Emperor mentioned in the *Chou-King* of Confucius, which is certainly the moſt reſpectable monument of Chineſe antiquity, as it was compiled by a true ſage, in a period of uſurpation and tumult, when tributary princes were endeavouring to bury in oblivion the wiſe maxims and inſtitutions of the ancient government.

V. *Parallèle des Eaux Minerales d'Allemagne que l'on tranſporte en France, & de celles de la méme Nature qui ſourdent dans le Royaume, &c.* i. e. *A Parallel between the German Mineral Waters which are imported in France, and the Mineral Waters which have their Sources in that Kingdom, together with Remarks upon the Analyſis of Mineral Waters in general. Compoſed (by Order)* by Dr. RAULIN, King's Phyſician, Inſpector-general of the Mineral Waters in France, and of the Infirmaries at Paris, Member of the Royal Society of London, &c. A Volume in 12mo. of 300 Pages. 1777. There *is*, there *can* be no doubt concerning the capacity of this eminent Author; there may be, perhaps, in ſome minds, a ſuſpicion of the influence of national and patriotic views on his chemical diſcuſſions; and to deceive from ſuch views, is of all impoſitions the leaſt odious. But, however, as the facts alleged by Dr. RAULIN may be tried by the criterion of experience, and his arguments by that of ſound reaſon, he has ſurely too much ſenſe to expect to impoſe upon the Public, in this age of light and inquiry.

VI. *Diſcours en forme de Diſſertation ſur l'Etat actuel des Montagnes des Pyrenées, & ſur les Cauſes de leur Degradation, &c.* i. e. *A Diſſertation on the preſent State of the Pyrenean Mountains, and on the Cauſes of their Degradation*, by M. D'ARCET, Doctor-Regent of the Faculty of Phyſic at Paris, and Royal Profeſſor of Chemiſtry. 8vo. 1776. This Diſſertation is the ſubſtance of a diſcourſe delivered by the Author at his inſtallation in the Profeſſorſhip of Chemiſtry, and it contains ſeveral curious obſervations, as well as ſome picturesque deſcriptions of thoſe awful mountains, whoſe degeneracy and *decrepitude* he attributes to rains, drifts of falling ſnow, earthquakes, perpetual viciſſitudes of drought and humidity, froſt and thaw, to moſſes, plants, and deep-rooted trees, &c. To this Diſſertation are added experiments and obſervations concerning the variations of the barometer and thermometer, and ſome pieces relative to natural philoſophy, natural hiſtory, and chemiſtry; together with a note of M. *Le Monnier*, concerning the magnetic needle.

VII. *Hiſtoire de la Reine Marguerite de Valois, premiere Femme du Roi Henri IV. &c.* i. e. *The Hiſtory of Queen Margaret de Valois, firſt Wife of Henry IV. of France.* By M. A. DE MON-

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ours, Regnier Canon, &c. 8vo. Paris. 1777. This subject takes in the moſt intereſting period, and gives occaſion to an exhibition of the moſt ſingular characters in French hiſtory. Queen Margaret, herſelf, was an aſtoniſhing mixture of good and bad qualities. Her beauty was enchanting, her wit agreeable and lively, her facility of expreſſion in different languages, eſpecially in Latin, extraordinary, and her heart, which yielded without reſiſtance to all the impreſſions of voluptuous love, was at the ſame time intrepid in the face of danger, and firm in the hour of trial and calamity. In the hiſtory of this extraordinary woman, whoſe life was a motley ſcene of devotion and licentiouſneſs, we find the hiſtory of her times. Charles IX. Henry III. the Duke d'Alençon, Catherine de Mediçis, the King of Navarre, Condé, and the Guiſes, with all the diſaſtrous events, and atrocious crimes of that diſmal period, are held forth to view, by our Auth[illegible] preſented with impartiality and candour, and accompanied [illegible] reflexions which are ſolid and judicious.

VIII. *Obſervations ſur les Maladies Epidemiques, &c.* i. e. *Obſervations on Epidemical Diſorders; a Work formed upon the Plan of the* Epidemics of Hippocrates, *and in which the beſt Method of obſerving this Kind of Diſeaſes is pointed out.* Publiſhed at the King's Expence. By M. Lepecq de la Cloture, Doctor-Regent in the Faculty of Phyſic at Caen. 4to. 1777. It was by the obſervation of epidemical diſtempers, and the important diſcoveries of which it was the ſource, that Hippocrates was enabled to lay the firſt ſolid foundations of the art of healing; and all the improvements of medical ſcience that are of any conſequence, have been made by thoſe who followed his ſteps. The work before us, which we owe to the labours of a worthy ſon of this Father of Phyſic, is divided into two parts. *The firſt*, which is no more than an introduction, or preliminary diſcourſe, contains a variety of intereſting materials. The Author ſhews the neceſſity of following the method of Hippocrates, and gives, in a rapid ſketch of the hiſtory of phyſic, a view of the errors that have been engendered by the ſpirit of ſyſtem, diſplaying, at the ſame time, its fatal influence on the art of healing, of which it has retarded the progreſs during the courſe of 22 centuries. He afterward deſcribes the labours of the phyſician, points out the principles by which they ought to be directed, and enters into a vaſt and inſtructive detail concerning the ſpirit of obſervation in general, and the parti[illegible] objects to which it muſt extend; and here nothing e[illegible] his notice that can tend to render the obſervation of epid[illegible] complete and uſeful. The *ſecond part* contains an acco[illegible] diſorders that reigned in 1770, ranged according to the

ſons, and preceded by an intereſting deſcription of the ſeaſons themſelves, and their influence on the animal œconomy.

GERMANY.

IX. *Hiſtoire de l'Egliſe & des Evêques Princes de Straſbourg*: i. e. *An Hiſtory of the Church and Prelatical Princes of Straſburg.* By the Abbé GRANDIDIER, Secretary to the Biſhop of Straſburg, and Correſpondent of the Royal Academy of Inſcriptions and Belles Lettres at Paris. 4to. Straſburg. 1777. This Hiſtory, though it is confined to a particular diſtrict, contains ſome facts that throw light upon ſeveral periods of the hiſtories of France and Germany, and upon the antiquities of thoſe nations.

X. *Analecta veterum Poetarum Græcorum. Editore Rich. Ph. Franc. Brunck.* This collection of the productions and fragments of the ancient Greek poets, in three volumes in 8vo. has been long expected with impatience by the lovers of Greek literature upon the Continent, and it anſwers their expectations. The pieces are publiſhed in Greek alone, and great care has been taken to prevent errors of the preſs. The Notes alſo, and the Various Readings with which the work is enriched by the Editor, furniſh abundant proofs of his taſte and erudition. The place of publication is *Straſburg*, 1777.

ITALY.

XI. *Memoria Sopra Gli Antiſettici, &c.* i. e. *A Memoir concerning Antiſeptics, deſigned for the Improvement of the Practice of Phyſic.* By Dr. BARTH. MESNY, Director of the Hoſpitals in Tuſcany, and Phyſician to his Royal Highneſs the Grand Duke, &c. 8vo. Florence. 1776. The experiments of the learned Dr. PRINGLE threw much light upon this important ſubject; and yet, perhaps, our notions of putrefaction or putridity, and its eſſential characters, remain ſtill imperfect and inaccurate. Dr. MESNY mentions the experiments and obſervations of Sir John Pringle; but to theſe he has added many others, which are new. His trials are made firſt on the fleſh of animals, next on human blood, and then he compares the reſults together. In this proceſs he found, among others, the following circumſtances: that crabs' eyes, inſtead of being antiſeptics, as is generally ſuppoſed, are evidently ſeptical,—that decoctions of the antiſeptic kind do not only operate on corrupted bodies, but even on thoſe that corrupt others,—that the blood is leſs ſuſceptible of corruption and alteration, than the fleſhy parts of the body,—that there are few ſeptics, and that the air ought to be conſidered as the moſt dangerous of them all,—that ice is a powerful antiſeptic, that the nitrous vapours ariſing from *neceſſary-houſes* are ſo likewiſe, though the vapours of *common ſewers* have qualities of a quite oppoſite nature, and, finally, that of all the antiſeptics, *that* whoſe operation is the moſt ra-

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ped, and the moſt certain, is water, impregnated with *fixed air*.

XII. *Nuova Eſpoſizione, &c.* i. e. *A new Expoſition of the real Structure of the human* Cerebellum. By Mr. VINCENT MALACARNE, Profeſſor of Chirurgery at Acqui. 12mo. Turin. 1776. The variety obſervable in the ſituations of the minute parts that enter into the ſtructure of the brain, in different perſons, has not, in the opinion of our Author, been ſufficiently attended to by anatomiſts; and hence proceeds, as he thinks, the *entire* ignorance of the uſe of theſe parts which *univerſally* preva[illegible]ining how far Mr. MALACARNE may hav[illegible] ignorance, we cannot but acknowledge the [illegible]n with which he has examined this nice an[illegible]ct. His patience has alſo been rewarded wi[illegible] may be of conſequence in other ſciences bef[illegible]y. In his diſſection of 44 *cerebels*, he always [illegible]ved a[illegible]able difference in the ſtructure of the lobule[illegible] their u[illegible] in the quantity, direction, order, and extent of the *lamina* which conſtitute their *arbuſculi medullares*, and, laſtly, in the ſituation of the latter, with reſpect to the lobules to which they are related. Certain *arbuſculi*, which, in ſome cerebels, make a part of a lobule, are entirely wanting in others, or belong, in common, to two lobules, or to an oppoſite one, with which they are ſcarcely in contact: the very furrows of the cerebel are of various depths and extent in different perſons: beſides the diverſity of the ſtructure of the lobes, in their relation to each hemiſphere of the cerebel, our Author found frequent tranſpoſitions in their parts; he perceived alſo the ſame variations in the ſituation of the parts, which are placed on the lower ſide of the *cerebel*; theſe parts are even more complicated than others, and the arrangement of the lamina, which compoſe them, has nothing determinate or invariably uniform and fixed. Such is the information deducible from the principal obſervations of our Author, and it ſhews ſufficiently that it is ſcarcely poſſible to give a complete theory of the ſtructure of the *cerebel*.

XIII. *Saggio di Economia Civile, &c.* i. e. *An Eſſay on Civil Oeconomy.* Dedicated to his Royal Highneſs the Prince of Piedmont, by Count DONAUDI DE MALLERE. 8vo. Turin. 1776. In this work, which is recommendable on account of the ſolidity, preciſion, and perſpicuity, with which its uſeful ſubject is treated, the Author conſiders ſucceſſively th[illegible] ing important objects: population, agriculture, comm[illegible] change, coin, public credit, a trading nobility, met[illegible] metals and minerals, manufactures, ſilk, wool, dy[illegible] l the relation of commerce to finances.

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MONTHLY CATALOGUE,
For SEPTEMBER, 1777.

MISCELLANEOUS.

Art. 12. *A Treatiſe on Man, his intellectual Faculties, and his Education.* A Poſthumous Work of M. Helvetius. Tranſlated from the French with additional Notes: By W. Hooper, M. D. 2 Vols. 8vo. 12 s. bound. Law, &c. 1777.

THIS work is too extenſive and diverſified in its materials, to admit of a particular analyſis within the limits which we are obliged to preſcribe to ourſelves; and many of the principles which it maintains are ſo entirely novel, and militate ſo ſtrongly againſt commonly received opinions, that it merits an examination, much more minute than our office will, at preſent, allow us to undertake. We muſt therefore content ourſelves with remarking, in general, that though the bigot may meet with much ground of offence in this treatiſe, and though even the philoſopher may think our Author ſometimes raſh in his aſſertions, and precipitate in his concluſions, the friends of free enquiry, and lovers of literature, will be pleaſed with the liberal ſpirit that animates the work, and will admire the numerous marks which it bears of penetrating obſervation, and original genius.

The tranſlation is in general much too literal to convey the full ſpirit of the original, and is often ſo exact a copy of the French that is not Engliſh. It would be eaſy to quote many inſtances of this; t the following may ſuffice: 'There is nothing the prieſt will not to render the monarch *a ſot*, inacceſſible to his ſubjects, and diſſied with the cares of adminiſtration.'

t. 13. *Four Diſcourſes, tranſlated from the Spaniſh of Feyjoo*; the following Subjects; the Voice of the People; Virtue and ſice; exalted and humble Fortune; the moſt refined Policy. 8vo. s. ſewed. Becket. 1777.

he author of theſe Diſcourſes was a dignified Clergyman of the rch of Rome, much reſpected for his learning and candour; and ranſlator adds, that his works have been ſo much admired in as to have paſſed through eight editions—It is no inconſiderproof of the general increaſe of a ſpirit of moderation, that a which abounds with ſuch liberal ſentiments, and which ſo boldicks vulgar prejudices, ſhould meet with ſo much encouragend applauſe in a country which has for many ages been one of the holds of ignorance and ſuperſtition. The Author diſcovers re reading, and treats his ſeveral ſubjects with ſome ſingularity and method indeed—but with that b ldneſs which always riſes genius. Even the Engliſh reader, who has ſeen the of morality and policy diſcuſſed in every variety of form, think this work deſtitute of the merit of originality.

. *A Journey to the Highlands of Scotland*, with occaſional ks on Dr. Johnſon's Tour. By a Lady. 8vo. 2s. 6d. Fielding and Co.

highly commendable in the Author of theſe Letters to exepiſtolary *talents for her* own amuſement and that of her

friends, on her journey into Scotland; and her letters might on many accounts be highly acceptable in the private circle of her acquaintance. But it was not a necessary consequence from hence, that they were sufficiently curious and original to merit the public attention.

An impartial review of their contents might possibly have convinced the Author and her friends, that they could afford the public no important information, nor any high degree of entertainment. They are however written in an agreeable stile, and give a lively and pleasing view of the manners which may serve as a counter part to the picture which Dr. [illegible] with his *fimilar* pencil.

Art. 15. *An Apology for the Life and Writings of David Hume, Esq;* with a parallel [illegible] Lord Chesterfield: To which is added an [illegible] Dr. Hurd, by way of reply to his Letters [illegible] D. By Courtney Melmoth. 12mo. 2s. 6d. [illegible]

If the Life and [illegible] need an apology, they merit a better agent [illegible] Courtney Melmoth. The plain facts related in Mr [illegible] artless account of himself, can receive no illustration, nor the deductions which arise from them, any support, from the comments of so superficial a declaimer. An indiscriminate charge of hypocrisy brought against the advocates of religion, and oblique insinuations to the disgrace of christianity, from a writer who has so lately pleaded the cause of revelation*, may serve to expose his own inconsistency and narrowness of spirit; and digressive declamations, on deistication, on the character of the Great, and on the vices of Lord Chesterfield, may swell out the volume to a convenient size. But to stand forth as an apologist for Mr. Hume, and an advocate for his philosophy, requires depth of penetration, strong powers of reasoning, and a truly philosophical spirit; of all which the present work affords but slender appearances.

Art. 16. *A Letter to Courtney Melmoth, Esq.* Occasioned by his *Apology for* the Life and Writings of David Hume, Esq. By a Country Curate. 12mo. 1s. Exeter, printed. Sold by Richardson in London.

As the friends of revelation have little to apprehend from Mr. Melmoth's Apology, they have as little to admire in the reply of his zealous reprover: for if vague declamation, and abusive ridicule cannot *support*, so neither can the damnatory denunciations of bigotry *overturn*, the system of modern philosophy.

Art. 17. *A Supplement to his Address to the Inhabitants of the Parish of St. Anne, Westminster*; by the Rev. Thomas Martyn. 8vo. 6d. Corral. 1777.

In the Review for May last, we briefly noticed the first edition of Mr. Martyn's well-written address to the inhabitants of the parish in which he officiated as Curate to Dr. Hind, the Rector. The misunderstanding between these two reverend gentlemen we find subsists; and that it has not been amicably accommodated, must prove matter of rejoicing to many individuals among [illegible] who will be considerably interested in the [illegible] dispute.

Remarks on the Sublime and Beautiful of E

We have now before us the third edition of Mr. Martyn's addreſs; to which is added, this *Supplement*; but it is ſold ſeparately, for the convenience of thoſe who purchaſed the former editions: it conſiſts, principally, of a republication of the news-paper correſpondence between Dr. Hind and Mr. Martyn, which took place ſoon after the firſt appearance of the *Addreſs*.—Whatever may be the iſſue of this controverſy in the courts of law, it ſeems pretty clear that the reverend Rector will ſtand but a poor chance againſt his ſpirited Curate in the court of literature.

Art. 18. *Letters from the Iſlan of Teneriffe, Brazil, the Cape of Good Hope, and the Eaſt Indies.* By Mrs. Kinderſly. 8vo. 3 s. 6 d. Nourſe.

Though we find in theſe Letters few material facts not to be met with in the narrative of former voyagers, and little of that philoſophical penetration ſo deſirable in travellers, who undertake to communicate their obſervations to the public, the writer relates a variety of amuſing particulars with much eaſe and ſimplicity, and with every mark of fidelity. The following ſpecimen of her manner of writing will, we doubt not, be acceptable to our readers.

LETTER LVII.

Allahabad, Oct. 1767.

'After the picture I have given you of the indolence and ſtupidity of the inhabitants of India, it is but juſt to give ſome account of that patience and neatneſs, by which ſome of their manufactories are brought to ſuch perfection, that Europe can boaſt of nothing to equal them. The moſt curious of which are the muſlins and filligrane.

'Weaving is the employment of the greateſt number of the people throughout India; but the greateſt manufactory for fine muſlins, callicoes, dimities, &c. is at a place called Daca, in Bengal, and formerly the capital of that province. The exquiſite fineneſs of ſome of the muſlins is inconceivable; for thoſe which are made for the Mogul and his Zanannah are ten times the price of any allowed to be made for Europeans or any other merchants.

'Embroidery and needle work of all ſorts, is likewiſe brought to the greateſt perfection at Daca. The needle work is all performed by men. Their ſlowneſs is intolerable, but their patience is without end.

'This extreme ſlowneſs is the cauſe of all the works being exceſſively expenſive; for although the wages of each perſon is not more than three or four rupees a month; the length of time they are about every piece of work, makes it coſtly at the end.

'They will copy from any pattern you give them with the greateſt exactneſs, but never invent a pattern of their own, nor have they the ingenuity to make any alteration according to the piece they are at work upon; or to diſpoſe of the different ſorts of work or colours, ſo as to form the beauty of the whole. In ſhort, with the moſt exquiſite neatneſs they are utterly devoid of taſte.

'The fineſt fillagrane is alſo made at Daca: this is work which requires great delicacy and patience; it is not perforated like the filligrane made in Europe, but the gold or ſilver is cut into long

pieces like fine threads, and soldered together with such extraordinary exactness, that it is impossible, upon the most curious examination to discover by what means it is joined. It is extremely light, but still vastly expensive, for the labour costs about ten times as much as the metal.

'At Benares is a great manufactory of gold and silver silks and gauzes: they are very costly, from the causes I have before mentioned, and are by no means beautiful in proportion to their price; for they have no method of dressing the silk, so as to give them a gloss, nor can they dye them [illegible]; therefore all the silks manufactured in Hind[illegible] dulness; the gold and silver in them does not m[illegible]al to the quantity, for they know not the art of [illegible]e excessive fineness requisite for covering the thr[illegible]

'The chief use [illegible] the inhabitants is for long drawers, which are w[illegible] women; the silver and gold gauzes are worn by [illegible]ame manner as they wear a shawl.

'In the towns w[illegible]de as the company trades in, some of their servants are obliged to be stationed: if it is a considerable factory there is generally one of the council, and several gentlemen under him, to collect the goods, or rather to get them made; for the work-people seldom begin a piece of cloth, or any other work, till they have part of the money in hand; so that, instead of purchasing the goods of the makers, they are obliged to retain vast multitudes of weavers, &c. advancing money before any thing can be done.

'The other European companies have likewise their factories; and private merchants, both Europeans and Black Men, are obliged to collect their goods by the same means, if they chuse to have them from the first hand.

'This is the method with the people of all trades: therefore, whatever a person chuses to have made, they must send for the maker, and advance him about half the price, to purchase materials. If it is a silversmith, one must give him the full weight of the piece of plate he is to make, in rupees, besides paying in part for his workmanship. In this and all other works they are equally tedious; which is occasioned not only by the natural slowness and indifference with which they go about every thing, but also by their want of proper tools. The Indians are very bad mechanics; they do not to this day know the use of a loom, but lay their threads the whole length of the piece of cloth they are to weave. For these reasons, that which might be performed in a few hours, becomes the employment of many days. One is at a loss which to wonder at most, their patience in completing any piece of work with such tools, or their stupidity in not inventing others; or lastly, their obstinacy in refusing to adopt a better method when it is pointed out to them. Content themselves with saying, this is the method my father and my grandfather before him; why then should I alter it?

'Mohomedans or Hindoos ever change their mode, either of dress, carriages, or any other thing: therefore inventions are no part of their ideas.'



It will be a ſatisfaction to thoſe who read for information, to be aſſured that theſe Letters are not like many others the manufacture of a hireling, but the production of a real Traveller.

Art. 19. A *Letter* to her Grace the Dutcheſs of D. *Anſwered* curſorily. By Democritus. 4to. 1s. Baldwin.

This is not one of your fooliſh tittering philoſophers, like him of Abdera, who laughed at people's eager purſuits after the pomps and vanities of this wicked world. The preſent Democritus is a ſober, ſerious man, who knows life better, and gravely *reaſons about*, and *vindicates*, the levities of our high-bred laſſes.—But how could the man be ſo ignorant of his own name!

Art. 20. *Obſervations* in a Journey to Paris, by way of Flanders, in Auguſt, 1776. 2 Vols 12mo. 6s. bound. Robinſon.

Theſe are the genuine obſervations of a ſenſible traveller, and a good writer:—need we add, that his book affords information and entertainment!

MEDICAL.

Art. 21 *Firſt Lines of the Practice of Phyſic*, for the uſe of the Students in the Univerſity of Edinburgh. By William Cullen, M. D. Vol. 1ſt. 8vo. 6s. Edinburgh, printed. Sold by Murray, London. 1777.

The eminent and learned profeſſor, who, with the modeſty inſeparable from great abilities, offers this performance rather as a text-book for his ſtudents, than a directory for the medical world in general, very juſtly requires, that in paſſing judgment upon it, regard ſhould be had to the neceſſary conciſeneſs of its plan; and that the critic ſhould not haſtily reject opinions, which he may not perhaps entirely comprehend, and which appear without the proofs that their Author can adduce in their ſupport. That, indeed, ſome further illuſtrations were neceſſary to a right comprehenſion of ſome of the doctrines advanced by the ingenious profeſſor, we preſently felt on peruſing his theory of the proximate cauſe of fevers; which, in the conciſe form here given to it, does not appear to us with that clearneſs and plauſibility which, we doubt not, the more diffuſe *lectures* of its propounder would beſtow on it. The exiſtence of *atony* and *ſpaſm* at the ſame time in the ſame veſſels, upon which his theory is principally founded, is not only, as the author obſerves, difficult to explain, but difficult to conceive of, with any preciſion by one who is not prepared by ſuitable phyſiological and pathological explanations. It is therefore with propriety that the work is peculiarly addreſſed to Edinburgh ſtudents, who cannot fail to receive great advantage from an analyſis of lectures, in the moſt eſſential part of their courſe; drawn up by the perſon who delivers them. It would be a great injuſtice, however, to repreſent the work in general as turning upon abſtruſe ſpeculative points which are local in any one ſchool of medicine. On the contrary, the rules of practice are every where deduced from experience and obſervation; and unlike the greater part of ſyſtem-builders, Dr. Cullen appears much more ſolicitous to repreſent facts as they really are, than as his theory would require them to be.

This firſt volume contains only the two firſt orders of *Pepxiæ* or Febrile Diſeaſes, viz. Fevers and Inflammations.



[illegible] expreſs a wiſh, that for the credit of the Univer- [illegible] ſome meaſure ſo conſpicuous a part, greater attention [illegible] purity and accuracy of language. It would be [illegible] the principles of elegance in a work of this nature; [illegible] diſcharged from the member of a liberal and learned [illegible] a diſguſting Scotiſm or provincialiſm (we ſcarcely [illegible] uſe of the verb *refuſe*, § inſtead of *deny*, might [illegible] ſuppoſed.

[illegible] *Inoculated Small-Pox*: or, an At- [illegible] an Inveſtigation of the real Cauſes which render [illegible] by Inoculation, ſo much more mild and ſafe, than [illegible] diſeaſe produced by the ordinary Means of Infec- [illegible] Medge, Surgeon, at Plymouth. 8vo. 2s. 6d.

[illegible] author of this Treatiſe, after ſhewing the futility of [illegible] explanations, which attribute the ſuperior mildneſs of the [illegible] Pox, to ſome ſingle cauſe, diſcuſſes the circum- [illegible] ſubject by which variolous infection may be influenced, [illegible] theſe heads. 'Firſt, *The habit of body, and ſtate of the* [illegible] *at the time of infection.* Secondly, *The quantity of* [illegible] *applied to and in the conſtitution at the time of the* [illegible] *in general terms, and perhaps what will be found* [illegible] *more* [illegible] *different conſiſtency there is in the ſame body,* [illegible] *different* [illegible] *in various tracts.* Thirdly, *The man-* [illegible] *of* [illegible] *in the illneſs produced*; *either acci-* [illegible] *or* [illegible] *by artificial means.* Fourthly, *The ſalutary* [illegible] *of* [illegible] *preſerving nature, at the time of infection.* [illegible] attempts to elucidate the advantages which inocula- [illegible] gives, over natural infection; and [illegible] managed as to give, over natural infection; and [illegible] that the difference ariſes, not from any particu- [illegible] ſecret, [illegible] of [illegible] ſurgical management, but from an happy [illegible] and [illegible] concurrence of important circumſtances in favour of the [illegible] patient. [illegible] remove the cauſes of all thoſe miſchievous [illegible] to which a patient under the Small-Pox, in a way of nature, [illegible] unfortunately expoſed. Some uſeful practical deductions are alſo [illegible] and explained, and a poſtſcript is ſubjoined, deſcribing a very [illegible] convenient and certain method of communicating the infection by [illegible] operation.

In [illegible] an opinion which has been advanced, that Inoculation with crude and corrupted matter may be the cauſe of the ſuperior ſucceſs of ſome modern practitioners, he relates a very curious fact, which at the ſame time that it ſhews the uncertainty of this method, tends to throw light on the much diſputed queſtion: What appearances of infection are ſufficient to ſecure the patient againſt a future attack? We ſhall tranſcribe it for the information of our readers. 'Meſſrs Langworthy and Arſcott, ſurgeons, in the ſpring of 1778, inoculated at Plymton, a neighbouring town, forty patients; of which number thirty were infected with crude matter from the arm of a young woman, five days after ſhe herſelf had been inoculated with [illegible] matter, which did eventually produce in her a pretty [illegible] but [illegible] W[illegible] by no means intend to *refuſe* that, &c.'——'Lead [illegible] during a critical day.'

ſmart

ſmart fever, and a ſufficient number of eruptions. The other ten were inoculated with matter of another kind, which I procured, in a concocted ſtate, from a puſtule of the natural ſmall-pox. The arms of all the forty patients took the infection; and the latter ten, after the eruptive fever, had the ſmall-pox in the uſual way. Of the other thirty, though the infection took place on their arms, ſo as to enflame them conſiderably, and to produce a very large prominent puſtule with matter in it, on each of them, yet not one had any eruptive fever, or a ſingle ſubſequent eruption, on any part of the body; but about the eighth, in ſome the ninth, and in others the tenth day, the inflammation began to diſappear, and about the twelfth or thirteenth the puſtules on their arms ſcabbed off.

'It is to be remarked too, that the matter which was in thoſe puſtules having been uſed to inoculate others, produced on them exactly the ſame appearances, unattended alſo with either fever or ſmall pox. Notwithſtanding the *arms* of thoſe patients afforded the moſt indubitable proofs of infection, yet as the conſtitutions of none of them appeared to have been infected by the ſuppoſed viriolous poiſon, and it was therefore highly uncertain whether they were ſecure from future infection, it was thought right to inoculate the whole number again; accordingly five were inoculated from the natural ſmall-pox, and twenty-five from the artificial, but all with concocted matter, taken ſubſequent to the eruptive fever. The reſult was, that every one of them had the eruptive fever and ſucceeding eruptions: in ſhort, they had the ſmall pox in different degrees, but all in the uſual way of inoculated patients.'

Art. 23. *A Treatiſe on the Uſe and Abuſe of Mineral Waters:* Alſo Rules neceſſary to be obſerved by Invalids who viſit the Chalybeate Springs of the Old and New Tunbridge Wells. Together with ſome Remarks on the immoderate Uſe of Sea Water. By Hugh Smith, M. D. Author of the *Family Phyſician*, &c. 8vo. 6 d. Kearſley.

We cannot but think that the above title promiſes a good deal too much for a pamphlet of twenty-four pages. In fact, excepting a few rules (which are indeed ſenſible and judicious enough) for the uſe of the Tunbridge Waters, there is little in this ſhort piece beſides looſe and trite declamation, introduced with unneceſſary pomp.

POLITICAL.

Art. 24. *A Letter to Us, from one of Ourſelves.* 8vo. 1 s. 6 d. Kearſley. 1777.

A vehement declamation againſt the prevailing luxury and corruption of the times—the inſidious arts and views of government—the imminent danger of the conſtitution, &c. in which ſome truth is mingled with much invective. The Author, however, not meaning to take up his readers' time to no uſeful end, propoſes the following remedies for the worſt of thoſe bad things of which he complains, viz. *ſhorter* parliaments, a more *equal repreſentation*, and an *effectual excluſion of placemen and penſioners*; except thoſe few who may be neceſſary for giving information to the houſe, &c.

But as theſe healing remedies have been often, in vain, recommended and preſcribed before, by a variety of ſtate phyſicians, we fear they will continue to be diſregarded till, in our author's words,

the wound will have reached a mortal part, and then we may take our *Last Farewell*.

ART. 25. *Candid Truth*: in Answer to *A Letter to Us*, &c. 8vo. 1s. Law.

Candid Truth, who, possibly, is happy in some good warm situation, thinks very differently (for the preceding article) of the times, the government, and the state of our political constitution. He accordingly endeavours to convince *one of our writers* of his error; in which attempt, we imagine, he will succeed no better than his opponent, in his reformation scheme: unless he has interest enough at court to recommend him there, as a convert,—on Hudibras's principle:

"What makes all doctrines plain and clear?"—

L. A. W.

ART. 26. *The Argument in the Case of Ebenezer Smith Platt*, now under confinement for High Treason. By a Gentleman of the Law. To which is added, The Opinion of the Court of King's Bench on a Motion to admit Mr. Platt to Bail; delivered on Monday 12th May, 1777. 4to. 1s. 6d. Kearsley.

This writer's design is to prove that Mr. Platt's application for admission to bail on the Habeas Corpus Act was ill advised, and untenable, and that Lord Mansfield's determination in his case was consonant to law and justice. It is prefaced by an highly complimentary address to his Lordship.

NOVELS and MEMOIRS.

ART. 27. *Julia de Roubigné*, a Tale: In a Series of Letters, published by the Author of the *Man of Feeling* and the *Man of the World*. 12mo. 2 Vols. 5s. sewed. Cadell. 1777.

From the specimens which this Writer has already given of his ability and taste, the Public will be naturally led to expect entertainment from this work, of a kind superior to that which is usually to be met with in novels. And we can with pleasure assure our Readers, that they will find in *Julia de Roubigné*, the same richness of invention, purity of sentiment, and simplicity of language, which distinguished the Author's former productions. We have found so much to admire in these natural effusions of genius and feeling, that it is with regret we learn from the preface, that this may, probably, be the last time that the Author * will contribute, in this way, to the amusement of the Public.

ART. 28. *The History of the Curate of Cranun*. Taken from real Life. By an unbeneficed Clergyman of the Church of England. 12mo. 2 Vols. 5s. sewed. Johnson. 1777.

This narrative exhibits a striking picture of the difficulties which obstruct the way of promotion in the church of England, and the hardships to which the inferior clergy are liable. The tale is simple and interesting, and is sometimes enlivened with humorous incidents. To remedy the evils of which the Author so justly and feelingly complains, he proposes that every curate who does the duty of any

* The name of this Writer, we are informed, is Mackenzie:—of Edinburgh.

parish

pariſh ſhould have, at leaſt, one-third of the tythes thereof—that he ſhould be preſented to it by the patron, and always ſucceed to the benefice, at the death or reſignation of the incumbent—that every benefice in the kingdom above 300 l. per ann. ſhould ſink a certain moiety of the overplus, to raiſe a fund for the augmentation of ſuch as have leſs than 150 l. per ann.—and that every eccleſiaſtical ſinecure ſhould contribute largely to the ſame purpoſe. However equitable ſuch a plan for the regulation of the revenues of the church may be thought, it will not perhaps be eaſy to convince thoſe who are ſatisfied with the proviſion which their Holy Mother hath made for them, that any alteration would be expedient.

Art. 29. *Memoirs of the Marchioneſs de Louvoi.* By a Lady. 12mo. 3 Vols. 7 s. 6 d. ſewed. Robſon, &c. 1777.

For theſe Memoirs the Public is probably indebted to the ſame female pen which produced the *Letters from the Ducheſs of Crui, and others*, which have ſince appeared to be the work of *Lady Mary Walker*. They abound with juſt obſervations, uſeful reflections, and pertinent alluſions to natural and civil hiſtory. To convey theſe, in an agreeable manner, ſeems to have been the Author's chief deſign in this inſtructive miſcellany; which is well adapted to the underſtanding and taſte of young female readers. Conſidering the piece in this light, rather than in that of a mere novel, whatever triteneſs may be obſerved in the ſentiment, or irregularity in the method, will ſcarcely need an apology. To communicate knowledge, and wiſdom, in an eaſy and agreeable manner to thoſe who have hitherto been accuſtomed only to read for immediate entertainment, is an important deſign: and we cannot but recommend theſe letters as well calculated to anſwer this good purpoſe.

Art. 30. *Genuine Memoirs of the Counteſs Du Barré, Miſtreſs to Louis* XV. Containing the ſecret and political Hiſtory of the French Court to the Death of that Monarch. Tranſlated from the French. 12mo. 2 Vols. 5 s. ſewed. Stevens. 1777.

Thoſe who peruſe theſe Memoirs, in expectation of meeting with a warm narrative of the amours of this celebrated woman, will be diſappointed. The Author's plan is more comprehenſive, and his view more laudable than merely to provide a laſcivious repaſt for the imagination. Though he freely relates many amuſing anecdotes, his chief deſign is to gratify philoſophical curioſity, and to furniſh materials for uſeful reflections, by following the thread of Madame Du Barré's public life, to diſcover the influence which ſhe had, for ſeveral years, over the mind of a powerful monarch, and conſequently on the affairs of government both domeſtic and foreign. The narrative appears to have been drawn up from authentic ſources, and is written in a manner at once entertaining and inſtructive.

AMERICAN CONTROVERSY.

Art. 31. *Thoughts on the Letter of Edmund Burke, Eſq; to the Sheriffs of Briſtol, on the Affairs of America.* By the Earl of Abingdon. 8vo. 1 s. Almon, &c.

Theſe Thoughts are introduced in the following manner: 'Having ſeen Mr. Burke's late publication on the affairs of America, I was led to treat it with all that attention which every performance

of



of his moſt needleſſly believe. I ſympathize moſt cordially with him in thoſe feelings of humanity, which mark, in language ſo expreſſive, the abhorrence of his nature to the effuſion of human blood. I agree with him in this alſo, that the war with America is "fruitleſs, hopeleſs, and unnatural;" and I will add, on the part of Great Britain, cruel and unjuſt. I join hand in hand with him in all his proteſtations for peace; and I look with longing eyes for the event. I participate with him in the happineſs of thoſe friendſhips and connexions, which are the ſubjects, ſo affectingly, of his panegyric. The name of Rockingham is a ſacred depoſit in my boſom. I have found him diſintereſted, I know him to be honeſt. Before I quit him therefore, I will firſt ask,

His Lordſhip, a[illegible]ſium wherein he agrees with Mr. Burke, [illegible]wherein they differ, and employs ſeveral pages [illegible]urke's not oppoſing the bill for a partial ſuſpen[illegible] Corpus; vindicating, at the ſame time, his own [illegible]y differently. The queſtion, how far a member [illegible] give over his attendance in Parliament (his La[illegible]ecauſe he is out voted, is a nice queſtion: his [illegible]e is, he tells us, that no member, *individually*, can [illegible]ly with his duty, but that, *collectively*, he may.

After ſtating the queſtion, and examining the motives that occaſioned a *difference in conduct* between Mr. Burke and his Lordſhip, he proceeds to that part of Mr. Burke's Letter wherein a *difference in opinion* prevails. Mr. Burke ſays, (page 46 of his Letter) "that if ever one man lived, more a miſer than another, for the ſupremacy of Parliament, and the rights of this imperial crown, it was himſelf."—Now his Lordſhip tells us, that he ſees, knows, and is perſuaded, that their very modes of ſpeech, *ſupremacy of Parliament, rights of this imperial crown, unity of empire, allegiance to the ſtate*, and ſuch like high ſounding *ſeſquipedalia verba*, by becoming, in defiance of their impropriety, the deities of modern invocation, and by operating as incantations to miſlead mankind, have done more miſchief to the ſtate even than the ſword itſelf of civil war. Be their authority, therefore, ever ſo great, he can never, he ſays, ſubſcribe to their uſe.

"*Supremacy of Parliament*, ſays his Lordſhip, is a combination of terms unknown to the Engliſh polity; and as to *allegiance to the ſtate*, though it be the ſanctified phraſeology of the Archbiſhop of York, it is, like the Whiggiſm he cenſures, *allegiance run mad*. Supremacy is an appendent of the crown, and ſo is allegiance. The former is the right of the King (as heretofore it was of the Pope) in his *eccleſiaſtical* capacity, the latter in his *temporal*; and there cannot be two rights, in one ſtate, to the ſame thing. Who ever heard of the oaths of ſupremacy and of allegiance to the Parliament? And why are they not taken to the Parliament? Becauſe they are due to the King, and not to the Parliament; and it is not fit that the [illegible]

ſhould invade the rights of this imperial crown. Let ea[illegible] own, and ſo the conſtitution will be preſerved. Tha[illegible] ment is *ſupreme*, I admit. It is the *ſupreme court*, or *cura*[illegible] the conſtitution; as the Houſe of Lords is the *ſupreme* [illegible]

tice, or *dernier reſort* of the law. Both are *ſupreme*, and yet *ſupremacy* was never attributed to the Houſe of Lords, but ever, in the language of the conſtitution, belonged to the King, as the *ſupreme* head of the church. In like manner I admit, that the people are bound in obedience to the laws of Parliament; but this does not therefore infer *allegiance to the ſtate*. Allegiance is one thing, obedience another. Allegiance is due to the King, ſo long as, in his *executive* capacity, he ſhall protect the rights of the people. Obedience is due to the laws, when founded on the conſtitution: but when they are *ſubverſive* of the conſtitution, then diſobedience inſtead of obedience is due; and reſiſtance becomes the law of the land.'

His Lordſhip now goes on to conſider, more particularly, what is meant by the *ſupremacy of Parliament*, the *Engliſh conſtitution*, the difference between the *conſtitution* and the *law*, &c. but for what he ſays on theſe ſubjects we muſt refer our Readers to the production at length.

Art. 32. *Dialogues in the Shades*, between General Wolfe, General Montgomery, David Hume, George Grenville, and Charles Townſend. 12mo. 2s. Kearſly. 1777.

The principles of American reſiſtance are ſenſibly debated in theſe Dialogues. All the ſpeakers, except Montgomery, eſpouſe the claims of the mother country; but the weight of argument is finally caſt into the provincial ſcale. The known characters and quondam principles of all the diſputants are well ſupported; and the controverſy is kept up with ſpirit.

Art. 33. *An unconnected Whig's Addreſs to the Public*; upon the preſent Civil War, the State of public Affairs, and the real Cauſe of all the National Calamities. 8vo. 1s. 6d. Kearſly. 1777.

This '*unconnected*' Author ſets out with an high encomium on the character and reign of Geo. II. in order to ſhew, in a ſtriking manner, the comparative *wretchedneſs* of our preſent ſituation. He conſiders the conduct of the laſt reign as a *body of experience*, ſuperior to any ſpeculation, and ſuch as ought not to have been departed from, as its wiſdom was evidently demonſtrated by its happy effects. This ſyſtem, however, was ſapped, we are told, not by degrees, but all at once, immediately after his preſent Majeſty's acceſſion; 'as if, ſays the Writer, the public happineſs was a ſubject of envy to the courtiers then, for the firſt time, brought forward,—and a freſh trial was to be made of thoſe principles to which the Public had been ſacrificed, upon every occaſion wherein they had prevailed.'

The remainder of the Addreſs contains a critical and animated review of the conduct of the ſeveral adminiſtrations, with reſpect to America, from Lord Bute's peace of 1763, to the preſent time. The narrow plan of policy adopted at the peace under Mr. Grenville's adminiſtration, in particular, is very ably exhibited and expoſed by our Author: who has, likewiſe, many judicious, and ſome melancholy conſiderations, worthy of the ſerious attention of the Public.

'It might have been early diſcovered, he ſays, that the Americans' ideas of liberty were particularly aſſociated with the right of taxing themſelves; and, to ſay the truth, if it were a prejudice, it

was one that ſhould not have ſurpriſed, and much leſs have offended us. We taught them the diſaſtrous leſſon. Our proceedings, hiſtory, and conſtitution gave them the principle. Their anceſtors carried it with them. The preſent generation imbibed it in their infancy, and with the firſt rudiments of their inſtruction. The great example of Hampden, and other illuſtrious patriots of our country, fortified them in their opinions, and hath no doubt animated them in their defence. They ſaw the new government (ſuch I call your government ſince the Revolution) formed and ſupported upon this principle. The practice among themſelves from their earlieſt ſettlements was conformable to it. What but inſanity would have attacked their opini[illegible] heir prejudices in this their ſtrongeſt hold! We cann[illegible] they expected Engliſhmen at leaſt to countenan[illegible]ce of this privilege.'

That the Amer[illegible]*ndence*, was the conſequence of our indiſcreet z[illegible]t, in declaring the Colonies to be *out of our pro*[illegible]h the Author maintains, with too much appear[illegible]

'To this calam[illegible] grief of heart I ſay it, ſome among you have, [illegible]s to government, too much contributed; and we are to th[illegible] part of you to whom I now allude for the declaration of independence made by America, by which all political relation between the two countries is diſſolved. How far the people of a country have a right to take ſuch a ſtep, or what meaſure of provocation is neceſſary to juſtify the exerciſe of that right, it is not to my preſent purpoſe to enquire. I leave all queſtions of this kind to the diſcuſſion of thoſe, who can content themſelves for the loſs of America, by proving that the great breach of civil convention proceeded from that ſide of the water. You will recollect, however, that they were proſcribed as rebels and put out of the protection of your laws, before they adopted this meaſure; and, what is more immediately within my preſent deſign, you will obſerve that, as long as the Americans had any ſort of pretence for ſeparating the body of the people of England from the adminiſtration, they imputed the violences againſt them to adminiſtration alone, and appealed to you for ſuccour and protection. And when adminiſtration had acquired that fatal influence, which induced ſome of you, in the raſhneſs of your zeal, to approach the throne with offers of your lives and fortunes in ſupport of this unhappy war, then, and not till then, when America ſaw herſelf cut off from all hope in your virtue, and the neceſſity of relying intirely upon her own, then, I ſay, and not before, ſhe proclaimed her independence. In telling you this, you will perceive that I reſpect you too highly to flatter you. It is full time that you ſaw the truth in its naked colours.'

The unhappy conſequences of the war, the folly of purſuing it, and the danger even of ſucceſs, are ſtrongly repreſented in the following paſſages:

'The trade of North America is already the property o[illegible] Your ſugar colonies, inſtead of continuing, as it is your [illegible] they ſhould do, large manufactories of bulky commodities, portation whereof gives employment to your ſhipping, [illegible] from thoſe cheap and ready ſupplies which they were uſed to

America, are daily becoming their own feeders, and appro-
ng the labour of their ſlaves in a great meaſure to the raiſing
ſions for their own conſumption. Stripped as you are of Ame-
upon what doth your boaſted navy depend but on precarious
es with foreign powers, whoſe intereſt it may eaſily be made
ur enemies, to withhold from you their ſupplies. When you
your naval ſtores from America, you had them independent of
rld. In ſpite of every effort of government, your public funds
lling, and their reputation is low in foreign ſtates. The con-
of your ſagacious neighbours the Dutch, who are ſeizing every
tunity of drawing out their money, ſhould fill you with juſt
s and apprehenſion. Theſe melancholy truths have been told
equently. I truſt you are now in better diſpoſition to attend
em.

We are proſecuting a war evidently againſt all our intereſts. We
ply conquering ourſelves in America. To ſhew this, more than
ceſſary has been urged. But there is yet one thing behind,
reſt import to us all. Let it alſo be conſidered. Every friend
e conſtitution hath ſeen, with the utmoſt concern, the prodi-
s increaſe of the influence of the crown, and of the means of
ring your repreſentatives in parliament. This evil is now
ſo far, and hath taken ſuch deep root, that I doubt much
her it be remediable in the preſent circumſtances of the nation;
hether, in making the attempt, the remains of freedom would
ſall a ſacrifice. It is only in the virtue of the Americans that
me hope to ſee it checked, or at leaſt its further progreſs im-
d, ſo that our repreſentatives may be enabled to preſerve ſome
s attention to our intereſts. But let me ſeriouſly aſk you, what
ſonable hope can you have that the freedom of this country will
ve the conqueſt and ſubmiſſion of that? If the influence of the
n be already enormous, and fatal to the independence of parlia-
, will it not ſwallow up the little remains of ſtruggling inde-
now in the kingdom, upon ſo vaſt and unlimited an acquiſition
power, as the entire diſpoſal of that whole continent? Reflect, I
ch you, upon the accumulated influence of which the crown will
be poſſeſſed, when America ſhall be in ſubjection and ſlavery;
the lives and properties of all its inhabitants ſhall depend upon
arbitrary will of the crown; when a numerous army ſhall be
d and ſupported for ſecuring the conqueſt of it; and when le-
s of civil and military officers ſhall be nominated to the nume-
employments conſequent to ſuch an event. Have theſe things
ered to you, or have you duly reflected upon them? Would you
even the ſacrifice of America in competition with the entire loſs
our liberty, and the total extinction of all independence and
ſe virtue among us?' GOD FORBID!

people who make any pretenſions to the love of liberty ought
t to forget our Author's excellent motto, from the incomparable
RY: "CIVIL WAR is a DISEASE; but TYRANNY is the
TH of a Free State."

Art.

Art. 34. *Remarks on the Conduct of Oppoſition, with regard to America*; ſhewing their Inconſiſtency, by a ſhort Review of their own Meaſures. 8vo. 1 s. Cadell. 1777.

This Remarker endeavours to expoſe the inconſiſtent conduct of certain gentlemen in oppoſition; and ſome of his ſtrictures ſeem to bear very hard upon them: but, on the whole, he appears to be one of thoſe over-heated defenders of government who ſuppoſes every man in oppoſition to have horns and a tail, with all the other enſigns of diaboliſm. All governments, and all adminiſtrations have been known to abound with ſuch advocates; but are they of any real ſervice to their employers? Do ſuch intemperate miſſionaries ever make converts?

Art. 35. *Conſiderations addreſſed to all Perſons of Property in Great Britain*, concerning the preſent Diſpoſition of the Americans towards this Country. 8vo. 6d. Owen. 1777.

What this Writer has to offer to public conſideration, turns wholly upon the following ſimple propoſitions:—'*That the Americans are at this time united among themſelves, and will continue united as long as they have a common enemy:—That they do reſiſt the government of Great Britain, and regard it as a common enemy:*—and then, the natural inference is, *that it is imprudent in Britain to perſiſt in the attempt to reduce, becauſe it is impracticable to effect the reduction of, that extenſive country by force.*'

There is nothing new in this *addreſs*; but the Writer ſhews an honeſt concern for the true intereſt and welfare of his country; which, he thinks, has not been duly conſulted by thoſe who have involved us in the preſent hoſtile contention with America.

POETICAL.

Art. 36. *The Calf's Will.* 4to. 1 s. Kearſly. 1777.

The Ducheſs of Devonſhire's *Cow* brought forth this Calf; a witty calf, forſooth,—which makes a will, puts it into rhime, and leaves the following legacies: its *brains* to the Duke of D——; its *prudence* to the Ducheſs; its *feet* to Lady H—r—g—n, for *jelly*; its *religion* to Lord S—d—h; its *oratory* to Lord O—ſ—w;—with a great deal more of the ſame ſecond-hand worn-out ſtuff. This thought has been hacknied about Grub-ſtreet, Moorfields, and *the verge*, for theſe 50 years paſt.

Art. 37. *An Elegiac Ode*, to the Memory of the Rev. *Charles Steuart Eccles*, Rector of Birts Morton, Worceſterſhire. 4to. 6d. Bath printed; and ſold by Goldſmith in London. 1777.

A young bard here pleads his *inexperience*, &c. in excuſe for the defects of a well-intended poem, ſacred to the memory of a benevolent clergyman, who unfortunately periſhed in the Avon, in endeavouring to ſave a drowning perſon. We allow his plea; but cannot avoid taking notice of the great miſtake into which he has fallen, with reſpect to the public writings which he has aſcribed to Mr. Eccles: who (we are aſſured) was not the author of the *Man of Feeling*, *Man of the World*, and *Julia de Roubigné*; [ſee Art. 27, of the preſent Month's Catalogue] yet the merit of theſe productions, unluckily, happens to be the topic on which this encomiaſt hath principally enlarged, as a tribute due to the genius of Mr. Eccles.

Art.

Art. 38. *The Inamorato.* Addreſſed to the Author of *The Electrical Eel.* By a Lady. 4to. 1 s. 6 d. Bew.

No Lady; but Thomas Sternhold, or John Hopkins, grown quite friſky.

SERMONS.

I. *The Character of the Laws of England conſidered*—March 6, 1777, in St. Mary's, Oxford, at the Aſſizes. By James Chelſum, D. D. Student of Chriſt Church, Oxford, one of his Majeſty's Preachers at Whitehall, and Chaplain to the Biſhop of Worceſter. 4to. 1 s. Payne, &c.

This ſhort eulogium on the laws of England, and the mode of adminiſtering them, is ingenious and ſenſible. That our laws are generally *good* (according to this Writer's text, 1 Tim. i. 8.) moſt people will allow, but as to the mode of adminiſtering them, they will be apt to heſitate. Dr. Chelſum endeavours to obviate ſome objections, ſuch as the multiplicity of laws, and the delays in legal proceedings; but though he may alleviate he does not entirely remove theſe or other evils. Several perplexing rules and forms which at leaſt *appear* unneceſſary, the tedious and vexatious procraſtination of ſuits, the many hands through which it is requiſite they ſhould paſs, and the enormous expence with which a perſon is burthened to attain a ſmall right, theſe and other objections to be urged againſt Engliſh law, we apprehend the moſt ingenious pleader will not be able entirely to overthrow: nothing can obviate them but ſome wiſe attempts to make alteration for the better. Though, therefore, we concur with this Preacher in allowing *generally* 'that the *law is good*,' we cannot proceed with him to ſay, 'it is calculated, *as far as poſſible*, to be of general benefit.'

II. *The Doctine of the Trinity ſtated, proved, and defended*—In Jewry-ſtreet Chapel, Aldgate, May 23, 1777. By W. Aldridge. 6 d. Bell, near Aldgate.

III. At Whitehall Chapel, at the Conſecration of the Right Rev. Father in God, Beilby, Lord Biſhop of Cheſter, Feb. 9, 1777. By John Briggs, M. A. Publiſhed by Command of his Grace the Lord Archbiſhop of York. 8vo. 1 s. Payne.

Mr. Briggs has rationally illuſtrated the high importance, and great utility, of the office and character of a Chriſtian miniſter; judiciouſly keeping in view the happy church-eſtabliſhment in our own country: and glancing, at the ſame time, with no favourable eye, at thoſe preſumptuous *irregulars*, the 'ſelf appointed itinerant preachers,' &c.

IV. *The Evidence of Chriſtianity not weakened by the Frailty of its Miniſters*—Preached in the Cathedral Church of Briſtol, June 29, 1777. By John Camplin, M. A. Precentor of Briſtol. Occaſioned by the Execution of William Dodd, LL.D. and publiſhed at the Requeſt of the Audience. 8vo. 6 d. Rivington.

A ſeaſonable and judicious diſcourſe.

N. Bethesda,

V. *Bethesda, or the House of Mercy*—At the Parish Church of St. Nicholas, in Newcastle upon Tyne; July 26, 1777. Before the Governors of the Infirmary, at their Anniversary Meeting. By James Scott, D. D. Rector of Simonborn, and late Fellow of Trinity College, Cambridge. Published at the Request of the Governors, for the Benefit of the Charity. 1s. Robinson.

CORRESPONDENCE.

WE have been informed by a correspondent that Mrs. Macaulay's Throne, mentioned in our Review for July, was a Sopha; but that correspondent ought to have remembered, that a Sopha, placed in an elevated situation,* is, to all intents and purposes, a Throne. He is a little unfortunate too in this, that the original Greek word Θρονος signifies a *Sopha*. But he appears to be a civil well disposed person and that is the only reason why we have taken notice of his Letter. He says that Dr. W—— was active on this occasion, and that Mrs. M—— was 'passive.' This is being very honest.

†††† L. and Dr. S. have our hearty thanks for their lists of *Errata* in our last Volume and our last Number. L. will be kind enough to excuse our declining to enter into debate with any Correspondent, respecting "Corrections wherein the Reviewers and he do not agree." We have already, from the extent of our plan, as much work on our hands as we can find time to dispatch, with tolerable convenience; and must therefore study every means, consistent with our public engagements, of *reducing*, instead of *increasing* the objects of our attention.

*** The Letter signed *Benevolus* cannot possibly be inserted;—for reasons so very *obvious*, that it is astonishing how they could escape the Writer. His Letter is left with our Publisher, to be returned to the Author.

ERRATA *in the Review for* JULY.

P. 20, par. 2, l. 10 and 11, for *the whole number will amount*, read, *the whole will amount*, &c.
— 49, l. 5, for *and acuteness of his senses*, r. *and an acuteness*, &c.

In AUGUST.

— 97, par. 2, l. 15, for *intercouse*, r. *intercourse*.
— 104, par. 4, l. 16, for *languages*, r. *language*.
——— ult. for *of Aristotelian*, r. *of the Aristotelian*, &c.
— 108, par. 5, l. 9, for *view*, r. *observation*.
— 117, par. 3, l. 4, for *conspicuous*, r. *copious*.
— 132, par. 4, l. 2, for *are among*, r. *must be ranked among*, &c.
— 170, l. 27, for *deprecate*, r. *depreciate*.
——— Art. 17, l. 7, for *ruining*, r. *the ruin of*.

* See the Introduction to the *Six Odes*.



THE MONTHLY REVIEW,

For OCTOBER, 1777.

ART. I. *On the Doctrine of the Sphere.* In Six Books. Book I. Containing ſome preliminary Properties of the Circle. II. The general Doctrine of the Sphere. III. Of Spheric Angles and Triangles. IV. Of the Orthographic Projection. V. Of the Stereographic Projection. VI. Of Spheric Trigonometry. To which is added, an Appendix: Containing the Solution of a Problem, for aſcertaining the Latitude and Longitude of a Place, together with the apparent Time. By the Rev. GEORGE WALKER, F. R. S. 4to. 12s. Boards. Johnſon. 1777.

THIS work, the Author informs us, was written for his own amuſement 'about twelve years ago,' and publiſhed with a view of accommodating ſtudents in a department of education, in which he was not long ſince concerned. It is now offered to the Public with the hope of more general acceptance and utility. The ſubject has not been ſo comprehenſively and accurately diſcuſſed in any treatiſe which we have ſeen: moſt of thoſe who have profeſſedly written on the doctrine of the ſphere, and thoſe branches of mathematical ſcience that are immediately connected with it, have done it with a view to ſome particular object, without illuſtrating the fundamental principles at large, or making a general application of them. In the greater number of books on ſpherics, the diagrams are very unſuitable to the apprehenſion of a learner: the trouble and expence of raiſed figures have deterred moſt writers from aſſiſting the imagination by this contrivance; and without it, neither the theory of the ſphere nor the principles of projection can be ſufficiently underſtood. But the greateſt defect in works of this kind has been the uſe of algebraic notation and proof inſtead of thoſe of pure geometry: 'The elements of the ſphere (ſays our Author) with the branches dependant thereon, have either been

but imperfectly attempted in a geometric ſtyle, or been ſubjected to the ſlovenly hand of algebra.' A treatiſe, therefore, uniformly geometrical, in every part of which the ſtricteſt regard is paid to this mode of demonſtration, muſt be very acceptable to all 'the lovers of pure geometry:' to which we may add, that the laborious conſtruction of the ſolid figures ſerves greatly to enhance the utility and value of this performance. The theory of the ſphere, the principles of projection, both orthographic and ſtereographic, the doctrine of ſpherical triangles, and of Neper's circular parts, are excellently illuſtrated in this work: but perhaps two or three ſpecimens of the actual projection of the ſphere on the planes of ſome of the principal circles would have been no unacceptable addition, as they would have ſerved for the farther elucidation of the principles, and ſuperſeded the neceſſity of applying to other treatiſes, in which the practice of projection is more particularly explained.

The problem in the appendix is illuſtrated by an example, which exhibits 'a proof of what the problem, though founded on the principle of approximation, is capable of performing. For it is certain (ſays the Author) that if the data of the problem (viz. three altitudes of an heavenly body, together with the times elapſed between the obſervations) could be given to the accuracy of a ſingle ſecond, the latitude, longitude, and apparent time of the obſerver would be obtained with the ſame accuracy; and it has this advantage above every other method which I have ſeen, that from the ſame ſimple data, are at once obtained theſe three great deſiderata. *Francis à Schooten* and Sir Iſaac Newton have given ſolutions of the ſame problem, but by a very different analyſis, and only on the ſuppoſition that the latitude and declination ſuffer no change during the time of the obſervations. No author, that I know of, has taken into conſideration the quantity of variation in the latitude and declination, though this be abſolutely eſſential to a perfect ſolution.' After all Mr. Walker candidly acknowledges, 'that if the ſun be the ſubject of obſervation, the whole is but a ſpeculative nicety;' becauſe the altitude of the ſun cannot be obſerved with ſufficient accuracy to determine the longitude of the obſerver by this problem: 'But in the moon's motion, whoſe declination varies more than ſix degrees in 24 hours, it would require an error of one minute to produce an error of a degree in longitude; and it may be preſumed that the accuracy of obſervations at land is more than ſufficient to avoid ſo great an error as this, nay it is probable that not one fourth part of this error would need to be apprehended. By this method therefore the longitude of places aſhore might be determined at all times with conſiderable



nſiderable accuracy. But if the latitude and meridian of the ace had been determined, all the trouble of the *(preceding)* lculation would be avoided by finding the meridian altitude the moon. For from thence the declination of the moon at e time of her croſſing the meridian would immediately be ven; and from the ephemeris of a place, the diſtance of the oon from that place's meridian, when her declination is the me with the one found, being obtained; this diſtance would the difference of longitude between the two places.'

'Theſe data however cannot be obtained at ſea, as from the perfect definition of the horizon, the altitude of the moon nnot be taken with any certainty by Hadley's quadrant. But appears to the Author to be no inſuperable difficulty to conuct an inſtrument which ſhould give the altitude of the moon any time with as much certainty as that of the ſun. If this uld be accompliſhed, the problem here given to the Public ght be found not unworthy its attention. For it is not ſubt to ſome conſiderable diſadvantages, which attend the preit lunar method of determining a ſhip's place at ſea. The itude, the apparent time, and the declination depend for their th upon the ſame data, and are each affected only by the or which enters into the ſame obſervations. But the preſent thod has the ſame imperfections to anſwer for in the obſerion of the moon's diſtance from a ſtar; and the apparent e, on which the concluſion eſſentially depends, is affected th an uncertainty proper to itſelf, and which appears to me be ſuch as might be expected to vitiate the whole proceed-. I have long thought this an obſtacle of the greateſt conration to the lunar method for diſcovering the longitude at , which is at preſent ſo warmly purſued. I may be miſtaken, I ſhould be glad to find myſelf ſo, as I have no view but to th and utility. But if otherwiſe, the public attention has n too long employed in an impracticable purſuit, and dited from inveſtigating this important problem in other ways, ndeed in any way the ſolution of it be poſſible.'

T. II. *Archaeologia*; *or*, *Miſcellaneous Tracts relating to Antiquity.* ublished by the Society of Antiquaries of London. Vol. IV. 4to. l. 1 s. Boards. Robſon, &c. 1777.

N the 43d volume of our Journal (ann. 1770) we gave an account of the firſt* publication of theſe curious reſearches antiquity, by the London Society; and, in the ſame Are, we alſo gave the hiſtory of the Society itſelf:—to which

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* The ſecond and third volumes have likewiſe been duly noticed, he courſe of our Reviews: ſee vols. xlix. and liii.

account we may now refer our Readers, and proceed, without farther preface, to the contents of the preſent miſcellany.

If the volume now before us is not entirely equal to ſome of the preceding publications of this very reſpectable Society of Antiquaries, it is not, however, deſtitute of articles fraught with ingenuity and erudition, or of uſeful and pleaſing information.—The number of articles, we obſerve, falls conſiderably ſhort of that in each of the foregoing volumes, for they amount to only twenty-ſix; from whence our Readers will rightly conclude that ſome of the tracts are extended to a length beyond what might be expected in a miſcellaneous collection.—But to the ſubjects here treated.

An opinion has been generally received among the learned, that the principality of Wales ſupplies very few remains of Roman antiquities: of this opinion Mr. John Strange had expreſſed his diſtruſt, in a paper formerly printed in the *Archæologia* †; he now endeavours to weaken it more by *a further account of ſome remains of Roman and other Antiquities in or near the county of Brecknock in South Wales*. For this purpoſe he gives a relation of ſome remnants of Roman roads, together with certain ſtones bearing Roman inſcriptions, though much defaced; of which inſcriptions he has thought it unneceſſary to attempt a particular explication; but though this might, in ſome meaſure, be needleſs to the learned Society of Antiquaries, yet when the work came to be publiſhed, it would, we apprehend, have been acceptable to many Readers to have had ſome farther interpretation. Theſe ſtones appear to have been ſepulchral monuments, placed according to the Roman practice on the ſides of their roads which traverſed this country. From ſuch gleanings of antiquities imperfectly collected in and near Brecknockſhire, the Author infers there is little reaſon to doubt but that, on further and more regular reſearches, other more important diſcoveries of the ſame nature might ſtill be made. The Article is finiſhed 'by an account of ſome more modern remains of antiquity, but of a different kind,' which appear to have been the product of popiſh times.

The Hon. Daines Barrington, in the ſecond Article, inquires into the meaning of the term *Lavant*, a name aſſigned by Camden to the little river by which the city of Chicheſter is waſhed on every ſide but the North. It is obſerved that the term is applied in Suſſex to all brooks which are dry at ſome ſeaſons, and as this is the caſe with the Chicheſter river, it is with great propriety called by this name. On ſearching for the derivation of the name, Mr. Barrington fixes on the word *Llavan* as approaching neareſt to it, which Bullet in his Celtic Dictionary renders *oter*, or *to deprive*, and ſeems therefore, with

† Vol. I. p. 292.

great



great propriety, applied to a brook, which, at certain ſeaſons, hath no water in it.'

The nature and cauſe of King John's death has been a ſubject of ſome debate, though of late years the prevailing opinion ſeems to have been that he was not poiſoned, but died of a diſorder occaſioned by vexation and grief, together with ſome improper management as to his diet. Mr. Pegge, who writes the third diſſertation in this volume, tells us he ſhould not have revived the diſpute, had not the late Mr. John Lewis of Margate, partly in vindication of his favourite William Caxton, and partly from the forwardneſs of his zeal againſt popery, endeavoured to puzzle the cauſe. Our honeſt hiſtorian, Monſ. Rapin, aſſerts, that the ſtory of the poiſon is very improbable, ſince it is not mentioned by any of the cotemporary writers; to which his learned annotator (whom Mr. Pegge ſuppoſes to be Mr. Philip Morant) has added that the poiſon is not mentioned by any hiſtorian that lived within *ſixty* years of the time; for which declaration Mr. Pegge ſays, there is very good reaſon, nay, 'he ventures to go one ſtep farther, and aſſert, on as good grounds as can be had in a negative argument, that no Author has ever mentioned the poiſon till above *eighty* years after the event.' And this we think is ſufficiently proved, unleſs any ſtreſs is to be placed on a Latin chronicle, written by John Abbot of Peterborough, which ends in 1259, and King John, it ſhould be obſerved, died at Newark, Oct. 18, 1216. On this chronicle Mr. Lewis depends to eſtabliſh the truth of the poiſon ſtory. But Mr. Pegge tells us there is *full proof* that it was not written till towards the end of the fourteenth century, and if that be the caſe, he has, no doubt, made good the above aſſertion. There is, indeed, great reaſon to ſuſpect the whole relation of the King's being poiſoned, both as the earlieſt writers do not mention it, and thoſe who come afterwards vary ſo much in their account of the means and manner of it, and alſo of the motives by which it was occaſioned. Early writers, it may indeed be ſaid, might have prudential reaſons to render them cautious of declaring a fact of this kind; but on the whole it appears probable that the particular circumſtances of the King, at that time, might lead ſome perſons to ſurmiſe it; and what was *ſurmiſe* at firſt afterwards grew into aſſertion, which, as Mr. Pegge ſays, by degrees received circumſtances and embelliſhments from the pens of certain idle monks, who did not love the King's perſon.

The ingenious Mr. Pegge is the Author of the next Article, which is, *An illuſtration of a gold enamelled ring, ſuppoſed to have been the property of Athſtan, Biſhop of Sherburne.* This ring, we are told, was found by a labourer on the ſurface of the ground, on a common, at a place called *Llys faen*, in the North-eaſt corner of *Carnarvonſhire; is of* good workmanſhip, in fine pre-

ſervation, weighs above an ounce, and muſt be worth between four and five pounds. Its Saxon inſcription renders it the more eſtimable, ſince, except legends on coins, epigraphs in that language are ſaid to be extremely rare. It is inſcribed with the name of Alhſtan; Mr. Pegge conjectures, from probable reaſons, that it was the property of Alhſtan, who was Biſhop of Sherburne, from A. 817 to 867. The principal objection to this appropriation ariſes from an idea, which he ſuppoſes ſome perſons may have entertained, that there were no artiſts in this country in Biſhop Alhſtan's time capable of executing ſo elegant a piece of work. To remove this difficulty, he furniſhes us with numerous quotations from ancient writers, which prove that the Saxons might be capable, in Alhſtan's days, to finiſh a ring with equal taſte and excellence.

Mr. Worth, late of Diſs in Norfolk, communicates to the Society an account of a very ſingular diſcovery at Badwell Aſh in Suffolk. The ſexton of that parish digging a grave in the chancel, came to a vaulted arch, very ſtrongly cemented, but made to contain only one coffin, and filled with human bones: ſome of them, on taking them in his hands, appeared very heavy, and, to his ſurprize, he found they were *filled with lead*, or, to uſe his expreſſion, had lead run into them. Mr. Worth ſeems to imagine that this muſt have proceeded either from lightning, or from ſome ſubterraneous vapours taking fire in the vault. Dr. Hunter and Dr. Fothergill each ſuppoſe it poſſible to fill the cellular parts of human bones with lead, when, after many years, they are become quite dry. Diſcoveries of the ſame kind have been made in other places. Dr. Fothergill ſuggeſts that this might perhaps be a method ſometimes uſed to preſerve relics.

Mr. Eſſex's diſſertation 'on the antiquity, and the different modes of brick and ſtone buildings in England' is very long, and to many Readers would afford little entertainment, but it is curious and ingenious. Although it will not eaſily admit of extracts, we may inſert a ſentence or two from the laſt paragraph; in which it is ſaid, 'From this view of the various kinds of maſonry uſed in England in different periods, it appears very difficult to determine the age of a building by the materials or method of uſing them, when no other circumſtances concur to aſſiſt us in our judgment; eſpecially in thoſe buildings which were erected with new materials either before or ſoon after the Conqueſt. But as we frequently find fragments of *vouſoirs* of arches, and other members of Gothic architecture worked into the walls of ancient buildings, we may ſometimes by their means, aſcertain their age very nearly, but always with more certainty when we have ſome aſſiſtance from hiſtory.—Among the ruins of churches and other buildings of this kingdom, we often find large ſtones



hich we may not only determine the age, but frequently aſ-
ertain the form and ſize of the building they belonged to: for
ie Gothic, like the Grecian, architecture has its different or-
ers or modes, and every order its peculiar members by which
may be diſtinguiſhed from the reſt; and as theſe are regulated
r juſt proportions founded on geometrical principles, as capa-
e of demonſtration as thoſe of the Greek or Roman; we may
dge of the whole from a part, with as much certainty as we
ay know the extent of a Roman temple from the length of a
iglyph.'

It is a matter of no great moment whether the Kentiſh mo-
iment vulgarly called Kits-Cotty-Houſe, was intended to per-
tuate the memory of Horſa, brother to Hengiſt, or of Prince
ttigern; it has been commonly conſidered as intended for the
tter, till Mr. Colebrooke * laboured to diſcard that opinion,
d to ſhew that it belonged to the former. Mr. Pegge now
forms us that it was deſigned for *neither*, and that it is not,
ſuſpects, a funeral monument. But as he does not tell us
ith any clearneſs what it is, we receive very little ſatisfaction
om this Article.

The account which follows may ſeem trifling, but is ſingular
d remarkable. Mr. Brander, in a careful examination of the
mains of the priory of Chriſt Church Twynham, in Hampſhire,
ſerved in one room a ſquare flat ſtone, two feet nine inches long
two feet wide, carefully cemented with lead into the adjoining
vement; having all the appearance of a grave-ſtone. Curio-
y prompted him to remove the ſtone, under which he was ſur-
iſed to find merely a repoſitory of bird's bones, to the amount
leaſt of half a buſhel, and theſe of herons, bitterns, cocks
d hens, many of which have long ſpurs, and moſtly well
eſerved. The cavity was about two feet deep, and lined at
e bottom and round the ſides with ſquare ſtones. The foun-
tion of this houſe, Mr. Brander obſerves, ſeems to carry with
a very early date, for, according to Tanner, there was ſet-
d here, in Edward the Confeſſor's time, a dean and twenty-
ır ſecular canons. 'And, he adds, I think it not improba-
, from a conjecture which this interment has ſuggeſted and
ms to warrant, that it had ſtill a much earlier one, having
ginally been a Pagan temple, and afterwards converted to
riſtian uſes.' We ſhall hear more hereafter of theſe birds
nes.

In the third volume of the Archaeologia ſome remarks are com-
nicated by Edward King, Eſq; on the abbey of Bury S. Ed-
nd's in Suffolk †. The ſame Gentleman, in the tenth Ar-
le of the preſent volume, gives an account of ſome diſcove-

* Archaeol. vol. ii. *p.* 110, &c. See alſo Review, vol. xlix. p. 255.
† *Vid. Monthly Review, vol.* liii. p. 498.

ries which have been made in ſearching among the ruins of that ancient building. The firſt, which ſeems the moſt curious, is a large ſeal made of lead, found under the pavement of the great iſle of the church. The device is a man on horſeback, with a great broad ſword in his hand, ill deſigned, we are told, but tolerably well cut, and ſhews very exactly, the odd kind of armour, then worn, and ſome other peculiarities in the military accoutrements of thoſe times, which deſerve notice, and particularly in the ſword, the ſaddle, and the ſpurs. The inſcription round the [illegible] *Ranulfi Comitis Ceſtrienſis*, Mr. King has no d[illegible] the broad or great ſeal of the famous Ranulph[illegible]er, who was one of the moſt powerful lords in [illegible] in the time of King Stephen. To ſupport this [illegible]re Mr. King offers ſeveral remarks, and lengthens out [illegible]rtation by ſome particular accounts with which hiſtory [illegible]s us of this earl of Cheſter. From all which he infers that [illegible] broad ſeal was lodged at St. Edmund's abbey, as a place of ſecurity in thoſe troubleſome times, and that during ſome of the reverſes of fortune which the earl met with, it was concealed under the pavement, from whence it was never taken till now, being forgotten, in the confuſion of thoſe times, after the earl's death, and the perſon who hid it very probably dying without giving any account of it.

This Article mentions two other antiquities diſcovered at the ſame place; each of them fragments of inſcriptions: one remarkable on account of the ſubſtance on which the words are inſcribed, and the form of the letters, which are raiſed in a very bold relief, and inſtead of being cut or carved were manifeſtly caſt, together with the whole maſs, in a kind of clay, and were afterwards burnt with it, in the ſame manner as tiles are. The other fragment is ſaid to be larger, and remarkable on account of the perſon to whom it relates; having been probably a part of the tomb of the famous poet Lidgate or Lydgate, whoſe name is very legible on it. He was eſteemed a good mathematician and philoſopher, as well as an excellent poet. He died in 1440, and is ſaid to have been buried in this church.

Among the Engliſh ſilver coins in the poſſeſſion of the Society of Antiquaries, there is a ſmall one inſcribed *Rodbertus*, which has been aſſigned by the late Dr. Ward to Duke Robert, eldeſt ſon of William the Conqueror. Mr. Colebrooke is perſuaded it was not ſtruck for him, and in the eleventh Arti[illegible] of this work gives his reaſons why it could not have been [illegible] that prince, and why it muſt, as he apprehends, ſig[illegible] earl of Glouceſter, a natural ſon of Henry I. who [illegible] noted in the reign of Stephen, and in the confuſions and [illegible] ceſſity of the time may be ſuppoſed to have [illegible] Colebrooke adds ſome obſervations on ob[illegible]



coins. Edward I. introduced on his pennies the face of a man with curled hair, whereas his immediate predeceſſors Henry III. and John, had, as is here remarked, ſomewhat more like the moon at the full (as painted for a ſign to a country alehouſe) than any human being. Mr. Folke had aſſigned as a reaſon for the ſameneſs of the head on all our coins from Edward I. to Henry VII. *that the king ſhould always appear as in full vigour of life.* Mr. Colebrooke differs from him, and obſerves as follows: 'The method of making the dies for money, is to make a likeneſs of the face and head in ſoft ſteel, in the manner of a cameo, which when they had finiſhed, they hardened to the utmoſt degree the metal would bear. This, by the force of the hammer, made an intaglio on ſoft ſteel, in the centre of the die, and the letters or devices were punched in, and then the die was hardened ſufficiently to give the impreſſion on the ſilver to be coined, but was not made ſo hard as the cameo. But as theſe dies were liable to be ſplit under the hammers, as ours are under the mill and ſcrew, the pains and expence of renewing the cameo would have been endleſs; and therefore having got a head for each ſpecies of money, they uſed the ſame through all theſe reigns, and only punched in a different legend, and made ſome little alteration in the treſſure round it.

The word *Romance* has been conſidered as of French extraction, particularly by Mr. Warton in his hiſtory of Engliſh poetry. This is objected to by the Rev. Mr. Drake, who, in the twelfth number of this volume, gives the word a Spaniſh original, though, as it appears to us, the cauſe which gave riſe to it is the ſame whether it be French or Spaniſh. Great numbers of the Romans, it is well known, ſettled in Spain, ſo that the Spaniſh language became almoſt totally Roman or Latin, excepting that ſome few of the ancient inhabitants who retired into the wild and mountainous parts of the country preſerved their dialect unmoleſted. When the Moors made a ſettlement in Spain they introduced the Arabic or Mooriſh tongue, but the language of the native inhabitants was ſtill the Roman, and the Caſtile tongue particularly, which bears the greateſt affinity to the Latin, was called *Romance*. The Moors or Saracens came into Spain, enriched with ſeveral ſorts of learning, and ſome of their authors, eſpecially thoſe amuſing and fictitious compoſitions ſo peculiar to that people, were tranſlated ſoon into the Spaniſh or Roman language. Here we are ſuppoſed to have the original of the word *Romance*. Mr. Drake's obſervations are ſenſible and ingenious: yet ſome have given the word a popiſh derivation: for as the church of *Rome* has impoſed ſuch a number of wonderful, extravagant, and idle ſtories on mankind, it is no wonder, ſay they, that when any thing abſurd

and improbable is advanced, it ſhould be replied, you Romanize, or Romance.

Mr. Eſſex's obſervations on Lincoln cathedral will not admit of abridgment or of extracts, excepting the concluſion, which, as it may afford ſome little amuſement, we ſhall lay before our Readers: 'I will not, ſays the Author, in theſe remarks undertake to determine the precedency betwixt the churches of York and Lincoln; but as the point has been long conteſted, I will give the opinion of the late Lord Burlington on the queſtion, extracted from a letter of the late Mr. Sympſon of Lincoln to Mr. Precentor Trimnel, dated July 9, 1740. "Be pleaſed, Sir, with my humble ſervice, to let Mr. Willis know ſo much, that the precedency betwixt our church and that of York may be no longer a queſtion with him. I have his Lordſhip's leave to ſay, that this is by far the nobleſt Gothic ſtructure in England, and York in no degree comparable to it. He even prefers our Weſt front to any thing of the kind in Europe, and ſays that whoever had the conducting of it was well acquainted with the nobleſt buildings of old Rome, and had united ſome of their greateſt beauties in that one work." Lord Burlington had a taſte for architecture, and was as capable of deciding this queſtion as any perſon; but the merit of Gothic architecture was then but little noticed, and the diſtinctions of ſtyle but little known. It was the faſhion to apply the name of Gothic to every irregular or diſproportioned building; and, ſtrange as it muſt appear, the nobleſt of our old cathedrals, and other ingenious works, have been no better eſteemed than the productions of a rude people, who were ignorant of all the principles of deſigning, and the art of executing. But under whatever denomination the conductors of theſe noble fabrics may be placed, whether we call them Goths or Free-maſons, we muſt acknowledge that the ſtyle of building which they uſed was brought to a more perfect ſyſtem by them, than the Greek or Roman has been by modern architects; and that the principles on which it was founded were unknown to the greateſt profeſſors of architecture ſince the Reformation, is evident from the attempts of Inigo Jones, Sir Chriſtopher Wren, Mr. Gibbs, and many others of inferior abilities ſince their time, who have endeavoured to imitate it without ſucceſs. But we are not to conclude that the conductors of theſe ſtately fabrics had no principles to direct them, becauſe theſe great men did not diſcover them; for if any one, who is properly qualified, will diveſt himſelf of his prejudices in favour of the mode of building which faſhion has made agreeable, and impartially examine the merit of thoſe Gothic buildings which are perfect, he muſt acknowledge that the ancient

Free-

Free-maſons were equal to our modern architects in taſte for deſigning (agreeable to the mode of their times) and ſuperior to them in abilities to execute, that they perfectly underſtood the nature and uſe of proportions, and knew how to vary them when they wanted to produce a ſtriking effect. In the execution of their deſigns they knew how to pleaſe, by uniting neatneſs and delicacy in their work; and to ſurprize by the artful execution of it. In ſhort, when we conſider the greatneſs of their deſigns, we muſt allow they had a taſte well adapted to the religion and genius of the age in which they lived.'

We propoſe to give ſome account of the other Articles in this volume, in our next Review.

ART. III. *An Eſſay towards a topographical Hiſtory of the County of* NORFOLK; containing a Deſcription of the Towns, Villages, and Hamlets, with the Foundations of Monaſteries, Churches, Chapels, &c. and other religious Buildings. Alſo an Account of the ancient and preſent State of all the Rectories, Vicarages, &c. Likewiſe an hiſtorical Account of the Caſtles, Seats, and Manors; with ſeveral Draughts of Churches, Monuments, and other Relicts of Antiquity. Collected out of Leiger Books, Regiſters, Records, and other authentic Memorials. By Francis Blomefield, Rector of Fersfield in Norfolk. The ſame Work, continued and completed, in Five Volumes, Folio. By the late Rev. Charles Parkin, A. M. Rector of Oxburgh in the County of Norfolk. Price 7 l. 11 s. in Sheets. Lynn, Whittingham. London, Baldwin.

AS this work, a conſiderable part of which was publiſhed before the commencement of our Journal, and which was left unfiniſhed in conſequence of the death of its Author, is now completed; it is incumbent on us to announce it to the Public, as it ſtands in its preſent voluminous, if not valuable form; and to give a ſhort account of the progreſs made in it by Mr. Blomefield himſelf, as well as of its completion, after his death, by the continuator, Mr. Parkin.

In the introduction, which is dated ſo far back as the year 1736, Mr. Blomefield obſerves that, as this work appears without either preface or dedication, he thinks it neceſſary to inform his Readers of the reaſons for this omiſſion, as well as to point out the deſign of the following *Eſſay*. He proceeds to acknowledge, with gratitude, his obligations to that learned antiquary, Dr. Tanner, late Biſhop of St. Aſaph, for his aſſiſtance in procuring him a ſight of many records and MSS. relating to the hiſtory of the county; as well as for pointing out the method of conducting the work, and reviſing his collections when put together, as he compiled them. 'To this worthy prelate (by his own knowledge and approbation') the Author adds, 'was this work dedicated;'—but on his death, 'gratitude obliged

obliged me to dedicate it to his memory; not doubting but *that* will ever be valued by all the learned.'

With reſpect to the deſign of the work in general, Mr. Blomefield confeſſes that he is ſenſible there may be ſeveral things of moment, in almoſt every pariſh, that may be impoſſible for him to know, or to *come at*; [we uſe his own word;] but thus far he will venture to ſay, that the ſucceſſion of the lords of the manors—of the patrons and incumbents of the churches,—the ſeries of the religious—the ancient and preſent valuations of each pariſh—are as perfect as his own collections, the original MSS. and records he had met with, and the collections of his friends, could poſſibly make them. It was a part of his plan likewiſe faithfully to inſert 'whatever pedigrees or evidences, relating to any families of worth, merit, or antiquity in the county,' have come to his hands; 'together with all the ancient arms and inſcriptions, that are any where found in the churches, or other places; as alſo all public gifts and benefactions, &c.'—'in order to preſerve them, as far as can be, from devouring time, and to animate others by theſe examples, to a worthy emulation of ſuch charitable works, *amiable* to God and man.' For the ſame reaſon, the Author adds, 'I ſhall be very exact in my deſcription of the churches and chancels, &c. that poſterity may know, what ſignal tributes of honour and reverence our anceſtors paid to thoſe holy places, which they generouſly built, richly adorned, and prudently ſet apart for God's worſhip. At firſt I determined to have tranſlated all the Latin inſcriptions for the Engliſh reader, but was prevailed upon to omit it, as the tranſlation would be of no other uſe, but to ſwell the book, and enhance the price, both which are contrary to my deſign, which is to comprize it in as little room as can be, without injuring the ſubject.'

The Author was certainly well adviſed, with reſpect to the omiſſion of theſe intended tranſlations; and it would have been ſtill better had he been counſelled to ſuppreſs a great part of the originals, or been more ſparing in tranſcribing ſo many inſignificant inſcriptions, and extracts from pariſh regiſters: but your antiquar*an* is a moſt liberal as well as laborious animal; and eſtimates the treaſures which he diſpenſes, rather by their bulk and number, than by their value.

That noble record, *Domeſday*, has been the corner ſtone of the Author's ſuperſtructure; and he has placed a copy of it (as well as all the other references) by way of note at the bottom of his page, that it may not diſtract the attention of the Reader. Among the gentlemen of the county, to whoſe collections he has had free acceſs, and to whom he acknowledges his obligations, he particulariſes *A. Norris*, Eſq; who, with great labour

and

ſneſs, examined the pariſh churches in ſeveral hun-
-Mr. *Parkin*, his Continuator, who drew up for him
unt of two or three deanries;—and above all, 'that
s antiquary, the late Mr. *T. Martin*, of Palgrave in Suf-
ho not only ſupplied him with whatever occurred in his
ge and valuable collection; but alſo with the whole col-
of that late induſtrious and perfect antiquary, *Peter le
'orroy*, who for above 40 years, at great expence and im-
ouble, amaſſed together the greateſt fund of antiqui-
his county, that was ever collected for any ſingle county
ngdom.'

theſe aſſiſtances, added to his own collection, the Au-
an to print his work, at his own preſs, in his houſe at
, in the year 1739, by ſubſcription; intending to have
d a liſt of his ſubſcribers when the whole was finiſhed.
out, during his life, in monthly numbers. He died,
, when he had proceeded only to page 678 of the third

lan, ſo far as it extends, is by no means injudicious.
eral method is, to give at the head of each *hundred*, a
count with reſpect to its name, ſcite, and property. He
rticulariſes each pariſh in the hundred, as it ſtands re-
n *Domeſday*, at the time of the ſurvey; ſhews to whom
arcelled out by the crown; the different manors con-
it, with an account of the names, pedigrees, and arms
reſpective owners, and the tranſmiſſion of property,
om the Conqueſt to his own times. He next gives an
f the foundation of religious houſes, abbeys, monaſte-
priories, with liſts of their founders and benefactors;
ding and endowment of pariſh churches, with their
nd their preſent patrons, and their ancient and preſent
s, together with liſts of rectors, vicars, &c.—the hiſtory
, encampments, and other remains of antiquity;—the
of the manors—the fairs, markets, and uſages of the
pariſhes, together with the gifts and benefactions for
e uſes.

our epitome of the plan of this voluminous *Eſſay*, we
d that the generality of our Readers will readily diſ-
ith our giving any extracts from the work itſelf, or
ing any of the topographical or local details which con-
he bulk of it. We ſhall content ourſelves therefore
uainting ſuch of them as have a reliſh for publications
ind, that, as far as we have dipped into it—for to wade
the whole of it exceeds our power—and from a ſlight
tion of that part of it which Mr. Blomefield himſelf
d, it appears to form a very uſeful addition to our ſtock
h topography. Putting taſte out of the queſtion, had
the

the Author's judgment kept pace with his induſtry, he ſeems to have been poſſeſſed of ſuch abundant materials, and might have had recourſe to ſuch uncommon aſſiſtance, as would have enabled him to have given the Public a very valuable work of this kind, which might have placed him, if not upon a level with, at leaſt at the footſtool of a *Camden*, a *Leland*, a *Dugdale*, and a *Herne*.

Mr. Blomefield's circumſtances, if we have not been miſinformed, were very materially injured in the proſecution of this work; and, after his death, all his papers and collections for continuing it fell into the hands of the Rev. Mr. Parkin, well known by his diſpute with Dr. Stukely concerning Lady Roiſia's cave at Royſton. In his continuation of the work he followed the plan of his predeceſſor; and his abilities to complete it were perhaps equal to the undertaking: but the infirmities of age, and a too parſimonious diſpoſition, concurred in preventing him from proſecuting the proper inquiries, which might have enabled him to complete it in a more accurate manner than he has done;—particularly with regard to the changes of property which had taken place, between Mr. Blomefield's death, and the publication of the continuation:—an amuſing part of ſuch a work; and which marks the riſe and fall of families, and their fortunes. In ſhort, we have been informed that he did little more than ſtring together the papers which Mr. Blomefield had collected before his death for completing the work (in which Mr. *Le Neve*'s are to be included) and added to them ſome meagre gleanings of his own. Theſe Mr. Parkin had written out fair, and prepared for the preſs, as the preface to his Continuation informs us; but dying whilſt they were in this ſtate, his manuſcript was afterwards purchaſed by the preſent Editor, Mr. Whittingham, a bookſeller, who publiſhed them from his preſs at Lynn, with a few additions of his own, together with ſome plans, plates of towns, arms, and heads.

In the preface to this Continuation, Mr. Parkin beſpeaks the Reader's candour for the miſtakes and errors made by the Author, or at the preſs, and which he repreſents as impoſſible to be prevented in a work of this nature: and the Editor, in a note on this paſſage, with ſeeming modeſty adds, that 'if Mr. Parkin was ſo conſcious of unavoidable *typographical* errors, in a work intended to have been publiſhed under his own immediate inſpection, it is humbly hoped the Public, apprized of the greater difficulty to be correct in a poſthumous publication, will be yet *more* candid and indulgent.'—Were there no other than a few *typographicol errata* in this Continuation, both their pleas might be readily admitted: but truth obliges us to obſerve that, beſide real omiſſions, there are blunders in almoſt every page, for which either the Author or the Printer is reſponſible.



ſponſible. But notwithſtanding theſe defects, the lovers of *Provincial Antiquities* will be glad to find that ſomething has been done towards the completion of Mr. B.'s plan; and that the collections he left behind him have thus, at leaſt, been in ſome meaſure reſcued from deſtruction; ſo that the difficulties are greatly leſſened to ſome future antiquary, who may attempt to new mould, or rather abridge the hiſtory of this extenſive opulent county.

ART. IV. Pieces written by *Monſ. Falconet*, and *Monſ. Diderot* *, on Sculpture in general, and particularly on the celebrated Statue of Peter the Great, now finiſhing by *the former*, at St. Peterſburgh. Tranſlated from the French, with ſeveral Additions, by William Tooke, Chaplain to the Factory at St. Peterſburgh; and illuſtrated by *an elegant* † *Plate of the Statue*. 4to. 4 s. ſewed. Bowyer and Nichols. 1777.

THE character of the preſent Empreſs of Ruſſia appears in the greatneſs of her deſigns. To improve and embelliſh an empire ſcarcely emerging from barbariſm, is an effort worthy of a ſovereign prince. The truly illuſtrious PETER ſurmounted a thouſand difficulties, and began the noble career. The Princeſs who now fills the ſame throne, inſpired with his genius, ardently ſtrives to accompliſh what was ſo well begun. She not only gives to her people the happineſs of more equitable laws, but ſhe endeavours to excite emulation and induſtry throughout the whole of her vaſt empire. She invites artiſts from every country, and ſhe raiſes a noble monument to the memory of her glorious predeceſſor, which does equal honour to herſelf. She well knows that nothing but great encouragement can make great artiſts; and ſhe fills her palaces and her capital with the fineſt productions of other nations, in order that her people may have the beſt models to imitate.

With the beſt intentions, however, it is impoſſible for the great, who are patronizers of learning and encouragers of the arts, to be always certain of ſucceſs, with regard to the objects they have in view, or happy in the inſtruments they employ, for the accompliſhment of their laudable deſigns.

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* The inſertion of M. Diderot's name, in the title-page of this work, ſeems to ſavour a little of author-craft; ſince that learned gentleman has no larger claim to a ſhare in the honour of this publication, than what may ariſe from the inſertion of a complimentary letter to M. Falconet, of only *ſix* pages; a ſmall proportion of the *ſeventy-two* of which the whole book conſiſts.

† We are ſorry that the Editor has precluded us, and his other readers, from the pleaſure of beſtowing this epithet on the print; but ſince he *aſſumes* it, let it paſs: the plate is not *inelegant*: Baſire is the engraver.

Whether the equeſtrian ſtatue to which the publication now before us refers, will pleaſe the diſcerning Public as much as it now delights the fond ſculptor, and his admiring friends, muſt be left to future determination. Having not ſeen either the model, or the work which is formed upon it, we cannot give our opinion upon this head ‡. It is to be hoped, however, that Mr. Falconet's talents will enable him to execute ſtatues better than he writes books *: otherwiſe, we may venture to pronounce, he will fail in his principal object. For, although his reflections on ſculpture contain ſome good rules, and judicious remarks, yet they are interſperſed with many trifling deviations, and diſplay a ſpirit of extreme vanity and conceit, which muſt create univerſal diſguſt.

The pieces here given to the Public, are,

I. *Reflections on Sculpture:* in a ſpeech delivered at the Royal Academy of Painting and Sculpture at Paris, June 7, 1760. Theſe reflections, we ſuppoſe, are the ſame that were firſt publiſhed in 1761, and afterward added to the Author's tranſlation of Pliny. *Amſt.* 1772. This paper was originally compoſed for the article *Sculpture*, in the *Dictionnaire Encyclopedique.*

II. *Extract* of a Letter to *Monſieur Diderot.* In this letter Mr. Falconet treats of the *drapery* which he has *invented* for his ſtatue of Peter the Great, and which he ſtyles the HEROIC HABIT: an habit proper for an hero of any nation, and peculiar to none.

III. *Letter* from *M. Diderot* to *M. Falconet*; in which Monſ. Diderot compliments our ſtatuary in a ſtrain ſo extravagant, that we were, on firſt peruſing it, in doubt whether the ingenious writer was not, in this inſtance, indulging a diſpoſition to *irony.* We believe, however, that he was in earneſt. M. Falconet, himſelf, ſeems to have been honeſtly aware that his friend was rather too bountiful of his praiſe; for he ſays, 'I aſked him for a paragraph containing his opinion, but he has added an eulogium on my work, in which he has certainly too much conſulted his own ſenſibility,—ſo that any perſon is welcome to abate one half of his praiſe, and I ſhall be very well contented with the reſt.' Yes, ſurely, and *feather* enough ſtill, even for the bonnet of a Frenchman.

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‡ Some critical remarks, relative to this celebrated ſtatue may be found in our account of Dr. King's *Letter to Count Brubl*, on Poetry, Painting, and Sculpture: ſee Rev. vol. xl. p. 122 *et ſeq.* See, alſo, Rev. vol. xlvii. p. 555.

* We do not forget the commendation we beſtowed on Mr. Falconet's tranſlation of the 34th, 35th, and 36th books of Pliny, in the 47th volume of our Review, p. 554. He has certainly ſucceeded better in that work, than in his attempts at original compoſition: in which the reader is overpowered by the intolerable vanity and confidence of the writer.

IV. *Scheme*



IV. *Scheme for an Equeſtrian Statue.* This ſcheme was given to Mr. Falconet at Peterſburgh, by a perſon of great merit in the ſciences and the fine arts; but it contains ſome remarkable abſurdities.

V. Mr. Falconet's reaſons for rejecting the hints offered to him by the above-mentioned gentleman; with a pleaſant *expoſition* of the gentleman's *miſtakes*. This is a good paper.

VI. *Obſervations* on Lord SHAFTESBURY's *Letter from Italy*, concerning the art or ſcience of deſign. The writer, giving himſelf very high airs, cenſures the painter who executed, for Lord Shafteſbury, his famous picture of THE JUDGMENT OF HERCULES, as guilty of the moſt ſordid meanneſs, in condeſcending to work after another man's deſign. He ſuppoſes, with what juſtice let the connoiſſeurs determine, that a true artiſt will compoſe only from his own ideas, and as his own genius may prompt him. He alſo endeavours to *expoſe* Lord S. for having 'deſcribed, after the idea of Prodicus *, the picture of Carracci, without ever once ſpeaking of Carracci, who likewiſe did it after the idea of Prodicus, without even giving the leaſt ſuggeſtion that ſuch a painting exiſted.' He alſo criticizes the picture done for Lord S. with reſpect to thoſe circumſtances in which his Lordſhip added to, or deviated from, the prior performance of Carracci, or the original deſign of Prodicus, as related by Xenophon.—But may we not aſk Mr. F. whether he is certain that Carracci's picture was ever ſeen by Lord S. or whether, if his Lordſhip did ſee it, he approved that performance?

As to the merits of the preſent tranſlation of theſe *pieces*, we ſhall only ſay, that it abounds with ſuch glaring defects as can only be accounted for by ſuppoſing that Mr. Tooke has reſided ſo long abroad, and converſed ſo much with foreign languages, that he has almoſt forgotten his Engliſh.

* *Vid.* XEN. *de Mem. Soc. lib.* 2.

ART. V. *An Examination of the Arguments contained in Dr. Maclaine's Anſwer to Soame Jenyns, Eſq; on his View of the internal Evidence of the Chriſtian Religion, with general Thoughts and Reflexions thereon.* By the Rev. Edward Fleet, Junior, B. A. of Oriel College in Oxford. 8vo. 2 s. Bowyer and Nichols. 1777.

WE ſhould willingly give an account of the contents of this pamphlet, if we were ſo happy as either to underſtand the language or to comprehend the reaſoning of the Author. Mr. FLEET ſeems to be a young man. By the term *junior*, ſubjoined to his name in the title-page, we are led to ſuppoſe, that his father or his uncle is ſtill alive; and we are not a little ſurprized, that parental authority has not interpoſed

to prevent the publication of a piece, which, for ſeveral reaſons, ought to have been kept in the family. The juvenile Author is a warm advocate for Mr. Jenyns, who will certainly apply to him Dr. Maclaine's motto: *Non tali auxilio.* His mode of expreſſion is indeed original. We ſhall give two ſamples of it, and take them from the judgment he has pronounced, in the concluſion of his pamphlet, on the *Letters* of Dr. Maclaine, and on the *Full Anſwer* of Ben Mordecai. Theſe two† congenial performances muſt indeed ſtand or fall together, and batchelor Fleet beſpatters them both. The Doctor's turn comes firſt: 'Dr. Maclaine's Anſwer to Mr. Jenyns ſerves only to diſplay the *fallacy* of nice and ſubtile *deluſion*, and' (liſten Reader!) 'to ſtrengthen the efficacy of Mr. Jenyns's able pen by the contraſt of light and ſhade.' [Well done Bayes!] 'His book will ever be more dangerous in the hands of a *practical idler* (this we ſuppoſe is a new animal* not yet deſcribed) or a minute philoſopher, than Mr. Jenyns's, from whoſe deſcription of the duties of Chriſtianity, *no evil* can accrue' (this is lucky indeed!) 'though it may afford a ſpeculative argument to a deiſt, eaſily however to be *controverted* by an appeal to truth and common ſenſe.'

The honeſt and ſenſible Ben Mordecai now takes his turn: 'I have (ſays young Mr. Fleet) towards the concluſion of this ſcrutiny met with a book' (one would think he had met with the book in the ſcrutiny; but this cannot be) 'entitled, *A Dialogue* FROM *a rational Chriſtian to his Friend*; but as the arguments are inferior to Dr. Maclaine's, and have not even ingenuity to recommend them, it need not *to* be noticed, as, by refuting Dr. Maclaine, whom other writers of that mode of thinking may look on as the corner-ſtone, the *fabric* (what fabric?) will be leſs ſubſtantial and durable.'

Having thus thrown his leaden darts at the Doctor and Mordecai, Mr. Fleet turns on his heel,—makes a champion's bow of reverence and ſelf-complacence to Mr. Jenyns—and laying down his armour, ſnatches with ardour the panegyrical pencil, and bepaints his hero in the following lines, which conclude this work: 'Poized by the balance of fame, Mr. Jenyns will find his admirers; for, *after all*, his book will be found the true means of perſuaſion *for* many to become Chriſtians.'

We may venture to affirm that Dr. Blair, whoſe eloquence has been ſo juſtly applauded, never wrote ſuch a ſentence as this in his life.

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† For our account of Dr. Maclaine's *Letters* to Jenyns, ſee Review for June, p. 436; and for the *Full Anſwer*, ſee p. 278, *et ſeq.* of the preſent Number.

* If ſo, inſtead of *hands*, Mr. Fleet ſhould have ſaid *paws*.

Having given a ſpecimen of Mr. Fleet's eloquence and civility, it will not be improper to give one of his method of reaſoning;—Mr. Jenyns had aſſerted that "a *Brutus* and a *Cato* leave the world more unqualified for, and more inadmiſſible into the kingdom of heaven than a *Meſſalina* and a *Heliogabalus*, with all their profligacy about them." Dr. Maclaine combated this aſſertion, which is, indeed, intuitively abſurd. Mr. FLEET defends it in the following manner: 'The aſſertion (ſays he) is *pretty full*, yet there is nothing in it diſſonant to reaſon, or very aſtoniſhing: for the breach of any of God's laws muſt be *equally* offenſive to Divine Juſtice, as St. James tells us (ii. 10.) *For whoſoever ſhall keep the whole law and yet offend in one point is guilty of all.* I ſay, in this caſe, will it not follow that a Meſſalina or a Heliogabalus leave the world as qualified for the kingdom of heaven, as a Brutus or a Cato; for whether it be profligacy, or any other mode of viciouſneſs, it *matters not*, ſo it be forbidden;' (really, Mr. Fleet! are then all tranſgreſſions equal in point of turpitude?) He goes on thus: '*Vengeance is mine, I will repay, ſaith the Lord*, Rom. xii. 19. The actions, therefore, of a Brutus or a Cato may equally merit the Divine Vengeance, *as* thoſe of a Heliogabalus or a Meſſalina, for any thing that can be proved to the contrary.'—Such is the reaſoning of our theological DRACO on the merit and demerit of moral actions. We hope he is not a juſtice of peace, nor likely to become one.

ART. VI. *Britiſh Zoology*. By Thomas Pennant, Eſq; Vol. IV. 4to. 1 l. 4 s. Boards. 8vo. 12 s. Boards. White. 1777.

THIS volume completes the work, by an account of the cruſtaceous animals, worms, ſhells *, &c. The plates are, in number, nearly one hundred; in which a great variety of objects are elegantly engraved.

It is with pleaſure that we ſee the ſtudy of natural hiſtory, in general, ſo much cultivated in the preſent age. With reſpect to ZOOLOGY in particular, we agree with Mr. Pennant, that it is the nobleſt branch of this moſt uſeful and moſt pleaſing ſcience, ſince it comprehends the knowledge of 'all ſenſitive beings, from reaſoning man, through every ſpecies of animal life, till it deſcends to that point where ſenſe is wholly loſt, and vegetation commences:' and certainly (adds the Author) 'none will deny that life, and voluntary motion, are ſuperior

* The quadrupeds, birds, and fiſhes were given in the preceding volumes; of which proper mention has already been made in our Reviews.

to a mere vegetating principle, or the more inactive ſtate of the foſſil kingdom.'

We cannot but heartily join with this ingenious Naturaliſt in his earneſt wiſhes to promote the knowledge of nature in *this kingdom*; and we may ſay, in his words, 'could our exhortations avail, we ſhould particularly recommend this ſtudy to *country gentlemen*. To thoſe of an active turn we might ſay, that ſo pleaſing and uſeful an employment would relieve the *tædium* ariſing from a ſameneſs of diverſions; every object would produce ſome new obſervation, and while they might ſeem only to gratify themſelves with a preſent indulgence, they would be laying up a fund of uſeful knowledge; they would find their ideas ſenſibly enlarged, till they comprehended the whole of domeſtic œconomy, and the wiſe order of Providence.'

Mr. Pennant proceeds—'To thoſe of a ſedentary diſpoſition, this ſtudy would not only prove agreeable, but ſalutary: men of that turn of mind are with difficulty drawn from their books, to partake of the neceſſary enjoyments of air and exerciſe; and even when thus compelled, they profit leſs by it than men of an illiberal education. But this inconvenience would be remedied, could we induce them to obſerve and reliſh the wonders of nature. Aided by philoſophy, they would find in the woods and fields a ſeries of objects, that would give to exerciſe charms unknown before; and enraptured with the ſcene, they will be ready to exclaim with the poet,

"On every thorn delightful wiſdom grows;
"In every rill a ſweet inſtruction flows."

'Thus, continues our Author, would the contemplative naturaliſt learn, from all he ſaw, to love his Creator for his goodneſs; to repoſe an implicit confidence in his wiſdom; and to revere his awful omnipotence.——' PREF. to Vol. I.

In his advertiſement prefixed to the preſent publication, Mr. Pennant takes occaſion to pay the following juſt tribute to the memory of a moſt ingenious and worthy naturaliſt lately deceaſed. We knew the man and his excellencies, and therefore we the more *feelingly* join with our Author in lamenting the loſs of ſo great an ornament to ſcience, and to ſociety.

'Gratitude, ſays Mr. P. prompts me to mention a moſt irreparable loſs in my amiable friend BENJAMIN STILLINGFLEET, Eſq; in whom were joined the beſt heart and the ableſt head. Benevolence and innocence were his inſeparable companions. Retirement his choice, from the moſt affectionate of motives*. How great, yet how unneceſſary was his diffidence in

* 'I have lately made an acquaintance with this philoſopher, who lives in a garret here in the winter, that he may ſupport ſome near relations

in public! How ample his inſtruction in private! How clear his information! How delicate the conveyance! The pupil received advantage, edified by the humility of the maſter. Thoroughly imbued in divine philoſophy, he had an uncommon inſight into the uſes of every object of natural hiſtory; and gave ſanction to thoſe ſtudies, which, by trivial obſervers, were held moſt contemptible. The end of his labours was the GOOD OF MANKIND. He proved that all ſubjects might be of great ſervice to the world, by the proper remarks that might be made on them †. The traveller, the ſailor, the huſbandman, might, if they pleaſed, draw the moſt uſeful concluſions from them. The Reader may receive the proof from his tranſlations of various eſſays, the productions of the Linnæan ſchool; his own CALENDAR of FLORA, and Obſervations on GRASSES. How much to be lamented is this ſhort catalogue of the works of ſo great, ſo good a man! I ſpeak not of his Eſſay on Muſic, as foreign to the ſubject. Some of his remarks appear in my *Britiſh Zoology.* He thought me ſo far deſerving of his encouragement, as to dedicate part of his time to farther acts of friendſhip. I received the unfiniſhed tokens of his regard by virtue of his promiſe; the only papers that were reſcued from the flames, to which his modeſty had devoted all the reſt.'

This ingenious and worthy man was grandſon to the celebrated Dr. Stillingfleet, Biſhop of Worceſter.—He died about ſix years ago. We remember to have ſeen a brief account of his life and writings in the Gentleman's Magazine; but he deſerves a monument of more elaborate workmanſhip: and we hope his future biographer will not fail to render due praiſe to his POETIC merit; of which various ſpecimens have been given to the Public; particularly his *Eſſay on Converſation*, printed in the firſt volume of Dodſley's Miſcellanies.

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relations who depend on him. He is always employed, conſequently, (according to my old maxim) always happy, always chearful. His preſent ſcheme is to ſend ſome perſons, properly qualified, to reſide a year or two in Attica, to make themſelves acquainted with the climate, productions, and natural hiſtory of the country, that we may underſtand Ariſtotle, Theophraſtus, &c. who have been Heathen Greek to us for ſo many ages.—'

GRAY's Letters, publiſhed by Maſon, p. 288.

We muſt qualify Mr. Gray's expreſſion of a *garret*. Mr. S.'s London reſidence was in *lodgings*, having no family; conſequently, he had little inducement to encumber himſelf with *houſe keeping*.

† This ſentence is not exactly tranſcribed. Whether it has received any improvement from our ſlight alteration, is ſubmitted to the Author.

ART. VII. *A full Anſwer to a late View of the internal Evidence of the Chriſtian Religion.* In a Dialogue between a rational Chriſtian and his Friend. By the Editor of Ben Mordecai's Letters to Eliſha Levi. 8vo. 2 s. 6 d. Wilkie. 1777.

IT hath been a common obſervation, that the cauſe of Chriſtianity derives conſiderable advantage from the objections and cavils of unbelievers; the oppoſition of enemies having called forth the zeal of its friends, and afforded opportunity for illuſtrating its evidence, to the ſatisfaction of every rational inquirer: and this is a circumſtance which expoſes the folly of every attempt that hath been made for reſtraining a ſpirit of free inquiry and preventing thoſe who have been hoſtile to revelation from putting forth their whole ſtrength. We may likewiſe add, that Chriſtianity hath, in the iſſue, derived ſimilar advantage from the ill judged and inconſiſtent apologies of its avowed friends; becauſe their falſe reaſoning, however well deſigned, has not eſcaped the examination and cenſure which it deſerved. We have already referred Mr. *Jenyns's* book to this claſs, and are well perſuaded that its tendency is by no means favourable to genuine and rational Chriſtianity: and we are happy to find that ſo conſiderable a writer as the Editor of Ben Mordecai's Letters, has thought it proper to furniſh the Public with an antidote againſt the injury which it is capable of doing among ſuperficial readers.

Had the doctrines advanced in this work (ſays our Author) been preſented to the world as the ſentiments of a ſceptic, 'I ſhould not have taken any notice of them. But as they have been of late new vamp'd, and delivered as the opinions of a Chriſtian, and are addreſſed to ſuch ſuperficial readers, as may not be ſufficiently aware of their miſchievous tendency, I could not help thinking it would be of dangerous conſequence, if they ſhould continue any longer unexamined.' Theſe doctrines 'appear to me to coincide ſo nearly with the ſceptical Savoyard Vicar's Confeſſion of Faith, which we find delineated in the third volume of Mr. Rouſſeau's Emilius and Sophia, that I can look upon it in no other light, than as the ſame plan enlarged and embelliſhed, and only ſo far altered as was thought neceſſary to fit it for the mouth of another perſon, who might call himſelf a Chriſtian; as if it were poſſible for the faith of a Chriſtian to be compatible with the many doubts, uncertainties, and objections of a ſceptic which ſtill appear in it.'

The Author of the *View* 'admires the *diction*, the *m*- the *purity*, the *beauty* of the Chriſtian precepts, and our S. *perfect example*; but not a word is ſaid in proof of any ſ atteſtation to his divine miſſion by either of them; on the c-



trary, the chief deſign of the View is to ſhew that the truth of Chriſtianity muſt be firſt proved, before either miracles or prophecies can be believed: the conſequence of which muſt be, when theſe pillars of our faith are removed, that it can never be proved at all. With the ſame ſpirit of ſcepticiſm the View objects to the ſcriptures, that in them are found 'errors, inconſiſtencies, fabulous ſtories, and falſe facts, and falſe philoſophy, (p. 123), and doctrines contradicting all the principles of human reaſon, and all our ideas of divine juſtice (p. 159), and narrations accommodated to the ignorance and ſuperſtition of the times, or pious frauds intended to impreſs on vulgar minds a higher reverence of the power and ſanctity of Chriſt' (p. 125); ſome of which objections are abſolutely inconſiſtent with the Chriſtian faith; and, if true, muſt overturn it.' And yet, 'to preſerve the name of a Chriſtian, after betraying the cauſe, he is obliged, in ſupport of his hypotheſis, to attempt the moſt extraordinary manœuvre in logic that ever was thought of, but which is abſolutely neceſſary to ſave appearances, and keep him within the pale of Popiſh orthodoxy. The argument is twofold, and cuts on both edges. 1ſt. That it is a mark of truth in the doctrines of Chriſtianity, that they are *agreeable* to reaſon. 2d. That it is, or at leaſt it *may*, be a mark of truth in the doctrines of Chriſtianity, that they are *repugnant* to reaſon,' (p. 176. 179). And our Author very juſtly inquires, 'whether this ingenious argument does not ſhew a greater inconſiſtency in the View, than any thing that has been aſſerted by the Vicar, or any thing that Mr. Voltaire has laid to the charge of Mr. Rouſſeau through his whole prophecy of him.'

He then lays down two preliminary articles, 'without which, it will be to no purpoſe for the parties to enter into any diſcuſſion upon the queſtion whether Chriſtianity be true or falſe.

'1. It muſt be agreed upon to be unfair dealing to object, or inſiſt on, any doctrines as parts of revelation which cannot be proved to be revealed in ſcripture.

'2. It muſt be agreed upon to be unfair dealing to inſiſt on any ſuch doctrines as are contradictory to reaſon, or to the divine attributes, or inconſiſtent with one another.

'It is certain that no ſenſible Deiſt will be converted to Chriſtianity upon any other principles: and he that attempts it will be more likely to be converted *himſelf* into a *ſceptic*.'

It is the profeſſed deſign of the dialogue before us to ſhew, 'how impoſſible it muſt be to convert a Deiſt to Chriſtianity upon the principles and doctrines which are maintained in the View.'

After an introductory repreſentation of the pernicious tendency of the principles advanced in the *View*, our Author purſues the examination of particulars in a manner that does great

honour to his judgment, diſcovers an extenſive and accurate acquaintance with the ſubject, and is likely to be of eſſential and important ſervice to the cauſe of Chriſtianity in general. The ſubject, it is well known, has been elaborately diſcuſſed by many modern writers; ſo that there is little room to add any thing new to the variety of arguments that have been offered; and the objections of the Deiſt have been as often anſwered as they have been repeated. However, there is not a Reader, in any degree acquainted with the abilities of this Writer, who will not be ready to expect new light thrown on arguments that have been often urged; and, we may add, who will not peruſe this laſt publication of our Author with ſatisfaction and improvement. We ſhall therefore content ourſelves with a few extracts, and recommend the pamphlet itſelf, as containing not only the moſt copious anſwer to the many objectionable paſſages in the *View*, but likewiſe as a valuable acceſſion to the apologies for Chriſtianity which have been already publiſhed.

Our Author very properly animadverts on Mr. *J*—'s aſſertion, that the internal evidence of Chriſtianity, compared with prophecy and miracles, ſeems to carry with it the *greateſt* degree of conviction: and under the character of a *rational* Chriſtian juſtly obſerves, that no argument 'can carry with it ſo ſtrong a degree of conviction as an *atteſtation from God* himſelf by the accompliſhment of prophecy and the performance of miracles.' He adds, 'it is not in your power to prove Chriſtianity to be a *ſupernatural* revelation by the *internal* marks of its divinity. You may prove the moral precepts to be of divine origin, by their agreement with our reaſon, and conſidering God Almighty as the *Author* of that reaſon (as you ſpeak of inſtinct, in p. 165); but not that he has taught them to us by any *external* revelation. On the other hand, if the divinity of the revelation could be proved from the *internal* evidence, it is not probable that any *ſupernatural* evidence would be uſed. There was no neceſſity for miracles to diſcover to *Socrates* or *Cicero* what they collected from their own reaſoning. The words of Horace may, I think, be very juſtly applied here:

Nec Deus interſit, niſi dignus vendice nodus
Inciderit.

In ſhort, what gives me a diſtaſte for your ſcheme before-hand, is this; not that you would give all juſt authority to the *internal* evidence, but that you reject the very arguments which were uſed by God himſelf in the Old Teſtament, and by Chriſt and his apoſtles in the New; and thereby render the divine atteſtations upon which they built, entirely uſeleſs; as indeed you plainly declare them to be (p. 151). And yet, as I ſhall have frequent reaſon to remind you, there is no part of the mediatorial

diatorial ſcheme that can be proved to be true by any other means.'

Our Author proceeds to the ſeparate examination of each of the propoſitions laid down in the View; and ſums up the whole in the following general concluſion:

'*F.* If I miſtake not, I have now fully eſtabliſhed the truth of my three propoſitions: 1ſt. That there is now extant a book, entitled, the New Teſtament.

Ch. This was not only granted without any difficulty; but the Apocalypſe was added to your account of the books contained in it, which you ſeemed to have forgotten.

F. 2d. From this book may be extracted a ſyſtem of religion entirely new; both in its object and its doctrines; not only ſuperior to, but totally unlike every thing which had ever before entered into the heart of man (p. 97.)

Ch. As far as relates to the *object* of the Chriſtian religion, and the *moral doctrines* of the New Teſtament, it has been proved that they were the ſame before Chriſtianity, as ſince the revelation was made; and as to the particular doctrines of the Trinity, and the vicarious puniſhment of Chriſt, in the ſenſe in which you have explained them, they have been proved to be contradictory both to the ſcripture, and to the divine attributes.

F. My third propoſition was this; that from the New Teſtament may be collected a ſyſtem of ethics, in which every moral precept founded on reaſon; is carried to a higher degree of purity and perfection, than in any other of the wiſeſt philoſophers of preceding ages; every moral precept founded on falſe principles totally omitted, and many new precepts added, peculiarly correſponding with the new object of this religion (p. 98).

Ch. This third propoſition, that every moral precept in the New Teſtament is carried to a higher degree of perfection and purity, than by the philoſophers, is a contradiction to your ſecond propoſition, which aſſerts the doctrines to be totally unlike, and ſuch as never entered into the heart of man; for, according to what you now ſay, they only differed in degree. But allowing that a ſyſtem of ethics may be collected from ſcripture, in which every moral precept, founded upon reaſon, is carried to a greater degree of perfection than any other of the wiſeſt philoſophers of preceding ages;—yet what will this prove? Was not this caſe the very ſame among the philoſophers themſelves? Did not every age improve upon the preceding one—you muſt own with regard to Socrates, that morality was carried by him much nearer to perfection than it was before. You allow that the wiſeſt moraliſts of the wiſeſt ages repreſented the deſire of revenge, as the mark of a noble mind (p. 68); whereas Socrates declared, that it ought *never* to be practiſed; and how is it poſſible to carry this doctrine to a higher perfection?

tion? Whence came this improvement in ethics? not from a ſupernatural revelation, but from reaſon. And who can ſay that it might not have ariſen in time to as high a perfection as the ſcience in all moral precepts is capable of? Who ſhall ſet bounds to another man's underſtanding in matters which are ſuppoſed to be allowed for truth, as ſoon as they are *revealed*? and venture to ſay, thus far ſhalt thou go and no farther? For you allow that the morals are intelligible to the meaneſt capacities; how then, as I obſerved, can you ſuppoſe any improbability that they might be inve[illegible] men of the higheſt capacities? I can't ſee, upon yo[illegible]iples, how any man who *plainly* perceives the moral pre[illegible]. of Chriſtianity to be true by his own reaſon, can have any [illegible]roof of Chriſtianity at all.—And what honour or glory can accrue to God Almighty by depreciating a diſpenſation which laſted 4000 years, and ſtill continues in a greater extent than Chriſtianity; for the ſake of exalting another, which is not nearly ſo extenſive, and has not laſted ſo long? The danger lies in this, that if the firſt of them is not defenſible, the latter cannot be ſo —Let us then ſo guard our ſentiments and arguments as to defend them both, or we had better be ſilent.—As to the inſtances you have given of what you call precepts founded on falſe principles, you have not mentioned one that is ſo founded, but condemned ſuch as are worthy of praiſe; as Friendſhip, Patriotiſm, and Honour. And the new precepts you ſpeak of, as peculiarly correſponding with the new object of Chriſtianity (as you repreſent it) ſuch as poorneſs of Spirit, Faith, &c. were all of them looked upon as moral duties by the Heathens; and conſequently this ſyſtem, both as to the object, and the precepts, which you would perſuade us was never thought of before, is nothing more than the precepts of natural religion, which St. Paul ſpeaks of as written in the hearts of the Heathens; and which Cicero, as well as the Chriſtian moraliſts, allow to have derived its origin from God, by the operation of the underſtanding, given us for that purpoſe, and the ſame that exiſted before the firſt corruption of natural religion.'

In examining the objections againſt Chriſtianity and the anſwers contained in the *View*, our Author introduces ſeveral very juſt obſervations on the proper province and utility of reaſon, in its connection with a divine revelation, and as furniſhing the only criterion by which we can judge either of its truth or importance.

'*F.* — As reaſon is incapable in its natural ſtate of making any progreſs in knowledge, ſo, when furniſhed with materials by ſupernatural aid, if left to the guidance of her own wild imaginations, ſhe falls into more groſs errors than her native ignorance would have ſuggeſted (p. 120).

Cb. Is this ſaid in defence of Chriſtianity or of Deiſm? Sometimes you tell us, too much light blinds us, or that we ſee beſt by a few ſcattered rays (p. 18). Then theſe rays are collected into a riſing ſun, which diſpels the univerſal darkneſs (p 47); and now this riſing ſun only ſerves to light us into miſchief. What can a Deiſt plead ſtronger for rejecting this new light?

F. I only ſpeak of reaſon, when left to the guidance of her own wild imaginations (p. 120).

Cb. You ſpeak of reaſon, *furniſhed with materials by ſupernatural aid*, and what is this but revelation? But what can you mean by reaſon in her *natural* ſtate? Is not reaſon the ſame in every ſtate? As to the wild imaginations you talk of, they are no appendages to reaſon; but are the effects of fancy, caprice, or ſeveral other cauſes: you don't diſtinguiſh the diſtemper from the remedy.

F. How far ſuch a guide is to be depended upon, in the important concern of religion and morals, I leave to the judgment of every conſiderate man to determine (p. 121).

Cb. Don't be too raſh; but conſider, that if you reject reaſon for your guide, you can get no other.—But are you not ſenſible that you have choſen an arbiter that is not able to determine the queſtion?

F. How ſo?

Cb. You are arguing againſt reaſon, and you leave the matter to be determined by the judgment of every conſiderate man; and what is he to judge by, except that very reaſon, which you reject as inſufficient to the purpoſe? When a man reaſons againſt reaſon, what ſatisfaction or aſſurance can he have of his concluſion?

F. How can it be but inſufficient, when it has taught ſo many errors?

Cb. You ſurpriſe me! what errors has ſhe taught?

F. She has taught ſome, that there is no God, and no difference between vice and virtue, and that to cut a man's throat and to relieve his neceſſities are equally meritorious (p. 120).

Cb. Are you ſure that it was reaſon that taught theſe ſtrange notions? Paſſion may have taught them, or caprice, or folly; but reaſon teaches the contrary: and I can hardly believe that ſhe teaches the ſame thing to be both true and falſe. But however, if ſhe teaches theſe things to be true, how do you know that they are not ſo? Surely, you will not ſay by revelation; for if reaſon teaches, as you ſay, that there is no God, how ſhould you know that there is one? and till you are aſſured of *that*, what dependance can you have upon revelation? But you ſhall determine the matter yourſelf.—When Alinda meets with

Alphonſo,

Alphonſo, in the comedy of the Pilgrim, he aſks her whether ſhe lives in Segovia; and ſhe gives him the following anſwer:

" No, no, I dwell in heaven;
" And I have a fine little houſe made of marmalet:
" And I am a lone woman, and I ſpin for St. Peter;
" And I have one thouſand little children, and they ſing pſalms to me."

Now I would wiſh to know whether this ſpeech favours of reaſon or inſanity. Alphonſo thought ſhe was mad.

F. And ſo muſt every body.

Ch. Now I can't help [illegible] that the ſame *reaſon* which taught ſomebody, that cu[illegible]'s throat and relieving his neceſſity (except you mean t[illegible] was under the neceſſity of having his throat cut) were equ[illegible]y meritorious, was rather *more mad* than *Alinda*. But you [illegible]ſtake the matter: it is not reaſon that teaches theſe errors, but the defect of it, or inſanity. Men there are, and have been in all ages, who ſhut their eyes to reaſon, and open them to bigotry, ſuperſtition, ſelf-conceit, hypotheſes, and a thouſand other cauſes, which carry them into concluſions contrary to reaſon, and from which nothing but reaſon can deliver them. Why then ſhould you be ſuch an enemy to reaſon, and tell us that reaſon is not to be depended upon (p. 121) in the important concerns of religion and morals? And (in p. 120) that it has taught us many groſs errors, viz. "that there is no God, and no difference between vice and virtue," &c. I wonder how it comes to paſs, ſince reaſon is ſo freakiſh, that ſo many generations of men ſeem all of them to agree in the ſame *mathematical* truths; and that one does not prove the three angles of a triangle to be equal to *two* right angles, others to *three* right, and others to *four*; or that a triangle may conſiſt of four, five, or ſix *(equilateral)* lines: is there no certainty in demonſtration?

F. I am no enemy to reaſon; I only ſpeak of *our* reaſon. Do I not *explane* myſelf, and tell you in p. 24, 48, and 169, that we *aſſent* to the Chriſtian doctrines, becauſe we find them *agreeable* to reaſon; and in p. 181, that the ſtory of Chriſtianity is *improbable*, becauſe it is *contradictory* to reaſon? And have I not declared, that when I ſay the doctrines of Chriſtianity are contradictory to reaſon, I only mean that they are contradictory to *our* reaſon? (p. 160).

Ch. But when you tell us, that the doctrines of Chriſtianity are *agreeable* to *reaſon*, and that the ſtory of Chriſt is *improbable* becauſe it is *contradictory* to *reaſon*; and that *reaſon* is to be depended upon, and has taught us many errors, do you in all theſe places mean the *ſame* reaſon; and alſo your own reaſon? I can ſee no other meaning to your words than that reaſon *is*, and yet *is not*, to be depended upon. When you ſay

ove that God is juſt, then reaſon muſt be *called* in, becauſe ou can prove it no otherwiſe. And when it is objected to our opinion, that it is inconſiſtent with juſtice to puniſh the nocent inſtead of the guilty, then reaſon is to *be diſcarded*, nd we are to believe contrary reaſon. But I ſhall beg leave ere, in defence of reaſon, to refer you to the words of So-rates in Plato's Phædon, (cap. 27, 28.); the words being ry remarkable: "Let us be careful to avoid one evil, leſt e be reaſon-haters as ſome are men-haters; for no greater evil an happen to a man than a hatred of reaſon."—"And they oth ariſe from the ſame cauſe: for miſanthropy ariſes from our uſting other men without due circumſpection, and afterwards, pon finding ourſelves frequently deceived and cheated, we con-ract a hatred to all mankind: and thus, when a man unſkilled, τεχνης, in reaſoning, imagines his reaſoning to be good, and fterwards finds it not to be ſo; ſometimes true, and ſometimes alſe, and this happens frequently; he begins at length to think hat there is not any thing certain, or any argument to be de-ended upon:—and, inſtead of blaming himſelf, out of mere exation, caſts the blame upon reaſon, and rails at reaſon all he reſt of his life; which deprives him of ſuch truths as are within his power to be well aſſured of. What a ſad caſe is his! Let us therefore take care not to fancy there is no cer-ainty in reaſoning; but rather conclude that we are not ſane urſelves, and endeavour with all our might to cure our own nfanity." I ſhall only add, that no man ever finds fault with eaſon, unleſs he happens to have taken the wrong ſide of the ueſtion.'

We ſhall cloſe this Article with one extract more from our Author's concluſion. 'It will be, (ſays he) but of little com-ort or ſervice to any man, to believe, in general, that Chriſ-ianity is not *altogether* artifice and error; unleſs he could diſ-inguiſh, by ſome certain marks, the artifice and error from the Chriſtianity. And if he ſo far diſtruſts his reaſon as to con-lude that it may be the ſign that a propoſition is true, that it ppears to be falſe, (p. 176); if he believes that propoſitions an be demonſtrated contrary to reaſon (p. 160); if he believes he doctrines of the New Teſtament in ſuch a ſenſe, that one of them ſhall contradict all the principles of human reaſon, and another all our ideas of divine juſtice (p. 159); if he believes that God Almighty ever did, or ever will, puniſh the innocent inſtead of the guilty; if he believes that the Evangeliſts were guilty of pious frauds, accommodating their ſtories to the ig-norance and ſuperſtition of the times, or to impreſs on vulgar minds higher reverence of the ſanctity and power of Chriſt, (p. 125); ſuch a man muſt be ſo deeply immerſed in ſcepti-

ciſm, as to find no reſt to the ſole of his foot, either in Chriſtianity or Deiſm; a ſituation truly deplorable!

'On the contrary, happy is that man, who is not only *almoſt* a Chriſtian, but *altogether* ſuch; whoſe truſt in God is ſo firmly founded on the knowledge of his divine attributes (which are capable of the ſtricteſt demonſtration) that he can never, for a moment, ſuſpect his goodneſs, juſtice, wiſdom, truth, or love: and whoſe belief of revelation reſts upon the atteſtation of God himſelf, and is aſſured to him by the accompliſhment of prophecy, which he ſees and knows to be true. The precepts of the goſpel will appear to him perfectly agreeable to the nature of an all-wiſe moral governor of the univerſe to give, and to the nature of rational beings to receive as the rules of their conduct. His love of God, whom he beholds as a tender parent, uſing all proper means to bring his children to virtue and happineſs, will caſt a continual ſerenity upon his mind, which no evils will be able to diſcompoſe and ruffle; and render the practice of his duty a pleaſure. Nay, even evils themſelves will ſeem to change their natures in a great meaſure, and appear to be nothing more than neceſſary trials and exerciſes of his patience, prudence, fortitude, faith, and reſignation, neceſſary to fix him more firmly in a ſtate of moral perfection.—Reaſon and revelation will never be at variance in his mind, nor ſuggeſt the leaſt ſuſpicion that his happineſs is neglected in this world; or that his endeavours after perfection will miſs of their proper reward of glory, honour, and immortality, in the world to come.'

ART. VIII. *Hiſtory of the Colonization of the Free States of Antiquity, applied to the preſent Conteſt between Great Britain and her American Colonies.* With Reflections concerning the future Settlement of theſe Colonies. 4to. 5 s. ſewed. Cadell. 1777.

WHO the writer of this Hiſtory is, we know not. In his introduction to it, he acquaints his Readers that he is unknown to the leaders of public meaſures, prompted by no view of emolument, animated only with a love of truth, and with zeal for the preſervation of a conſtitution the moſt perfect the world ever beheld. His great object is, to inveſtigate the nature of the connection which ſubſiſted between the Carthaginians, Greeks, and Romans, and their colonies; to determine the extent of their juriſdiction over them; and, particularly, to aſcertain the practice of antiquity with regard to the much controverted article of taxation.

Two reaſons, he tells us, induced him to undertake this taſk: *firſt*, becauſe he had obſerved, in the courſe of the controverſy concerning the propriety and juſtice of the preſent war, the

the practice of antiquity frequently appealed to, and commonly misrepresented; but, chiefly, because he wished to prepare the nation for the parliamentary settlement which may take place on the submission of the colonies, both by suggesting to the legislature itself all the information which can be derived from the purest and most satisfactory precedents of ancient history, and by attempting to reconcile the minds of the people in general to that settlement, when they shall find it, perhaps, supported by the policy of those ages which enjoyed the most perfect civil liberty.

Such are our Author's views; the subject is curious and interesting, and it must be acknowledged that he has studied it carefully, that he has not satisfied himself with any secondary authorities, but has drawn his information from original sources.

The work is divided into four chapters, and each chapter subdivided into sections.—In the first chapter he treats of the Carthaginians, their origin, flourishing state, settlements, &c. and shews that they restricted the trade of their colonies, and imposed taxes upon them.

In the second chapter he gives a general view of the political constitution and resources of the Greek states, of the causes of colonization among the Greeks, &c. and concludes what he advances on the subject in the following manner:

'From the facts which have been advanced, and the principles which have been explained, it is presumed that the following system, with regard to the colonization of Greece, will be readily adopted by the reader. All the republics of that country were extremely circumscribed in point of territory, and contained but few inhabitants, partly on account of the narrowness of their dominions, but principally on account of the general ignorance of agriculture and manufactures which prevailed among them. When their wars, therefore, which they had almost continually among themselves, did not consume their supernumerary people, the only method by which they could discharge a burden they were unable to support, was to send them out in colonies to distant regions, where their strength might defend, and their industry support themselves. The mother-country was glad to exonerate herself, for her own peace and safety; and she expected no benefit from her colonists, because she possessed no resources to protect them, or to secure any advantages to be derived from them. The only principle, consequently, of connection which did exist, indeed the only one which could exist, between the parent state and the colony, was that of affection. This principle prevailed in Greece till the time of the Persian invasion. About that æra, both the Athenians and Spartans began to extend their ambition beyond the narrow limits of their domestic territories, and thought of reducing, in part at least, their allies and colonies under their jurisdiction. Hence arose an important innovation in the political system of Greece. Great fleets and armies required a treasury,

ſury, and that treaſury could only be ſupplied by taxes. The Athenians ſeized the moſt favourable juncture in the hiſtory of their country for raiſing a revenue; and they ſucceeded to their utmoſt wiſh. From the defeat of Xerxes, to the beginning of the Peloponneſian war, a period of fifty years, they impoſed taxes on their allies, but particularly on their colonies, without oppoſition, and almoſt without complaint. In the courſe of that war, which laſted near thirty years, they loſt many of their allies and colonies; but they ſtill continued to tax thoſe that remained. They retained this practice till the end of the ſocial war, nearly as long as they poſſeſſed a ſingle foreign ſettlement. For a period, therefore, of 120 years, namely, from the beginning of the 76th Olympiad, when the Perſians were driven out of Greece, to the commencement of the 106th Olympiad, when the allies were declared independent at the end of the ſocial war, Athens continued to impoſe taxes on her colonies.

'The Spartans were the only other ſtate whoſe reſources enabled them to exerciſe taxation. All the remaining republics, except Thebes, during the ſhort period of the life of the illuſtrious Epaminondas, neither ſought nor expected more influence among their neighbours, than to preſerve the ſmall domeſtic territories they poſſeſſed, and to ſhelter themſelves, with regard to the general ſyſtem, under the alliance of Athens or Sparta*. The conſtitution of the latter prohibited all taxation. Even the domeſtic expences of her government were ſupplied by private contribution, and her ſoldiers ſerved without pay. But, when the Lacedæmonians, in the courſe of the Peloponneſian war, collected great fleets and armies, and undertook expeditions into Sicily and Aſia, and when afterwards, under Ageſilaus, they puſhed their conqueſts in Aſia, and projected the acquiſition of the ſovereignty of Greece, money became abſolutely neceſſary to carry on ſuch extenſive operations. How did they raiſe this money? Not by regular taxes, indeed, but by means equivalent as to the effect, though much more diſagreeable and deſtructive as to the manner; by heavy contributions demanded of their allies and colonies, by depredations, and ignominious contracts. This practice they continued above ſixty years, from the beginning of the Peloponneſian war, to the battle of Mantinæa, when the dominion of Sparta was almoſt annihilated by Epaminondas. In a word, *the hiſtory of Greece affords no inſtance of any ſtate which had power to levy contributions or taxes from its colonies, and did not put that power in execution.*

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* 'It is a wild fancy of ſome politicians, who conceive, that the balance of power is a ſecret of policy known only to the modern ſtates of Europe. This ſecret was known and practiſed by the Greek republics, and their endeavours to ſupport it were one great cauſe of the frequent wars and revolutions with which the hiſtory of that people abounds. It even influences and directs the operations of the ſavage tribes of America. It ſeems to be a dictate of nature, and is indeed ſo obvious, as ſcarcely to eſcape the obſervation of any body of men endowed with diſcernment ſufficient to conſtitute a political ſociety.'

'Neither

'Neither was the conduct of Athens and Sparta in this reſpect the cauſe of thoſe powerful combinations againſt them, which finally accompliſhed their humiliation. Had they contented themſelves with levying a reaſonable tribute from their colonies, for the protection they afforded them, or had they ſatisfied themſelves with demanding money from their allies in time of war, to extinguiſh the expences incurred for common defence, it is improbable they ſhould have alarmed the jealouſy of their neighbours, or that they ſhould have been challenged in the exerciſe of ſuch rights. But theſe republics, in extending their dominion, knew no moderation. Their elevation above the level of their ſiſter ſtates inſpired the moſt unbounded ambition, and both of them, by turns, manifeſtly graſped at the ſovereignty of Greece. The Spartans firſt confederated the other commonwealths, and conducted their operations againſt the Athenians. The former pulled down the latter only to purſue the ſame aſpiring courſe themſelves. Epaminondas retaliated on the Lacedæmonians the game they had played againſt the Athenians; and the Macedonians ſoon after laid for ever low the laurels of Greece.'

The ſubjects of the third chapter are—the Progreſs of the Roman Arms—the policy of that People relative to conquered ſtates—the Municipia—Socii—Præfecturæ—Colonies—Reaſons of Colonization, &c.

Colonies, among the Romans, our Author obſerves, were of two kinds, *Roman* and *Latin*, and he endeavours to ſhew that a Roman colony was an exact model of an Engliſh American colony, as far as the different conſtitutions of Rome and Britain will admit.

'The former, ſays he, had its government ſo conſtituted, as to approach as nearly as poſſible to that of the mother-country; the Decemviri reſembled the conſuls; the Decuriones were the beſt picture that could be procured of the ſenate; and the people of both bore a ſway, and acted a part exactly alike. In the Britiſh colonies, a ſimilar analogy may be traced; the governor repreſents the regal power, the general council bears a ſimilitude to the council of the King, and, as there is no order of nobility who might form a diſtinct branch of the legiſlature, the houſes of repreſentatives are the neareſt image that could be obtained of the two houſes of parliament. The Roman coloniſts had power to impoſe taxes, to enact and to execute laws and regulations for the government and police of the colony, and to chuſe patrons or agents at Rome, who might attend to their intereſts. The coloniſts of America poſſeſs the ſame rights. The Roman coloniſts were deprived of no civil privileges they enjoyed in the parent-ſtate, of which they were not neceſſarily diveſted by their ſituation, becauſe they could not uſe them. The caſe of the Britiſh coloniſts is perfectly ſimilar. The Roman coloniſts had no ſhare in the government of the mother-country, no vote in her comitia, no acceſs to her honours and offices; becauſe they had ſacrificed voluntarily theſe advantages to obtain others in the colony, which they valued more. They might, however, regain all theſe privileges when they pleaſed, by returning to their

native country, and reaſſuming the qualifications to which it intitled them. Here, again, the condition of the Britiſh coloniſts is perfectly parallel. They have no ſhare in the government of the parent kingdom. But who is to blame? They knew this would be the neceſſary conſequence of their emigration. Can they poſſeſs things in their nature incompatible? If they judged the political rights of the people of this iſland of value ſuperior to the fortunes they had a chance to acquire in the colonies, they might have retained theſe rights, by remaining at home. They ſtill have it in their power to recover them, whenever they ſhall be diſpoſed to comply with the terms on which they are attainable by the inhabitants of Britain. The Roman coloniſts were ſubject, in all caſes, to the ſuperintending juriſdiction of the people of Rome. So, contends the government of Great Britain, are the colonies of America. This the latter, however, have thought proper lately, in very ſtrong terms, to deny. The Roman coloniſts were obliged, not only to provide for the expences of their own provincial governments, but alſo to furniſh occaſionally ſuch ſupplies, both of money and troops, as might be demanded by the mother-country, for the ſupport and defence of her government. This is exactly the duty of the Britiſh colonies, maintains their parent ſtate. I have planted, nurſed, and defended them, and am intitled, by all the laws of reaſon and juſtice, to their obedience and aid. We are intitled, by the laws of nature, to be free, reply the colonies. We make full recompenſe for all your trouble and expence, by the benefit of our trade, which you monopolize. We have no ſhare in your government; and therefore will bear none of its burdens.'

In the tenth year of the ſecond Punic war, a remarkable incident happened in the hiſtory of the Roman colonization. As this tranſaction places the ſentiments and conduct of that great people, with regard to their colonies, in a very clear light, our Author gives a particular account of it; to which, however, we muſt refer our Readers. He concludes the chapter in the following terms:

'The amount of what has been advanced, concerning the colonization of Rome, may be collected into one view, in the following manner. The Romans, learning wiſdom from the Greek colonies, moſt of which, by their proſperity and diſtance from the mother-country, had been tempted to renounce their allegiance, and not doubting, that, in ſimilar circumſtances, their own coloniſts would act the ſame part, were extremely averſe from the eſtabliſhment of colonies, either very remote or very large. For this reaſon, during 663 years from the building of the city, they planted only one colony in the provinces, though they had eſtabliſhed above fifty in Italy. They ſubjected all their colonies to ſuch reſtrictions, and modelled their conſtitutions in ſuch a manner, as they judged neceſſary to ſecure their ſubordination and dependence. They deprived all of them of the right of ſuffrage in the comitia of Rome, partly to maintain the ſupremacy and dignity of theſe aſſemblies, by preventing them from becoming too numerous, and partly be-

cauſe

he diſtance of the coloniſts rendered their attendance ſo in-
ient, that it could not be expected, except, on extraordinary
ns, to ſerve the purpoſes of faction. They deprived the
olonies of the freedom of the city altogether. They impoſed,
n the Roman, their moſt favoured coloniſts, a temporary
ion of that privilege. They obliged all their colonies to
ledge their ſupreme juriſdiction, and, in teſtimony of that
ledgment, to furniſh ſuch ſums of money in taxes, and ſuch
s of troops, as ſhould be demanded of them for the ſervice
ſtate. They regulated even the mode of levying theſe taxes
plies. They appointed the rate (or formula, as they called
cording to which the eſtates of the coloniſts ſhould be ſub-
to taxation. They aſcertained the number, and deſcribed
nes the denominations of the coloniſts who ſhould be inliſted
ruits. They diſpoſed of their money as they judged proper.
t their ſoldiers on military ſervices, wherever the intereſt of
mmonwealth required.

ter ſettling the government of a colony, and dividing among
mbers of it the lands allotted by the ſenate, both which
were performed by ſome perſons of eminence, appointed to
t them to their place of reſidence, the Romans permitted
oniſts to manage their private affairs as they pleaſed. They
ngly framed and executed ſuch laws as they thought ne-
for the internal government of the colony. They levied
, and puniſhed crimes of every ſort, within their own juriſ-
. And, that nothing might be done, even by the parent
which affected their intereſt, without their knowledge, they
d patrons or agents at Rome, who conſulted their advantage,
ſended their rights*.

' Such

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hat the reader may obtain a compleat view of the practice,
f ancient and modern ſtates, with regard to the taxation
nies, I ſhall ſubjoin, in this note, a ſhort account of the taxes
d upon their coloniſts by the Dutch, French, Spaniards, and
ueſe. The Dutch are the nation whoſe policy, reſpecting
ation, would naturally be ſuppoſed to attract the attention
ain. But the reader will perhaps be ſurpriſed to find, that
onducted on principles leſs liberal than thoſe of any other
ſtate. The ſpecies of government moſt diſadvantageous
niſts, is to ſubject them to the juriſdiction of a company,
d of excluſive privileges, for which it pays a certain revenue
ſtate; yet this kind of government is adopted by the United
es, in their ſettlements both in the Eaſt and Weſt Indies.
utch Eaſt India company advance to the republic large ſums
ey for every renewal of their charter. They pay duties of
for all the commodities they receive from India, and duties
rt for the articles they ſend abroad. The renewal of their
in the year 1743, was obtained on the condition, that the
ould receive 3 per cent. on the dividends of the company.
e French Weſt India iſlands, all merchandiſe is liable to a
importation from France. The planters pay a certain tax

'Such were the maxims and conduct, in the management of colonies, of the Carthaginians, Greeks, and Romans, the nations of antiquity moſt remarkable for virtue, refinement, and political liberty; and for whoſe opinions and practice, in matters of government, all civilized nations have entertained the higheſt regard. What then is the wiſdom we may derive from their example, to direct the councils of our own country at the preſent conjuncture? What are the precedents they afford, in the treatment of colonies, which may be uſeful to us in the ſettlement of our own?'

In the fourth chapter our Author applies what he has advanced in the preceding chapters to the preſent conteſt between Great Britain and her colonies in America. He means not to undertake an examination of the rights and claims of the parties in this unhappy quarrel, but to appeal to precedent and experience, which commonly have a greater influence with mankind than ſpeculation. It is obvious to remark, from the preceding hiſtory, he thinks, that the colonies of America have acted the ſame part with the rebellious colonies of antiquity, in ſimilar circumſtances. They demand the ſame immunities, becauſe they judge themſelves now in a ſituation to aſſert them.

The right of Great Britain to impoſe taxes on her American colonies, is ſupported, he ſays, by the practice of the greateſt and freeſt ſtates of antiquity, the Carthaginian, Greek, and Roman:

'Carthage, like Britain, was a great commercial nation. She excelled all antiquity in the knowledge of naval affairs; and ſhe had wiſely applied that knowledge to promote the purpoſes of trade. Having experienced the emolument reſulting from her commerce with foreign ſtates, ſhe was extremely eager to eſtabliſh colonies, to render that commerce more beneficial. The voyages round Africa, and along the coaſts of the Atlantic, but particularly the great armaments commanded by Hanno and Hamilcar, are ſtrong proofs of the prevalence of her commercial ſpirit. It is, however, of the management of her ſettlements in the iſlands of the Mediterranean, and along the coaſts of that ſea, that any accounts remain; and from theſe we learn, as ſimilar cauſes, in all ages, produce ſimilar effects, that her principles and practice, with reſpect to her colonies, reſembled very much thoſe of Great Britain. She ſuperintended their commerce, and eſtabliſhed ſuch regula-

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for every Negroe upon their eſtates, and moſt of the articles produced in the iſlands are alſo ſubjected to taxation.

'The King of Spain demands the fifth part of the ſilver, and the tenth of all the gold, collected in Mexico, beſides a duty of 33 per cent. on all goods ſent from Europe, 2½ per cent. on all ſales, and large ſums on extraordinary occaſions, under the denomination of loans.

'The King of Portugal receives the fifth part of all the gold found in the Braſils, and a tax of 1500 livres for every diamond mine which ſhall be wrought, whether the adventurer be ſucceſsful or not.'

tions

cerning it, as might ſecure moſt effectually the benefit of
parent ſtate. She relaxed or reſtricted theſe regulations,
to the ſituation of the coloniſts. She did not, however,
at the monopoly of their trade was all the advantage ſhe
tled to derive from them. She moſt certainly collected
for her armies in her colonies of Sicily and Sardinia, and
oyed theſe recruits in Africa or Spain, as the exigencies
e required. She levied large contributions, both of money
from her coloniſts in Africa, who ſubmitted readily to her
, and complained only of the exorbitancy of her demands,
ſeverity of her farmers of the revenue.

the ſentiments now ſo prevalent in America been under-
theſe coloniſts, they would have remonſtrated to the Car-
s, that they were entitled, by the laws of God and nature,
, and that their freedom conſiſted in giving and granting
money, which no power on earth had right to take from
ithout their conſent; that they had no controul over the
people of Carthage, who impoſed theſe taxes, and, if the
ld levy money from them for common defence, they might
them all the property they poſſeſſed. What could defend
ainſt a power ſo dreadful? They would have urged, that
and taxation are inſeparable; and they would therefore
xes, becauſe they had no ſhare of the government of Car-
hat the monopoly of their trade was more than ſufficient
tion for the protection they enjoyed; if the Carthaginians
nore, let them aboliſh that monopoly, and they would
y contribute their proportion of the public expence, when
nally required; and that, to pay taxes on other terms,
to confeſs themſelves ſlaves, and to acknowledge that
vine author of our being intended a part of the human
hold an abſolute property in, and unbounded power over
marked out by his infinite goodneſs and wiſdom as the
of legal domination, never rightfully reſiſtible, however
d oppreſſive." The coloniſts of Africa never heard ſuch
, and were totally unacquainted with ſuch principles. It
aps fortunate for them they were ſo ignorant, as little doubt
remain, that the ſtate of Carthage would have conſtructed
ions to be treaſonable.

ſituation of the Greeks, in reſpect of their colonies, was fin-
nd I have endeavoured to account for their conduct towards
om the particular circumſtances of that ſituation. It muſt
ed, that the former levied no taxes from the latter, till
of the Perſian invaſion, and that, even poſterior to that
ular taxes were demanded by no ſtate of Greece, except

authority, however, of this precedent cannot be employed
r of the Americans; becauſe the ſituations of the coloniſts
o means ſimilar. The reaſon of the conduct of the Greek
s not, that they judged taxation illegal, unjuſt, or tyran-
t that no political connection ſubſiſted between them and
onies, which could entitle the former to levy ſupplies from
r. Their coloniſts were not ſettled, like the Americans,

on lands within the territories and under the jurisdiction of the parent states. They received from them no protection, no assistance no privileges of any sort. They were bands of citizens who could find no employment at home, nor subsistence in any provinces of the mother-country. They were sent abroad as soldiers of fortune, to seek habitations, to procure subsistence, and to defend themselves in the best manner they could. The parent states could retain no dominion over such colonists, and had no emolument to expect from them. If the latter chooſed to treat the former with the common formalities of ceremony practised in Greece in such cases, they had nothing farther to demand.

'But, after the Persian invasion, Athens having acquired power, soon found a pretext for levying taxes from her colonies; and she *continued this practice till she lost her dominions, and along with them, her supplies.* She regulated the amount of the money any colony should be obliged to furnish. She converted, sometimes, military services into taxes, and even employed force, when it was necessary, to support her requisitions. The case of the American colonies resembles that of the colonists of Athens, posterior to the Persian expedition. They have been planted on territories within the dominions of the parent state. They have received from her encouragement, protection, and support, and they have shared every advantage, consistent with their situation, she had to bestow. That the Athenians would have subjected such colonists to taxation, no doubt can exist. That they would have employed the sword, as Great Britain has done, to vindicate her authority and procure obedience, the whole history of their colonization evinces.

'Even Sparta, the only other state of Greece, which possessed ability to levy contributions from her colonies, would have treated the Americans in a manner nearly the same as has been done by Great Britain. She would not, indeed, have required any annual tribute; but she would have demanded very heavy occasional supplies, whenever the exigencies of her state made them necessary.

'Of all the states of antiquity, the Romans exercised the most extensive authority over their colonies. They were jealous of their aiming at independence; and they took the most effectual methods to defeat that design. They subjected them all, without exception, to levies of money and troops; and they regulated the amount and the manner of collecting these levies. They disposed of both as they judged proper, without permitting the colonists to make the least inquiry into their management.

'The lives and fortunes of the Roman colonists were completely exposed to the operation of that unlimited power, of which the Americans so loudly complain, and which they reckon the essence of slavery; namely, to have their money taken from them without their consent, by a body of men extraneous to their constitutions, and over whom they had no controul; to have that money disposed of by this body of men as they judged expedient, without any right being retained by the colonists to inquire into the application of it, "or to see whether it be not wasted among the venal and corrupt, for the purpose of undermining the civil rights of the givers, nor yet to be diverted to the support of standing armies,

inconſiſtent with their freedom and ſubverſive of their quiet;" in a word, "to a power ſo unbounded, as to include an accumulation of all injuries, a power which claimed a right to make laws, to bind them in all caſes whatſoever." If the apparently dutiful and temperate language of the twelve refractory colonies, in the ſecond Punic war, repreſenting their inclination to furniſh ſupplies, had they poſſeſſed reſources for that purpoſe, merited from the Roman ſenate the appellation of ſedition and treachery, I leave the reader to determine what name he would have given to opinions which diſclaimed the right to demand theſe ſupplies, and which held forth that right as iniquitous and tyrannical.

'It may be remarked, in the laſt place, that none of the parent ſtates of antiquity admitted their coloniſts to a participation of their civil government, till thoſe of Rome were allowed that privilege by the Julian law.

'The whole of the citizens of Carthage who had any ſhare of the legiſlative power reſided within the original territories of the commonwealth, which were not very extenſive. The people, in all the ancient republics, had ſuch frequent occaſions to attend the public aſſemblies on the buſineſs of the ſtate, that they could not be conveniently ſtationed at a diſtance. A remote reſidence was equivalent almoſt to an excluſion from the right of citizenſhip; becauſe that right could not be exerciſed without much detriment. The tribus Faleria, one of the moſt diſtant of the Roman tribes, and which occupied territory near the mouth of the Liris, was not ſituated above eighty miles from the city. The greater part of the tribes reſided not beyond half that diſtance. From the nature of the caſe, therefore, it is obvious, that the coloniſts of the ancient republics, who were eſtabliſhed on lands generally much more remote, would neither demand nor be permitted to retain the privileges of citizens, becauſe theſe could not be attended with any benefit.

'This theory is ſupported by many facts, which neceſſarily preſuppoſe its truth. The coloniſts of Africa cannot be imagined to have rebelled againſt the Carthaginians on account of the exorbitancy of exactions, to the impoſition of which they had themſelves conſented. The coloniſts of Athens and Sparta could not eaſily aſſemble from Italy and Sicily, from Aſia and Thrace, to attend the different comitia of their parent ſtates. But, with regard to the Romans, the accounts of whoſe colonization have deſcended to us moſt entire, we have poſitive evidence, that their coloniſts poſſeſſed no ſhare in the civil government of the mother-country antecedent to the Julian law. After that law, they were admitted into the legiſlative body of the commonwealth, and contributed not little to deſtroy its conſtitution.'

As it is impoſſible for us to give our Readers a diſtinct view of the facts, from which our Author draws his concluſions, the facts we have laid before them, will, we hope, give them a competent idea of what is contained in his performance, which, to thoſe who are converſant with ancient hiſtory, will convey no unfavourable idea of his learning and judgment. He

concludes with pointing out the reſpective advantages and diſadvantages of ſupporting a ſtanding army in America, and admitting into parliament repreſentatives from the Coloniſts.

ART IX. *A new Poetical Tranſlation of all the Odes of Horace.* By W. Green, M. D. 8vo. 6s. Liverpool printed; ſold by Johnſon in London. 1777.

NEW indeed! for neither in heaven above, nor on the earth beneath, nor in the waters under the earth, hath any thing like this tranſlation made its appearance. The Gentleman does not mean, or profeſs, to give us *Horace traveſtie.*—No: he gives us a new, a ſerious, and uncommon tranſlation of him. We ſhall, of courſe, indulge our Readers with certain ſpecimens; but muſt premiſe, at the ſame time, that our old friend, Sir William Browne ſtands in competition with this his medical brother, and adviſe them not to be too haſty in giving a preference to the new broom. For though the Knight was not rendered immortal by his verſe,

As is to be ſeen
On Hammerſmith Green,
Where his grave ſtone doth lye, O!
For hard-hearted fate
Had ſhorten'd his date,
O miſchievous monkey! O, fye O!

Yet was his deſtiny by no means peculiar; his legitimate brother, Dr. Green, obſerves from Horace,

Denſe crowds of young and old are gone
In ſpectacle to horrid Mars,
Some by the furies thrown,
And ſome by Pallas' fervid wars,
The ſeas the greedy merchant drown,
Dire Pluto ſpares not one.

There is ſomething remarkable in the two firſt lines. The dead cannot be very well ſuppoſed to ſee ſo clearly as they were wont to do. This poet, therefore, hath, for their paſſage, provided them with ſpectacles.

The ſaid Doctor has uſed his utmoſt efforts to do honour to his author, and, as Horace is remarkable for his eaſe, his Tranſlator ſeems to have thought that he could not expreſs his meaning better than in the language of thoſe ladies who are employed in the piſcatory buſineſs in the region of Billingſgate.

ODE VIII. To LYDIA.

Lydy, by all the Gods, I'll know,
Why Sybaris is hurried ſo,
Precipitated down the ſlow.

Now this Sybaris, for ſhortneſs named *Syb*, was, if we rightly remember, a noted jack-aſs, belonging to a perſon called by the gods Oyſtericus, but by men, James Peto; and Lydy, driving

ving him at an immoderate rate, is called to account for her conduct, by one of her ſcaly ſiſters. The idea has what the French critics term *beaucoup de clarté*, and the expreſſion is perfectly *naïve*.

Precipitated down the ſlow,

That is, in danger of being carried off by the tide.

Why doth he yellow Tyber ſhun,
From oils, as viper-venom, run,
Implung'd by thee in ruin?
With patient ſide
Well known to bide
The duſt and ſcorching ſun.

This is quite deſcriptive of the ſituation of our jack-aſs, who naturally ſhunned the Tyber, the claſſical name of the Thames, and who appears to have been in danger of being *implunged in ruin*, hurried as he was by the gin-impelled Lydy. But why he ſhould have an averſion to oils in particular, is to us unaccountable, as it is very well known that the Royal Society have recently proved that a quantity of oil, thrown into any water agitated by tides or ſtorms, will immediately give it a calm ſurface.

The patient ſide
Well known to bide
The duſt and ſcorching ſun,

is truly aſinine, and appropriated to the *Sanchonian* hero of our ode.

Why rules he not the gallant ſteeds
With *gallic* bit and rein?

Here we preſume the ingenious Tranſlator refers to the ſituation of Eſop's aſs, who finding himſelf unable to prevail on the gallant ſteed, loaded him at laſt, as Horace himſelf appears here to be loaded, with his own ſkin—we do not mean Mr. Kearſly's patent aſſes ſkin, for that is generally aſſigned, with reſpect we ſpeak it, to the compoſitions of ladies. The word *gallic* is evidently a typographical error, and ſhould have been printed *galling*. Tanaquillus Faber has, in his notes on Horace, accurately obſerved that *galling* was a proper epithet applied to a bit.

No more in arms accoutred heeds
The military plain?

In this place we fear the Tranſlator has forgot himſelf. It is the hog in armour, not the aſs, that is the thing.

No more with limbs of livid hue
Preſs'd with the weight of armour ſhew.

Here again is an error of the preſs, for armour we ought certainly to read oyſters. Meric Caſaubon has obſerved that the negligence of printers has occaſioned more miſchiefs than earthquakes. The expreſſion of *livid hue*, however, applied to the

limbs

limbs of our jack-aſs, is, when conſidered under the idea of the flagellation of Lydy, entirely in character. That Lydy

'Whoſe brawny arm before'

had made his patient ſide ſo oft of livid hue.

It requires no inferior art properly to aſſociate the ſublime and the eaſy. But our Tranſlator, Dr. Green, ſeems to have had it at his fingers' ends:

Diſſolve the cold, and piling high,
O Thaliarch, thy wood-log dry.

Thaliarch is a ſound of importance, and wood-log is perfectly eaſy.

We are always [illegible] any man of genius of plagiariſm, but we [illegible] fear that the following line is a levy upon [illegible] *Egenus*, vulgarly called *Poor Robin*:

'Think [illegible] orrow.'

Mr. Thomas D'U[illegible] be too cloſely imitated, at leaſt, if there be [illegible] following couplet:

Chloe, like a [illegible]
Chloe ſhuns me like a fawn,
Bounding over low, and hilly,
Devious over wood and lawn,
Seeking dam, in piteous moan.

Mr. D'Urfey's lines are part of a ſonnet:

Chloe liv'd in Piccadilly;
Chloe once at peep of dawn,
When ſhe ſtrove to wake her Billy,
He begun to gape and yawn,
Seeking dram in piteous moan.

Here is an evident plagiariſm,

Seeking dam in piteous moan,
Seeking dram in piteous moan,

as there is no alteration except in the inſertion of the letter that diſtinguiſhes the oyſter months.

For the following line, in the ſame ode, we apprehend the Author is indebted to the ladies of deſpairing virtue:

I'm no Lybian lion, I.

The burthen of *their* poetry being

I'm no common creature, I.

In the ode to Virgil, we might expect that the Tranſlator would exert the whole force of his genius. And ſo, ſaith he,

Melpomene the dirge begin,
Heaven-bleſs'd, the *deepeſt* of the Nine.

So, by the bleſſing of heaven, it ſeems that Melpomene muſt have been in a ſtate of pregnancy.

In the 27th ode of the firſt book, where the poet ſolicits his friend to toaſt his miſtreſs, we have the following lines:

— tell

—— tell whoſe dart you feel,
I know ſome fair ingenuous name;
You always ſin genteel.

We bid defiance to all human critics, pedagogues, philologers, grammarians, great poets and ſmall, to produce a line equal to the laſt. And we do hereby offer a reward of one hundred guineas to all ſuch critics, pedagogues, philologers, and grammarians, &c. who ſhall, within the ſpace of one month from the date hereof, produce one line comparable to the line above-mentioned, ſo that it may be brought to conviction.

ODE XXXII.

Were call'd—if e'er with thee in ſhade,
O Shell, I toſs'd and vacant play'd,
Reſound a laſting Latian lay
To years, and to the lateſt day.

The beginning of this is inimitable, and quite expreſſive of HORATIAN caſe. *Were call'd*, is in the true ſtyle of tavern waiters, and perfectly in character, as it is well known that Horace was head waiter in the hotel of Auguſtus. The word *years* is undoubtedly owing to the miſtake of a provincial printer, and ſhould be read *ears*. A writer of Dr. Green's taſte could not poſſibly have fallen into a redundancy. He mentions the lateſt day after years.

What kings ſubdu'd, what delug'd gore
Of realms, ne'er conquer'd heretofore.

That is, the realms were not drown'd in blood, but the blood itſelf was drowned.

To draw the bow and ſilken darts.

We have an idea of darts of iron and of ſteel, but of a dart of ſilk have we no idea. This again therefore muſt be the blunder of the printer.

And noble promiſes portended,
All in a Spaniſh target ended.

Theſe are ſounding lines, but we are doubtful of their originality, as they appear to be an imitation of a Scottiſh bard, in whoſe words a Scottiſh lady ſingeth and ſaith,

When aw for me ye love pretended,
'Twas but a bagpipe's f—, and ended.

In the 35th Ode, Book I. the Doctor, who, it ſeems, can do any thing, commences juſtice of the peace, and reads the riot act:

Falſe crowd and perjur'd harlot flee!

But theſe expreſſions, being poetical, are, as it might be expected, more ſtrong and nervous than the words of the ſtatute:

Reforge the blood-ſtain'd, blunted ſteel
In Roman brother breaſt,

Theſe

Theſe lines the Tranſlator tells us, in a note, are 'very applicable to Great Britain at this time,' and the Lord only knows whether they may or may not be ſo; for our parts, we honeſtly own that they dazzle our feeble underſtanding; the Doctor will, occaſionally, be but too ſublime.

There is a ſpecies of verſe which the great critic of antiquity compares to thunder and lightning. Of this character are the following lines:

Now din of arms, and fulgour ſpread,
The ſudden blaze o'erdazzling ſhed,
Alarms the [illegible] fight,
And ſhakes [illegible].

The concluſive id[illegible]iblime imagery ought always to be the gre[illegible]nd, in the firſt place, the knight alarmed, in [illegible]uperior being, his ſteed is ſtartled.

We dreamt one [illegible], being mere old women, are ſubject to day- [illegible] that Sir Richard Blackmore, Sir William [illegible] Green, had taken their reſpective places on the [illegible]ench of the poetical pandæmonium, (themſelves being gone, and their works following them) when this truly dramatic converſation enſued:

Blackmore. I tell you, Gents, this is a vile black hole,
Where ſtrong winds rage, and ſtronger oceans roll.
Browne. I fear no ſhipwreck; I've no aim rich;
I've left a legacy to Cambridge.
Green. Hither to ſteer,
Without one drop of beer,
Would vex even Horace himſelf,
I wiſh we were out,
But very much doubt,
For Beelzebub is a ſad elf.
Blackmore. By all Jove's thunders, I will make a roar,
Shall ſhake the realms of hell from ſhore to ſhore.
Browne. No, I'll roar firſt, ſaving your knowledge;
I have been preſident of the college.
Green. Your, both of ye, mad,
And I'm very glad
That you are in ſuch a black nook,
Munro has declar'd,
While wiſer fools ſtar'd,
That madneſs requires a ſtay hook.

Valeat res ludicra!

ART.

ART. X. *Caſpipina's Letters:* Containing Obſervations on a Variety of Subjects, literary, moral, and religious, Written by a Gentleman who reſided ſome Time in Philadelphia. To which is added, the Life and Character of William Penn, Eſq; original Proprietor of Penſylvania. 12mo. 2 Vols. 5 s. ſewed. Reprinted at Bath; ſold in London by Dilly, &c. 1777.

THE Editor of theſe Letters advertiſes his Readers, that 'they are the production of a gentleman reſiding in Philadelphia, no leſs eſteemed for his amiable virtues, than for his learning, wit, and genius; and that they are reprinted from a ſecond edition, publiſhed there.'—Though we have not diſcovered in this work any extraordinary marks of that wit or genius which the Editor promiſes, we are pleaſed with the eaſy and agreeable manner in which the letters are written; with ſeveral entertaining articles of information which they contain; and eſpecially with the liberal ſpirit, and the manly zeal for the intereſts of religion and virtue, which breathe through the whole. It is a circumſtance which, conſidering the time and place of their publication, merits notice, that they enter into no political diſputes, and are free from the ſpirit of party. We ſhall lay before our Readers the following account of a ſingular religious ſect called *Dunkers:*

'At Lancaſter we tarried but one night; and the next morning purſued our journey to Ephrata, or Dunker town, as ſome call it, a ſmall village ſituated on a beautiful little river or creek, in a moſt romantic and ſequeſtered vale. This village, and the adjoining lands, are poſſeſſed by a religious ſect called *Dunkers*, whoſe principles and manners are very ſingular. They are for the moſt part Germans. Their name, I am told, is taken from their mode of baptizing their new converts, which is by dipping them in a river, as the Anabaptiſts do among us. Certain it is, that they took their riſe in this place about fifty years ago; and did not, as a ſect, emigrate from any other country. Their ſociety, however, at preſent, ſeems to be upon the decline, not exceeding one hundred members, though they have been heretofore more numerous. Both men and women are dreſſed in white linen for the ſummer, and woollen for the winter ſeaſon. Their habit is a kind of long coat or tunic reaching down to the heels, having a ſaſh or girdle round the waiſt, and a cap or hood hanging from the ſhoulders, not unlike the dreſs of the Dominican friars. The men do not ſhave the head or beard. They are in general induſtrious, chearful, and extremely ſagacious.

'The men and women have ſeparate habitations and diſtinct governments. For theſe purpoſes, they have erected two large wooden buildings, one of which is occupied by the brethren,

the other by the ſiſters of the ſociety; and in each of them there is a *banqueting room*, and an apartment for public worſhip: for the men and women do not meet together even at their devotions. The reſt of the building is divided into a great number of ſmall cloſets, or rather cells; each affording juſt room enough to accommodate one perſon.

'They live chiefly upon roots and other vegetables: the rules of their ſociety not allowing fleſh, except upon particular occaſions, when they hold what they call a love-feaſt; at which time, the brethren and ſiſters dine together in a large apartment, and eat mutton, but no other meat. No member of the ſociety is allowed a bed, but in caſe of ſickneſs. In each of their little cells they have a bench fixed, to ſerve the purpoſe of a bed, and a ſmall block of wood for a pillow. The Dunkers allow of no intercourſe betwixt the brethren and ſiſters, not even by marriage. Nevertheleſs, ſome have broken through this reſtraint, and ventured upon the conjugal ſtate. The married perſons, however, are no longer conſidered in full communion, or ſuffered to live under the ſame roof, no, nor in the ſame village with the unmarried; but are obliged to remove to a place about a mile diſtant, called Mount Sion. They continue indeed to wear the habit, and in other reſpects are deemed members of the ſociety.

'The principal tenet of the Dunkers, I underſtand, is this: "That future happineſs is only to be obtained by penance and outward mortifications in this life; and that as Jeſus Chriſt, by his meritorious ſufferings, became the redeemer of mankind in general; ſo each individual of the human race, by a life of abſtinence and reſtraint, may work out his own ſalvation." Nay, they go ſo far, as to admit of works of ſupererogation, and declare, that a man may do much more than he is in juſtice or equity obliged to do, and that his ſuperabundant works may therefore be applied to the ſalvation of others.

'Thus do theſe poor people delude themſelves with vain imaginations, ſeeking for that religious ſatisfaction in their external ſituation, which is only to be found in the internal ſtate of the mind.'

The greater part of the ſecond volume is taken up with the life of William Penn, which is agreeably written, and contains, among other intereſting articles, a brief account of the province of Penſylvania publiſhed by Mr. Penn in 1681.

ART.

ART. XI. *Medical Inſtructions towards the Prevention and Cure of chronic or ſlow Diſeaſes peculiar to Women, &c. &c.* By John Leake, M. D. Member of the Royal College of Phyſicians, London, and Phyſician to the Weſtminſter Lying-in Hoſpital. 8vo. 6 s. Boards. Baldwin. 1777.

THIS volume is deſigned by the Author as a ſequel to his *Practical Obſervations on the acute Diſeaſes incident to Women*, publiſhed about four years ſince; and the plan of both is to give a ſyſtem of the medical treatment of female diſeaſes, adapted to 'general comprehenſion, on the principles of common ſenſe.' How far this idea is diſtinct from that of rendering every woman her own phyſician, a deſign which this Writer diſavows and ridicules, we do not clearly perceive. Such as it is, however, it is executed with ſkill and judgment. The deſcriptions and diſtinctions of diſeaſes are as clear and intelligible as the nature of the work will admit; and the directions for procuring relief, as well with reſpect to regimen as medicine, are conformable to the moſt approved and ſucceſsful practice. The language is happily enough accommodated to the Readers for whoſe peruſal the work is peculiarly intended. In ſome ſections a florid and ornamental ſtrain is indulged, which, though in general little ſuited to medical diſcuſſions, is perhaps not injudiciouſly applied in the preſent inſtance. The following extract, while it affords a proper ſpecimen of Dr. Leake's performance, may convey uſeful and important admonition to our fair Readers.

Speaking of the diſeaſes affecting the ſtomach and bowels, the Doctor ſays, 'But of all the evils which exert their baneful influence over the *ſtomach*, none is ſo pernicious in its conſequence as the uſe of *drams*, however veiled under the elegant names of *Parfait Amour*, *Bouquet de Venus*, &c. Such ſpirituous compounds, like liquid fire, will harden and contract its fibres, and, as it were, cauterize and criſp up its tender nervous lining, ſo as at once to deſtroy both feeling and appetite.

'For this reaſon, thoſe addicted to the ſhameful habit of dram-drinking, are always complaining of a *cold ſtomach*; which, in fact, is rendered ſuch by the very means they prepoſterouſly make uſe of to relieve it, and conſtantly repeat, to the ſlow, but ſure deſtruction of their conſtitution.

'Beſides thoſe bad effects of ſpirituous liquors, they harden the animal food taken into the ſtomach, and render it indigeſtible: by this property, birds and other fleſhy ſubſtances are preſerved from putrefaction for the uſe of the curious. From the ſame heating power they contract the glands, coagulate their juices, and rob the ſtomach of that natural moiſture, which

is

is eſſentially neceſſary to digeſtion: in a word, *ſpirituous liquors* are ſo totally deſtructive to the ſtomach, that they totally diveſt it of all feeling and vital heat.

'By ſuch means, the faculties of the mind, as well as thoſe of the body, are equally injured and impaired; for thoſe who debaſe themſelves by this ſordid gratification, are conſtantly troubled with ſickneſs of ſtomach and ſinking of the ſpirits; a ſtupor, confuſion of ideas, loſs of memory, and a nervous tremor.

'The finer feelings which render women moſt lovely, are thus inſenſibly weakened and ſubdued; every moral virtue loſes its power; every relative duty is neglected or forgot; and at laſt, ſo great are the inroads of this deſtructive habit upon the mind, that *every vice may enter.*

'As ſcarcely one can be found who has been reformed of this fatal cuſtom, how cautiouſly ought it to be avoided?

'I have ſeen, with the deepeſt concern, ſeveral inſtances of women, otherwiſe amiable, who have fallen *victims* to the ſlow conſuming poiſon of *ſpirituous liquors*, ſecretly conveyed by nurſes, or ſervants, into the lying-in bed-chamber of the patient, on pretence of their being *cordials:* but ſuch cordials, though pleaſing to the taſte, in their final effect will be found more bitter than gall! They will prey on the vitals, and, like the faſcinating cup of Circe, transform the human ſhape.'

We cannot cloſe this Article without taking notice of a moſt extraordinary piece of tranſlation from the Latin, which we could never have expected from *a Member of the College of Phyſicians.* 'That ſagacious and incomparable phyſician Sydenham (ſays Dr. Leake) whoſe ſkill was equalled by nothing ſo much as his exceeding honeſty; after long and extenſive experience, at laſt, comprized all his medical knowledge in a ſmall work which he called by the ſignificant name of *Proceſſus Integri*; or, THE PROCEEDING OF AN HONEST MAN. A Weſtminſter *phyſician* may tranſlate ſo if he pleaſes, but a Weſtminſter *ſcholar* would ſcarcely eſcape a ſevere flagellation for ſuch an egregious blunder. In fact, every proficient in Latin, above the rank of an apothecary's 'prentice, muſt know that the title of the book in queſtion, *Proceſſus integri in morbis fere omnibus curandis*, can only be rendered (literally) "Complete Proceſſes in the Cure of moſt Diſeaſes."

A ſlip of *this kind*, however, will not, we hope, tend, in any degree, to prejudice our Readers againſt a work which may prove to be of real and great utility to mankind in general, and to the fair ſex in particular.

FOREIGN

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

ITALY.

ART. I.

THE court of Tuſcany is at this day one of the moſt illuſtrious ſeats of experimental philoſophy in Europe. The apparatus of the Grand Duke, which has been lately improved by many curious inventions of the celebrated Abbé Fontana, (and of which we propoſe to give, in our next *Appendix*, a particular account) muſt contribute greatly to the advancement of this ſcience; and the ſpirit of inquiry, encouraged by the ſovereign, ſeems to have appeared even among the courtiers. We ſee a remarkable proof of this in the following publication: *Dell' Elettricità Terreſtre-Atmoſpherica*, &c. i. e. *A Diſſertation on Terreſtri-Atmoſpherical Electricity.* By the Marquis ALEXANDRO CHIGI, Lord of the Bed-chamber to his Royal Highneſs the Grand Duke of Tuſcany. 8vo. Sienna. 1777. This acute obſerver of nature communicates to the Public, in the work before us, the reſults of a great number of experiments in electricity, and, at the ſame time, imparts freely the doubts to which they have given riſe. His work is divided into four chapters, in which he treats ſucceſſively,—*of Electricity in general*;—*of Atmoſpherical Electricity*;—*of the Difference between the electrical Sparks and the Lightning that accompanies Thunder*; *and of the Means by which we may expect to find a preſervative againſt the Ravages occaſioned by Thunder and Lightning.* The whole of this work is intereſting; but ſome doubts are ſtarted in it which more particularly merit the attention of the curious. We ſhall only mention that which the Marquis propoſes with reſpect to the utility of the electrical rods, which owe their celebrity to the authority of Franklin and Beccaria, and to ſome experienced inſtances of their apparent good effects. Our Author thinks that we have not, as yet, experiments ſufficient to aſcertain their efficacy; and the reaſons of his ſcepticiſm, on this head, are expreſſed in the following terms: 'Sulphur, *ſays he*, and the nitrous ſalt, are the principal conſtituents of the *pulvis fulminans* and gunpowder, and the difference between theſe two conſiſts in this, that in the former there is a mixture of ſalt of tartar, and in the latter of charcoal.—Nevertheleſs they loſe their force by different methods of proceeding; the fulminating powder acquires a great degree of force by being gradually melted in a ſpoon placed upon half-extinguiſhed coals; but if it be ſubjected quickly and ſuddenly to the action of fire, it loſes all its energy, or, at leaſt, all perceivable marks of it. Gunpowder, on the contrary, acquires by this latter proceſs all the force of which it is ſuſceptible, and loſes

all its force when it is ſubjected to liquefaction. This being the caſe, *continues* the Marquis, who can affirm that the other conſtituent parts of lightning do not produce ſuch a change in in the electrical vapour, as may render the preſervatives indicated by the electrical machine ineffectual, or even prejudicial in the caſe of thunder? to have, therefore, full ſecurity in this matter, it is neceſſary to inquire ſtill farther than has yet been done into the nature of thunder.

It happened that after theſe doubts had been ſent to the preſs, a letter from the learned Profeſſor Bartaloni of Sienna was publiſhed, which gave, by the relation of a remarkable fact, new credit to the electrical conductors. The ſteeple of Sienna had been almoſt always damaged when thunder happened, on account of the conſiderable number of bars of iron that are in the roof of that vaſt edifice. This gave occaſion to the erection of an electrical conductor, and the very firſt thunder-ſtorm that aroſe after this, directing its courſe as uſual to the ſteeple, was attracted by the conductor, along which it paſſed, and was thus conveyed (without the leaſt damage to the building) to a ſubterraneous water at a certain diſtance. The Marquis CHIGI, whom this ſtriking inſtance of the good effects of the conductor has not entirely convinced, has written, ſince the publication of the work before us, a letter, containing new doubts and difficulties. This letter has not yet reached us.

II. *Scelta d'Opuſcoli intereſſanti, &c.* i. e. *A ſelect Collection of intereſting Opuſcula, of Treatiſes, Diſſertations, &c. tranſlated from different Languages. To which are added, New Italian Pieces, Extracts of new Works, Queſtions propoſed by Academies, and a general Catalogue of new Publications.* 12mo. Milan. 1777. This collection, which is made with diſcernment and taſte, and of which a volume is publiſhed monthly, muſt ſoon grow to a prodigious bulk. The volumes, we here announce, are the 25th, &c. to the 29th incluſive, which contain 44 treatiſes, compoſed by the firſt *adepts* of the preſent time, in natural philoſophy and its kindred branches of ſcience. The name of *Sulzer*, Prieſtley, Fontana, Franklin, D'Aubenton, Brownrigg, Barbarigo, Volta, &c. &c. adorn the volumes now under conſideration. To theſe we add that of M. Opois, whoſe *Phyſico-Chemical Obſervations on Colours* (inſerted in the three firſt of theſe volumes) are deſigned to overturn the theory of Newton, by proving that colours do not exiſt in the ſolar rays, but proceed from the *phlogiſton*, and depend upon its quantity and the degree or meaſure of its developement.

III. *Raccolto di Opuſculi Fiſico-Medici, &c.* i. e. *A Collection of Phyſico-Medical Treatiſes.* Vols. XIII. and XIV. 12mo. Florence. 1777. This collection, in its kind, has not leſs merit than the preceding.

IV. *Della*

IV. *Della legitima Diſtributione de Corpi Minerali, &c.* i. e. *An epiſtolary Eſſay concerning the true Arrangement or Diſtribution of Mineral Bodies.* Addreſſed to John Strange, Eſq; his Britannic Majeſty's Miniſter, Reſident at Venice, by Mr. FRANCIS DEMBSHER. 4to. Venice. 1777. This Critic, if he be free in his cenſures of the moſt eminent ſyſtem-makers in mineralogy that have preceded him, is, nevertheleſs, as careful and eager in building up as he is in pulling down. The plan he propoſes is founded on an hypotheſis which has gained ground greatly in theſe latter times, that all mineral bodies are formed of earth, acid, and phlogiſton differently combined. Our Author divides mineral bodies into four claſſes, *earths, ſalts, inflammable ſubſtances*, and *metals*. He ſubdivides *earths* into *friable* or calcarious, *mixed* and *flinty*,—*ſalts* into acid, alkaline, and neutral,—*inflammable* ſubſtances into fluids, ſolids, &c.—*metals* into thoſe which reſiſt fire, and thoſe which are calcined or volatilized by that element. After this general diviſion the Author indicates the ſpecies and varieties in each claſs, in a conciſe manner, yet ſufficient to give a clear idea of his ſyſtem, which is new, and peculiar in many of its parts.

V. *La Storia della Sardegna, &c.* i. e. *The Hiſtory of Sardinia, by M.* MICHEL ANT. GAZANO, *Secretary of State for that Kingdom.* Vol. I. 4to. Cagliari. 1777. At the Royal Preſs. This Hiſtory has great merit; it has alſo been written on the ſpot by a man of learning and judgment, who, with reſpect to information, muſt have peculiar advantages from the poſt he fills.

GERMANY.

VI. Every production of the very celebrated Abbot WINKELMAN, muſt bear the marks of genius and taſte, and, therefore, the Republic of Letters will, no doubt, receive with gratitude, from the hands of Mr. Doſdorf, Librarian to the Elector of Saxony, the following publication: *Winkelman's Briefe an Seine Freunde, &c.* i. e. *Letters of the late M.* WINKELMAN *to his Friends.* Part I. 8vo. Dreſden. 1777. Theſe excellent letters, which begin with the year 1748 and end with 1767, were written to Count Bunau, Baron Riedeſel, author of the *Voyage to Sicily*, and other learned men. They contain an account of many diſcoveries relative to literature and the arts, and they give a moſt intereſting detail of the labours of the Abbot, and of his ſituation, and manner of living at Rome. He ſhews himſelf, without any reſerve, in this entertaining correſpondence; and it would be difficult to exhibit, without having recourſe to fancy, a more intereſting character to the eye of the Public. The ſecond volume of this work, which will contain the life of the Abbot, and his letters to Meſſrs. Hage-

dorn and Leſſing, two ingenious and elegant German poets, will ſoon be publiſhed.

NETHERLANDS.

VII. The bookſellers at Maeſtricht have publiſhed *L'Hiſtoire du Royaume de Majorque & de ſes annexes:* i. e. *The Hiſtory of the Kingdom of Majorca, with its annexed Territories.* In Three Parts. 4to. By Mr. D'HERMILLY. It was this learned man who tranſlated into French the Hiſtory of Spain, by Ferreras.

FRANCE.

VIII. *Idylles de Theocrite, traduites en Proſe, avec quelques Imitations en vers de cet Auteur, &c.* i. e. *The Idyls of Theocritus, tranſlated into Proſe, together with ſome poetical Imitations of that Author. To which is prefixed, an Eſſay on the Bucolic Poets.* 12mo. 1777. The Author of this tranſlation is M. CHABANON, Member of the Academy of Inſcriptions and Belles Lettres; a man of eminence in the ſphere of elegant literature. We ſhould not, however, have made any mention of this tranſlation, had it not been for the intereſting *Eſſay on the Bucolic Poets*, by which it is preceded. And why, indeed, tranſlate productions, whoſe whole merit conſiſts not only in the ingenuous ſimplicity, and natural grace of the thoughts and ſentiments, but alſo in the turn and manner of expreſſion, ſo that the change of a word makes the fine *ſpirit* of grace or beauty entirely evaporate? As to our Author's obſervations on the bucolic poets, they are judicious and elegant; theſe poets are the ſhepherd Daphnis, Theocritus, Bion, Moſchus, Virgil, Nemeſianus, Calpurnius, Petrarch, Boccace, Mantuano, Sannazarius, Pope, Segrais, Madame Deſhoulieres, Fontenelle, Lamotte, Geſner. We think, however, that he treats Fontenelle and Madame Deſhoulieres with too much ſeverity.

IX. *La Cyropedie, ou Hiſtoire de Cyrus, traduite du Grec de Xenophon, &c.* i. e. *Cyropædia, or the Hiſtory of Cyrus, tranſlated from the Greek of Xenophon, by M.* DACIER, Member of the Royal Academy of Inſcriptions and Belles Lettres. 2 Vols. 12mo. 1777. This Writer, who in elegance of taſte and purity of ſtyle is much ſuperior to the former Dacier, and who bears the name worthily, even by his erudition, has here given a maſterly tranſlation of a moſt excellent book. It has been diſputed keenly, particularly among the French literati, whether this work of Xenophon ought to be conſidered as a romance or an hiſtory. The Abbés Fraguiers and Banier embraced the oppoſite ſides of this queſtion, as may be ſeen by their diſſertations relative to this ſubject in the *Memoirs of the Academy of Inſcriptions.* The learned Freret, who choſe a middle way between theſe oppoſite opinions, obſerves, on the one hand, that the relation of Xenophon ſeems more conformable

to

to truth than that of Herodotus, and that Cicero's opinion of the *Cyropædia* ought rather to be underſtood of the embelliſhment given by Xenophon to the portrait of Cyrus, than of his narration of facts; but he acknowledges, on the other, that Xenophon is not over-ſcrupulous as an hiſtorian, and is, ſometimes, led aſtray by the ſeduction of fancy, and the charms of eloquence. In a *preliminary diſcourſe*, M. DACIER reviews and eſtimates the opinions of theſe learned men, with erudition, judgment, and taſte, and ſupports the hiſtorical credit of his Author with dexterity and ſucceſs. This diſcourſe alſo contains geographical obſervations, drawn from the *memoirs* of M. Freret. Theſe are of great uſe in illuſtrating the geography of Xenophon, who differs from the ordinary geographers in the ſituation he aſſigns to certain nations; but who, alſo, is more to be truſted to than they, as he had himſelf ſeen, and marched through, the places of which he ſpeaks.

X. *Diſcours choiſis ſur divers ſujets de Religion & de Literature*: i. e. *Select Diſcourſes on ſeveral Subjects, Religious and Literary*. By the Abbé MAURY, Vicar-general of Lombes, King's Preacher, &c. Paris. 12mo. 1777. The firſt of theſe diſcourſes relates to the various parts of the eloquence of the pulpit, and does great honour to the taſte, judgment, and feelings of the ingenious Author. His reflexions on Cicero, Demoſthenes, Boſſuet, Fenelon, Tillotſon, Maſſillon, Bourdaloue, Saurin, Bridaine, &c. are ſenſible and ſolid, and his precepts and rules are every way adapted to form the taſte of a young orator to that affecting ſimplicity which diſdains all frivolous ornaments, and has no other object in view than to touch and perſuade. This diſcourſe is followed by two orations, that were delivered before the French Academy, in honour of St. Lewis and Fenelon, another in honour of St. Auguſtin, delivered in the general aſſembly of the French clergy; and a piece, entitled, Reflexions on the Sermons of Boſſuet laſt publiſhed. All theſe pieces are excellent in their kinds.

XI. *Dictionnaire Iconologique, &c.* i. e. *Iconological Dictionary; or, an Introduction to the Knowledge of Paintings, Statues, Engravings, Medals, Prints, &c. together with Deſcriptions drawn from the Poets, ancient and modern*. By M D. P. PETIT. 8vo. Paris. 1777. A very uſeful book to explain to the ſtudious youth the attributes, geſtures, images, and ſymbols under which *moral beings*, i. e. the virtues, vices, and paſſions have been repreſented by painters and ſculptors, as well as by the poets. The preliminary diſcourſe, prefixed to this publication, is elegant and inſtructive.

XII. *Nouvelles Experiences ſur la Reſiſtance des Fluides, &c.* i. e. *New Experiments on the Reſiſtance of Fluids*. By Meſſrs.

D'ALEMBERT, the Marquis de CONDORCET, and the Abbé BOSSUT, Members of the Royal Academy of Sciences, publiſhed by the Abbé BOSSUT. 8vo. Paris. 1777. This very intereſting publication is the fruit of an order given by M. Turgot (Comptroller of the Finances) in 1775, to the three eminent perſons mentioned in the title of this work, to enquire into the beſt methods of improving the inland navigation in France. In order to anſwer the intention of the Miniſter, our philoſophers determined to make the problem of the reſiſtance of fluids the firſt and principal object of their reſearches. But before they applied the touch-ſtone of geometrical calculation to this problem, they judged it neceſſary to conſult the great oracle of experience, either to verify the elements of the theories relative to this object, which are already known, or to procure *data*, which might ſerve as a baſis to new ſolutions. For this purpoſe they made their experiments, during the months of July, Auguſt, and September 1776, with veſſels of different dimenſions, to which were fixed ſucceſſively prows of different forms, angular and cylindrical. Theſe experiments were made on a piece of water, an hundred foot in length, fifty-three in breadth, and ſeven in depth, and afterwards were repeated on the ſame water, in which artificial canals were formed of different dimenſions. The manner of proceeding in theſe experiments, and the reſults they yielded, are exhibited with the moſt circumſtantial preciſion, in this ingenious and uſeful work.

From an OCCASIONAL CORRESPONDENT.

To the REVIEWERS.

GENTLEMEN,

I Suppoſe it may not be quite foreign to your general purpoſe, to take notice of the following intereſting particulars which I have met with in the Berlin Review, vol. xxix. part 2. *viz.*

At Deſſau, in Germany, there is an inſtitution for the education of youth, and for making the foundations of learning eaſy and agreeable, with little conſtraint, and in a manner which joins the *dulce* to the real *utile*. Many queſtions having ariſen concerning the practicability of this ſcheme, and the real progreſs of inſtruction obtained by this new method, ſeveral perſons of learning aſſembled from different parts of Germany (May 13, 14, 15, 1776) at Deſſau, to examine into the progreſs of the ſcholars, an account of which examination is given in the

Berlin

Berlin Review, as above. Boys of ſeven and eight years of age, who had been in that inſtitution a year, or a year and half, were heard not only to prattle French and Latin very currently, but it was found that they actually underſtood good Latin. Divers of the examiners opened claſſic authors wherever they pleaſed, and the boys tranſlated them directly, reading their tranſlation out of the Latin book as if it had been tranſlated for them on a written paper. Several of the learned ſtrangers preſent examined them in Latin, with regard to any paſſages in ancient or modern hiſtory, relating to whatever periods the examiners choſe, and to theſe the boys gave ſatisfactory anſwers on the ſpot, in Latin: and ſo it was with regard to queſtions in arithmetic, geometry, and trigonometry, which the ſtrangers propoſed at pleaſure, and which were ſolved by the boys, with a readineſs that would have been expected from profeſſed maſters. The ſtrangers were amazed (as well they might) at the progreſs of the children, conſidering the ſhort time they had been in the inſtitution, without conſtraint, ſo chearful, and amidſt continual variety of bodily exerciſe.

The names of the maſters are, Baſedow, Wolke, Simon, and Schweighauſer.

This account ſtruck me, as, I doubt not, it will you, and many of your Readers, and deſerves attention. I honour theſe men, though I do not know them. I honour, too, the Prince of Deſſau (who has been here) for the encouragement which he has given to the inſtitution:

And am, Yours, &c.

AN OCCASIONAL CORRESPONDENT.

☞ The name of this inſtitution is, the *Philanthropinum* at Deſſau.

*** As the ſubject of the foregoing letter is of great public importance, as well as curioſity, we ſhould be glad if our Correſpondent could, in any degree, inform us of the means by which ſuch aſtoniſhing effects are produced. If the methods of inſtruction uſed in the Deſſau-ſchool have been made public, our worthy friend may poſſibly have it in his power to oblige us with ſome abſtract, or other view of them; and it will give us great pleaſure to hear from him again, on a ſubject ſo intereſting to mankind in general.

hypochondriac affections; and this diſtinction is taken from the ſuppoſed different temperaments which they attack: but in the enumeration of ſymptoms, moſt of thoſe uſually ranked under the appellation of hyſteric and hypochondriac, are mentioned as denoting the preſence of chronic weakneſs. It is obvious, therefore, that the general ſcope of theſe obſervations muſt be no leſs than to point out all thoſe cauſes which gradually impair the health and ſtrength, and to ſuggeſt means of avoiding or counteracting them. It is, in ſhort, no other than the preſervation of the *mens ſana in corpore ſano*. As we took the liberty in our remarks upon Dr. Withers's laſt publication *on the Uſe and Abuſe of Medicine*, to cenſure the plan as too vague and extenſive, ſo we cannot but apply the ſame remark to the preſent work. In conſequence of this defect, his obſervations, though juſt, well-written, and drawn from the moſt reſpectable ſources, are too various and general to afford much aſſiſtance in any individual caſe; ſince the ſelection and application would require no leſs a degree of medical knowledge than the Author himſelf poſſeſſes. A deſire of touching upon any thing at all connected with his ſubject, has led him to ſome details which are too digreſſive in a piece of this length: ſuch, ſurely, are his obſervations on the management of women in child-bed, and the delivery of the placenta. On the whole, we cannot think that the well-informed phyſician will receive much additional knowledge from this work, with reſpect either to the nature, or the relief of the malady in queſtion; and we are ſure that the advantage an ignorant perſon can derive from it will be very precarious.

Art. 14. *Obſervations on Fevers*; with an Attempt to prove that the dangerous Symptoms and fatal Effects, produced by thoſe Diſeaſes, generally happen through a Deficiency in the *Materia Medica*: and Propoſitions for preventing thoſe Symptoms and Effects, by a ſafe, eaſy, and immediate Cure. By R. White. 8vo. 1s. Wilkie.

Haſt thou not, gentle Reader, on beholding two ſplendid folios, lettered with the names of Milton or Pope, ſuffered extreme diſappointment on diſcovering them, inſtead of the repoſitories of their divine writings, to be nothing more than a pair of carnal backgammon tables? not leſs, believe us, is the Reviewer's mortification on finding many a book, with a fair and promiſing title, contain nothing, on examination, but certain wooden, noiſy, rattling materials, not ill reſembling the contents of the ſaid tables. This has happened to us ſo frequently in the peruſal of medical pamphlets, that we are now very little ſurpriſed on meeting with the advertiſement of a noſtrum, where the title page ſeems to announce the free diſcovery of ſome new method of cure.

The piece before us, which the Author juſtly obſerves contains 'neither purity of diction, elegance of ſentiment, nor ſtrict adherence to grammar,' is ſolely deſigned to extol a certain *chymical febrifuge*, the efficacy of which is diſplayed in a number of caſes, of equal authority with thoſe that every newſpaper affords in favour of every noſtrum. How far theſe may be thought to warrant ſuch a public trial of the medicine as the propoſer ſeems to wiſh, we leave

leave to the conſideration of thoſe gentlemen of the faculty who have the beſt opportunity of making this trial.

ART. 15. *An Account of the Tænia or long Tape Worm*, and of the Method of treating it, as practiſed at Morat in Switzerland. Being a Tranſlation of a Memoir publiſhed at Paris, entitled, '*Traitement contre le Tenia ou ver ſolitaire, pratiqué à Morat en Suiſſe, examiné et eprouvé à* Paris, *publié par ordre du Roi.* With Copper Plates. 8vo. 2 s. Wilkie. 1777.

The medicine which is here recommended to the public againſt the *Tænia*, upon the authority of experiments made under the inſpection of ſome of the moſt eminent of the faculty at Paris, is the root of the Male Fern, *filix non ramoſa dentata, Tournef. Polypodium filis mas*, LINN. Its efficacy againſt this formidable inteſtine enemy is, indeed, no new diſcovery, but was well known to the ancients, and has continued to be mentioned from time to time, either on their recommendation, or on the grounds of later experience. It was, however, almoſt conſigned to oblivion, when the fame of a ſpecific for the Tænia adminiſtered by a Madame Nouffer of Morat, in the canton of Berne, from the directions of her deceaſed huſband, induced the king of France, after ſubmitting it to a proper trial, to purchaſe the ſecret for the benefit of the public. The preſent memoir was publiſhed in conſequence of this tranſaction, and contains full and plain directions for the preparation and exhibition of the remedy, together with a detail of the caſes which were ſelected as the teſt of its efficacy. The general proceſs laid down is, after evacuating the lower inteſtines by a glyſter, and preparing the bowels by a portion of lubricating and emollient food, to give two or three drams in powder of the fern root, and about two hours after, a pretty ſtrong draſtic purge: this brings away the animal which the ſpecific has weakened or killed, and then the cure is completed. The caſes appear fair and ſatisfactory, and the atteſtations indiſputable; ſo that there ſeems little doubt that medicine will obtain a real acquiſition by this revival of a neglected remedy.

The tranſlator, Dr. Simmons†, has prefixed, by way of preface, an uſeful general account of the Tænia and its different ſpecies.

SCHOOL BOOK.

ART. 16. *A Conciſe and expeditious Method* for *attaining the Engliſh Language:* wherein all the Rules and Exerciſes neceſſary to the Scholar's Information, are laid down on a regular and entire new Plan. By Francois Soulés. 12mo. 3 s. 6 d. Dilly, &c. 1777.

The plan of this French grammar is briefly as follows: the Author firſt gives rules for pronunciation with exerciſes: he then goes through the ſeveral inflections of nouns, pronouns, verbs, &c. in the French and Engliſh languages, in oppoſite pages. He next lays down rules reſpecting each part of ſpeech, ſubjoining a variety of exerciſes, to fix them in the ſcholar's memory, and teach him their uſe. He then proceeds to the ſeveral exceptions under each head, adding exerciſes for the learner's practice. And laſtly, he

† To whom the public are alſo obliged for a tranſlation of Monſ. Perſon's *Elemens d'Anatomie*. See Review, Vol. liv. p. 10.

colleſts

collects together a variety of phraſes in both languages under the title of idioms, with a praxis upon them.

The plan is ſimple and natural, and the execution on the whole ſuch as may recommend the work to the notice of thoſe who teach the French language. It would, however, have been more perfect, had the author been more completely maſter of the Engliſh tongue. He would not then have marked the more uſual pronunciation of the French diphthong *oi* by the Engliſh vowels *oa:* he would not have aſſerted that in Engliſh they ſay equally, I *have been* at London yeſterday, and I *was* at London yeſterday; whereas, in French it would be falſe grammar to ſay, '*J'ai été à Londres hier.*' Every Engliſhman knows that to ſay, I *have been* at London yeſterday, is as much falſe grammar in Engliſh as in French. In the following ſentence, the author falls into a miſtake extremely common with foreigners, uſing the word *ſomething* for *any thing*. 'We do not intend to give all the exceptions in the Engliſh language, which would be too long, and even needleſs; for a perſon who does not know any thing of grammar, perceives immediately when *ſomething* is abſurd in his own language.'

GEOGRAPHICAL.

Art. 17. *A Topographical Deſcription of ſuch Parts of North America*, as are contained in the *(annexed)* Map of the Middle Britiſh Colonies, &c. By T. Pownal, M. P. late Governor of Maſſachuſets Bay, &c. Folio. 10 s. 6 d. Almon. 1776.

The large and valuable MAP prefixed to this account of thoſe American provinces which we could once call ours, is an improvement and extenſion of that which was publiſhed about 22 years ago, by the late ingenious Mr. Lewis Evans; and which was recommended to our Readers in the Review for January, 1776*. The additions and improvements, from *later information*, from *new draughts*, and from *ſurveys depoſited at the Board of Trade*, are very conſiderable. Numerous additions are likewiſe made to the TOPOGRAPHICAL DESCRIPTIONS; and in theſe, the inquiſitive reader will meet with a great variety of facts, equally conducive to his INFORMATION and ENTERTAINMENT: and which are not elſewhere to be met with.—In a word, Mr. Pownal is entitled to the grateful acknowledgments of the public, for this very inſtructive, and very pleaſing communication:—*pleaſing*, did we ſay?—alas! *that word*, we are afraid, will excite no *pleaſurable recollection* in the minds of thoſe who reflect on what that NOBLE CONTINENT *has been*, and what it *now is*, with reſpect to this INFATUATED ISLAND.

Art. 18. *Armſtrong's actual Survey of the great Poſt Road between London and Dover*, with the Country three Miles on each ſide. 8vo. 3 s. Sold by the Bookſellers. 1777.

In a former work † Mr. Armſtrong traced out a fair and open road to Scotland, for the information and entertainment of every gentle-

* See our account of Evans's Geographical and Philoſophical *Eſſays*, and *Analyſis* of the Middle Britiſh Colonies in North America.—See alſo a ſubſequent article on the ſame ſubject. Review for Sept. 1756. p. 312.

† See Review, Sept. 1776. p. 233.

man travelling to the northward. He has again exerted his talents and his patience for the ſame laudable purpoſe of accommodating the curious paſſenger to the eaſtward, by a ſurvey of the great road from London to Dover. He has annexed to theſe charts the names of the different ſeats ſituated within three miles on each ſide of the road; by this judicious method, he draws your attention to objects worthy of it.

Mr. Armſtrong then croſſes the water, and takes you up at Calais as you land from Dover; at Dieppe, Rouen and Havre de Grace, from Brighthelmſtone,—and conducts you to Paris by the different routs, marking as he goes along the poſts, and the diſtances from each poſt; and to [illegible] from being impoſed upon, (but, what is ſtill [illegible]) from falling into error, in a country where [illegible]tely puniſhed, he has added a table of the pri[illegible] poſt maſter; with the various ordinances for the [illegible]ng.

As we have not [illegible]nſtrong with a perambulator, we muſt only ſup[illegible]s are correct. Indeed there is very little reaſo[illegible] he ſeems to be too painful and induſtrious a m[illegible] hazard l[illegible]ttention, or neglect, the repu-tation he has ſo deſ[illegible]ly acquir[illegible].

NATURAL HISTORY, &c.

Art. 19. *An Illuſtration of the ſexual Syſtem of* LINNÆUS. By John Miller. Folio, imperial Paper. Price twenty Guineas, *coloured*. London, publiſhed by the Author, in Dorſet Court, Parliament Street.

Of this great work it is ſufficient to ſay, that it has obtained the approbation of Linnæus himſelf, to whom ſpecimens of it had been communicated, during its publication in periodical numbers*. It is, in truth, admirably adapted for the inſtruction of Botanical ſtudents. The engravings appear to be accurately executed, in the proper ſtyle for colouring, and they conſiſt of near one hundred and twenty ſheets, in the above mentioned large folio ſize. The references, and verbal deſcriptions are likewiſe given in the ſame number of ſheets of letter-preſs work; and theſe are printed in Engliſh and Latin.

The plants here exhibited, in the Linnæan arrangement, are thoſe which are indigenous to Great Britain; together with ſuch exotics as are moſt commonly, and ſucceſsfully, cultivated in this country.

HUSBANDRY, GARDENING, &c.

Art. 20. *Miſcellaneous Obſervations on planting and training Timber Trees*; particularly calculated for the Climate of Scotland. In a Series of Letters. By Agricola. 8vo. 5 s. Cadell. 1777.

Theſe Obſervations were firſt printed in an Edinburgh periodical publication, in the form of detached letters which are now colle[illegible] and republiſhed together. They contain a number of hints fo[illegible] culture of various ſorts of timber trees, the properties and uſ[illegible] the wood, with the method of obtaining and manufacturing th[illegible]

* Twenty Numbers at one guinea each.

veral juices yielded by them; and thus cannot but be uſeful to aſſiſt the experience of gentlemen who have eſtates to plant.

Art. 21. *Eſſays relating to Agriculture and rural Affairs.* The *Second Edition*, with large Additions. By James Anderſon, Farmer at Monks-hill, Aberdeenſhire. 8vo 2 Vols. 12s. Edinburgh printed; ſold by Cadell in London. 1777.

In our Review for September, 1776, we gave an account of the firſt edition of Mr. Anderſon's ingenious Eſſays, then printed without the Author's name, and comprized in one volume. The additions, which have extended the preſent edition to two volumes, are no leſs important than extenſive, and cannot fail of doing honour to this induſtrious philoſophical Farmer, who appears to be a perſon of very uncommon abilities, being no leſs ſkilled in the employment of the pen, than in the uſe of the plough, the ſickle, and the ſcythe.

The principal addition to the firſt of theſe two volumes, conſiſts of an *Eſſay on Quick Lime*, in two parts. In the firſt part the very ingenious Author treats of this ſubſtance as a *cement*, and, in the ſecond, he conſiders it as a *manure*. His main view is to point out ſuch of its moſt important peculiarities as conſtitute its greateſt uſe and excellence, when employed in the purpoſes of agriculture, &c. In treating this ſubject, the Eſſayiſt not only ſhews the extent of his reading, but he manifeſts a very conſiderable degree of knowledge in the art of chemiſtry: without which no farmer can be maſter of any rational theory of the true principles of huſbandry. This elaborate Eſſay conſiſts of near 250 pages.

In the ſecond volume the Author has made great improvements in the miſcellaneous diſquiſitions, doubts, and queries, relating to agriculture; particularly an addition of 12 octavo copper-plates, exhibiting ſpecimens of all the principal *graſſes* and other plants, cultivated for paſturage, hay, &c. And in the *Appendix*, he gives an account of ſome experiments, firſt hinted by Linnæus, and afterward proſecuted by ſome of his followers, for aſcertaining what plants are eaten or refuſed by oxen, goats, horſes, ſheep, and ſwine.

Art. 22. *A Treatiſe on the forcing of early Fruits, and the Management of hot Walls* By William Wilſon. 12mo. 2s. Robinſon. 1777.

This prieſt of luxury appears to be a man of intelligence in his profeſſion.

MILITARY.

Art. 23. *The Rudiments of War:* Comprizing the Principles of Military Duty, in a Series of Orders iſſued by Commanders in the Engliſh Army. To which are added, ſome other Military Regulations, for the Sake of connecting the former. 8vo. 5s. Conant. 1777.

Rather an abſtract of general orders for field diſcipline, than rudiments of war: the title including the maxims, principles, and manœuvres of an art, the book does not enter into; being nearly the routine of internal camp regulations and duty, for every gradation of rank in an army, in field or garriſon. If this is a juſt abridgment of the military regulations now in force, which the peaceable

peaceable corps of Reviewers do not undertake to determine, it muſt be as uſeful to gentlemen of the law martial, as abridgments of ſtatutes, &c. are to practitioners at the bar.

DRAMATIC.

Art. 24. *The Dramatic Works of George Colman.* 8vo. 4 Vols. 1 l. 1 s. bound. Becket. 1777.

We have here a collection of the dramatic productions of a Writer who hath long, and deſervedly, in this walk of literature (as well as in ſome others), been a favourite with the Public. The following liſt of the contents will, probably, afford matter of information to ſome of our Readers, as ſeveral of the pieces in it, appeared originally, without the Author's name.

1. The Jealous Wife. A Comedy.
2. The Clandeſtine Marriage. Ditto.
3. The Engliſh Merchant. Ditto.
4. The Man of Buſineſs. Ditto.
5. Man and Wife. Ditto.
6. Philaſter. A Tragedy, with *Alterations* from Beaumont and Fletcher.
7. King Lear. Ditto, from Shakeſpeare.
8. Epicœne. A Comedy, from Ben Jonſon.
9. Polly Honeycombe. A Dramatic Novel.
10. The Muſical Lady. A Farce.
11. The Deuce is in him. Ditto.
12. The Oxonian in Town. A Comedy in Two Acts.
13. The Portrait. A Burletta.
14. The Fairy Prince. A Maſque.
15. An occaſional Prelude.
16. The Spleen. A Comic Piece of Two Acts.
17. New Brooms. An occaſional Prelude.

Of the literary merit of theſe ſeveral dramas, our opinion was given, at the times of their original publication. The celebrated comedy, entitled, The Clandeſtine Marriage, was the joint production of Mr. Colman and Mr. Garrick.

Art. 25. *April-Day*; a Burletta, in Three Acts. By the Author of *Midas*. As preformed at the Theatre-Royal in the Haymarket. The Muſic by Dr. Arnold. 8vo. 1 s. Kearſly. 1777.

A whimſical drama, abounding with thoſe double rhimes, cramp words, irregular verſification, and other burleſque peculiarities, that diſtinguiſh the buffoon operas of Mr. O'Hara.

Art. 26. *The Sheep-ſhearing*; a Dramatic Paſtoral, in Three Acts. Taken from Shakeſpeare. As it is performed at the Theatre in the Haymarket. 8vo. 1 s. Kearſly. 1777.

An extract from the *Winter's Tale*.

Art. 27. *The Fairy Tale.* In Two Acts. Taken from Shakeſpeare. As performed in the Haymarket. 8vo. 6 d. Kearſly. 1777.

Ditto, from *Midſummer Night's Dream.*

NOVELS

NOVELS and MEMOIRS.

Art. 28. *The Suſpicious Lovers.* By the Author of Woodbury *. 12mo. 3 Vols. 6s. Wilkie. 1777.

A lively, ſenſible ſeries of letters; calculated not merely to *do away* an idle hour, but to inſpire a love of honour, and a contempt of vicious principles.

Art. 29. *The Princeſs of Cleves.* An Hiſtorical Novel; tranſlated from the French. 12mo. 3s. bound. Wilkie. 1777.

To thoſe who are capable of entering with genuine ſentiment into the delicacies of an elegant paſſion, this tale will appear natural and pathetic. The Writer has attentively obſerved, and ſtrongly marked, the workings of an heart, in which love is reſtrained and ſubdued by honour and gratitude. The tranſlation is executed with correctneſs.

Art. 30. *The Mutability of human Life; or, Memoirs of Adelaide, Marchioneſs of Melville.* By a Lady. 12mo. 3 Vols. 9s. bound. Bew. 1777.

Though in our court of criticiſm we always wiſh to treat the Fair with lenity, we cannot think that this indulgence ſhould proceed ſo far as to exempt their productions from every kind of critical cenſure. Inſipidity of ſentiment and vulgarity of ſtyle are faults which we cannot eaſily pardon, where we naturally expect the contrary excellencies. For theſe faults we muſt therefore condemn the preſent work, though written *by a Lady.*

Art. 31. *The Thoughtleſs Ward.* By a Lady. 12mo. 3s. Lowndes. 1777.

A plain ſtory, told in very plain language; and may be read without the trouble of laughing, crying, or thinking.

MISCELLANEOUS.

Art. 32. *A Letter to a celebrated young Nobleman on his late Nuptials.* 4to. 1s. Bew.

Remonſtrates on the young nobleman's marrying beneath his dignity—nugatory and impertinent.

Art. 33. *A Letter to William Maſon,* M. A. Precentor of York, concerning his Edition of Mr. Gray's Poems and the Practices of Bookſellers. By a Bookſeller. 8vo. 1s. Murray.

Relates to the proſecution carried on by Mr. Maſon againſt Mr. Murray, on a charge of piracy in Mr. Gray's pieces, to the property of which Mr. Maſon claims an excluſive right. The Author is Mr. Murray, the defendant; who has been unfortunate in the deciſion of this cauſe: but, we are told that the matter is not finally determined.

Art. 34. *A Letter to a new married Lady.* By Mrs. Chapone, Author of "the Letters on the Improvement of the Mind," &c. 12mo. 6d. Dilly. 1777.

Gives plain and ſerious Advice to new married ladies, and, at the preſent day, by no means ſuperfluous, becauſe it teaches them to obey their huſbands.

* See Review, vol. xlviii. p. 417.

Art.

Art. 35. *Diſcours ſur Shakeſpeare et ſur Monſieur de Voltaire.* Par Joſeph Baretti, Sécretaire pour la Correſpondence étrangère de l'Academie Royale Britannique. 8vo. 4 s. ſewed. Nourſe. 1777.

Our celebrated countryman is here very ably vindicated from the occaſional ſlanders of Voltaire, by a well known Italian, long reſident in this country, and capable of taſting the beauties, as well as perceiving the faults of Shakeſpeare. Not content, however, with expoſing Voltaire's *groſs* miſrepreſentation of our immortal poet's dramas, as well as his palpable *ignorance of our language*; he proves this univerſal *ſcholiſt* (if we may hazard the expreſſion) to be equally deficient in Italian literature, wherein he certainly convicts Voltaire of ſome evident miſtakes. *Signor Baretti* has on this, and ſome other occaſions, proved himſelf beyond all diſpute a very conſiderable proficient in the French and Engliſh languages, as well as his native Italian; though we cannot but add that on this, and other occaſions, he ſeems to have devoted too much of his time and attention to the ſtudy and exerciſe of *the vulgar tongue*.

Art. 36. *Eſſay on the Character of Hamlet*, as performed by Mr. Henderſon, at the Theatre Royal in the Haymarket. 8vo. 1 s. Flexney. 1777.

This Eſſay is not ill-written; to ſay the truth, rather too well written,—for the *ſtyle* too evidently engroſſes the attention of our theatrical critic. There are, however, many judicious obſervations on Mr. Henderſon's performance, worthy of his notice, as well as that of other adventurers on the ſtage.

Art. 37. *Dialogues moraux et amuſantes*:—Moral and entertaining Dialogues, in Engliſh and French, for the Improvement of Youth. By Madam Fanques de Vaucluſe. 12mo. 2 Vols. 6 s. bound. Dilly. 1777.

To theſe dialogues the following advertiſement is prefixed:—'It ſeems neceſſary to inform the Reader, that the Author has, in this work, two objects in view: the firſt, and principal is, to guard youth againſt the dangers of the paſſions,—and with this intention ſhe has joined *examples* to *arguments*; the ſecond is, to help thoſe who are learning either of the two languages,—for which purpoſe ſhe has compoſed ſometimes in Engliſh, and ſometimes in French; and always tranſlated it as literally as elegance would permit.'

In the proſecution of this deſign, Madam de Vaucluſe has acquitted herſelf much to our ſatisfaction, and her own credit. Her examples are well choſen, her ſentiments are juſt, her French is elegant, and her Engliſh is more perfect than could have been expected from a foreigner; it being, indeed, ſo free, eaſy, and correct, that the reader will find little or no reaſon to conclude that the ingenious lady was not born and educated in this country.

Art. 38. *The Sublime and Beautiful of Scripture*; being Eſſays on ſelect Paſſages of ſacred Compoſition. By Courtney Melmoth. 12mo. 2 Vols. 6 s. bound. Murray. 1777.

'The ſcriptures are, in the preſent performance, conſidered variouſly—as ſacred ſyſtems, and as exquiſite compoſitions—as the fabrics of faith, and as pieces of fine writing; and it is the Author's inten-

intention to extend the commentary, at ſome future opportunity. INTRODUCTION, p. x.

'It hath been my endeavour in this work, to try certain paſſages in the *ſacred writings* by the teſt of Longinus's principles. I ſhall account myſelf ſingularly fortunate if ſuch endeavours have, in any degree, done a ſervice to compoſitions which are ſo able to ſupport the trial; but whoſe beauties and ſublimities, though thickly ſcattered through almoſt every page, are ſo ſhamefully neglected, or miſunderſtood.'—CONCLUSION.

'We may, with ſome degree of exception, recommend this little commentary to our young readers as not only an innocent but an improving work; but, perhaps, their good mothers, and pious maiden aunts, would wiſh that Mr. Melmoth's deſcant on the *nakedneſs of Adam and Eve* had been omitted; and we think, too, that his *defence* of the deceitful and infamous conduct of Simeon and Levi, in the maſſacre of the Shechemites, had better have been ſpared. Unreprobated examples of the baſeſt treachery, and the moſt barbarous cruelty, are but ill calculated to improve our ideas of virtue, honour, and humanity; and when ſuch examples are not only exhibited without cenſure, but even honoured with encomiums, as worthy of imitation, the good ends propoſed by the well-meaning but miſtaken commentator, will not be much promoted.—It was not thus that the good JACOB deemed of the behaviour of his ſons, in this unparalleled inſtance of the moſt ungenerous, unjuſtifiable, and brutal gratification of REVENGE*: ſee GEN. ch. xxxiv. v. 30.

Art. 39. *The Honour of Marriage oppoſed to all Impurities:* an Eſſay. By the late Mr. Sandeman, Author of Letters on Theron and Aſpaſio. 8vo. 1 s. Vernor. 1777.

The impulſes of nature, ought to be reſtrained within prudent limits, and to be directed to proper objects; but require not the fear of an heated enthuſiaſm, which only tends to debaſe the mind, by dignifying groſs ideas: nor is it meet that matrimony ſhould come to us recommended, and its obligations be inforced, by treating of impurities. Perſons who devote their lives to debauchery, ſhun reflection, and will neither read what Mr. Sandeman or any man has to urge, againſt their favourite attachments; and as to the ſober and modeſt, Mr. S. directs their attention to ſubjects better let alone: but religious viſionaries have a ſtrong propenſity to ſpiritualize matters, concerning which delicacy impoſes ſilence.

Art. 40. *Anecdotes of the Emperor Joſeph* II. during his Reſidence in France, on a Viſit to his Siſter, the preſent Queen of France. Tranſlated from the French of the Chevalier Coudray. 8vo. 1 s 6d. Murray. 1777.

When a great monarch deigns to viſit the land of flattery, he becomes greater than the greateſt. Joſeph the Second went to Paris *an Emperor:* he leaves it A GOD!

* The pathetic expoſtulation of the Patriarch, with his ſons, on this their iniquitous exploit, frees the ſacred author of the Book of Geneſis from all imputation: not a word is there ſaid in extenuation of the bloody deed.

Art. 41. *An Eſſay concerning the Publication of Works on Science and Literature, by Subſcription.* Inſcribed to the Nobility and Gentry of England, by Thomas Malton, Author of the compleat Treatiſe on Perſpective*, in Folio. To which is added, *a true Caſe*, between that Author, his Printer, and Paper Merchant. Folio. 1 s. 6 d. Fielding.

The publication of books by ſubſcription is generally found, by authors, to be a very troubleſome buſineſs; and when the ſucceſs is but indifferent, and money is wanting to ſatisfy the 'printer and paper-merchant,' it is no uncommon thing for diſputes to ariſe,—as in the preſent '*Caſe*:'—but it would be a ſtrange thing, indeed, if our 'Nobility and Gentry' ſhould give themſelves any trouble about them.

Art. 42. *Letters on the Beauties of Hagley, Envil, and the Leaſowes*; with critical Remarks, and Obſervations on the modern Taſte in Gardening. By Joſeph Heely, Eſq. 12mo. 2 Vols. 5 s. ſewed. Baldwin.

To thoſe who have never ſeen Hagley, &c. theſe deſcriptive letters may afford agreeable information; to thoſe who *have* viſited thoſe celebrated places, they will give occaſion for uſeful and pleaſing recollection.

Art. 43. *Remarks on an intended Bill for the Relief of the Poor*, now under Conſideration of Parliament. By a Country Magiſtrate. 8vo. 6 d. Brown.

After the many reſpectable pamphlets which have appeared on this ſubject, theſe *remarks*, we apprehend, might have been withheld, without any material injury to the public.

Art. 44. *An Account of ſome of the moſt romantic Parts of North Wales.* 12mo. 2 s. 6 d. ſewed. Davies. 1777.

A trifle, unworthy of the public, and unworthy of Mr. Cradock, whoſe name ſtands at the foot of a dedication to Sir Watkin Williams Wynne.

Art. 45. *Theoretic Hints on an improved Practice of brewing Malt Liquors*; including ſome Strictures on the Nature and Properties of *Water*, *Malt*, and *Hops*, the Doctrine of *Fermentation*, the Agency of *Air*; the Effects of *Heat* and *Cold* on fermented Liquor, &c. &c. By John Richardſon. 8vo. 2 s. Robinſon, &c. 1777.

The deſign of this author, (which will be beſt explained in his own words) 'is rather to intimate the probability of *A complete Syſtem of Brewing*, than to promulgate one.' And he frankly acknowledges, that 'were he prompted by inclination to the undertaking, his intereſt would forbid the execution of it.' In ſhort, he prudently ſeeks 'a *compenſation* adequate to the fatigue of many years wearifome attention to the multifarious practice of a brewhouſe employed in the production of almoſt every ſpecies of malt liquor; and to the trouble of digeſting the œconomy of that practice,—noting events, inveſtigating cauſes, and thence forming rules for the regulation and management of future proceſſes. To the ingenious (ſays he) it is

* See Review, Vol. 55. p. 169.

preſumed,

preſumed, theſe hints will not want utility, and to the mind unaccuſtomed to ſcientific diſquiſitions, or more perfect theory, without practical elucidation, might have been inefficacious. To both, in the preſent inſtance, the *illuſtration* of practice is neceſſary, where it is the intention of the enquirer perfectly to underſtand, in order to adopt, the principles upon which the author's ſyſtem is founded, '*to which this publication is deſigned as preliminary information only.*'

Mr. Richardſon proceeds to inform his readers, that '*ſuch an illuſtration* muſt be *perſonal*, in conſequence of *ſpecial agreement*;' and here he refers to a certain *advertiſement* which he addreſſed to the common brewers, but which we have not ſeen. We obſerve alſo his *notice* that his 'propoſals for teaching the art of brewing *porter* and *pale beers*, may be had at Joe's Coffee-houſe, Mitre Court, Fleetſtreet, and other places.'

What the author's ſucceſs in *practice* may have been, we know not, but his obſervations on the nature and properties of water, malt, hops, heat, cold, fermentation, &c. ſeem to have been well founded, both in actual experience and philoſophic inveſtigation. Hence, we have no doubt but that his *hints* and *perſonal* inſtructions may prove greatly ſerviceable to gentlemen of the buſineſs, who may chuſe to pay for them: and certainly our ingenious Author has a right to avail himſelf, in the moſt advantageous manner, of whatever diſcoveries and improvements he may have made in the very uſeful art which he profeſſes to teach.

In conſequence of this plan, he preſumes, 'the brewery of London might vie with the country in the production of the fineſt *ales*, while the country brewer, in return, might be convinced of the practibility of producing *porter* in his own office, of qualities equal, in every reſpect, to thoſe of the ſame liquor brewed in the metropolis.'—Locality, in either caſe, he apprehends, 'is no farther concerned in peculiar qualities (climate only excepted) than what ariſes from the difference in the nature of water,' which being ſo large a portion of the product, has, he allows, a very powerful influence. Yet (he obſerves) by 'a knowledge of the cauſes of that influence, we are enabled to make an artificial variation of proceſs ſupply natural defect, and prove that to be common which was before thought peculiar:'—From experimental practice in different parts of the kingdom, the Author declares himſelf 'convinced of this truth: nor is he leſs aſſured (he adds) from obſervations on the continent, of the practicability of producing malt liquors in all the northern parts of Europe (except where the cold is ſo intenſe as to prevent the action of fermentation) in as great perfection as in England.'—But, as the brewery furniſhes a conſiderable article in our exportation trade, we conceive that Mr. Richardſon's *hints* may as well be kept from the knowledge of our continental neighbours.

Art. 46. *A Sketch of the Life and Character of the Right Honourable and Reverend Richard Trevor*, Lord Biſhop of Durham. With a particular Account of his laſt Illneſs. 4to. 2 s. Nicol, &c.

This ſmall pamphlet, conſiſting of thirteen or fourteen pages, is decorated by ſome pretty little engravings of Dr. Trevor's arms, Glynd Place, in Suſſex, and a print of his lordſhip, which appears

to be well executed. We ſhould ſuppoſe it was principally on account of theſe that the publication was made. The character which is high, and we ſuppoſe very juſt, was given ſoon after the biſhop's death, in a ſermon preached by J. Rotheram, M. A. reſtor of Houghton le Spring. As to the biſhop's life, it affords nothing very intereſting; the principal part is an account of his Lordſhip's laſt illneſs, and of his behaviour in it; which was patient, and compoſed; but exhibits nothing peculiarly ſtriking.

Art. 47. *Exerciſes for Improvement in Elocution:* being ſelect Extracts from the beſt Authors, for the Uſe of thoſe who ſtudy the Art of Reading and Speaking in Public. By J. Walker, Author of the Rhyming Dictionary, &c. 12mo. 2 s. Becket.

This collection, which is neither arranged with any immediate reference to the deſign, nor introduced by any remarks on elocution, is much inferior to ſeveral other ſimilar publications.

Art. 48. *Itineraire des Routes les plus frequentées, ou Journal d'un Voyage aux Villes Principales de l'Europe en* 1768, 1769, 1770, 1771. Par M. L. Dutens. 8vo. (with a Map) 5 s. without the Map 4 s. 6 d. A Londres. Drury.

The correctneſs and utility of this work is already well known to travellers. It gives an accurate account of the expences of travelling; the time uſually taken up in paſſing the ſeveral ſtages; their length in Engliſh miles; the produce and manufactures of the country; the public buildings, and other objects worthy the notice of the traveller. To this new edition is added a tour through Spain.

Art. 49. *Sentiments on Education.* Collected from the beſt Writers, properly methodized, and interſperſed with occaſional Obſervations. By John Aſh, LL. D. 12mo. 2 Vols. 6 s. Dilly. 1777.

This compilation is nothing more than a ſketch of the ſeveral articles of education; in which, after a bare explanation of a few of the moſt uſual terms in the ſeveral ſciences, the compiler introduces large extracts from various authors,—too general, and too unconnected to be of any material uſe in the inſtruction of youth. We are, therefore, under the neceſſity of adding this work to the long catalogue of compilations which can yield little profit—unleſs, perchance, to the publiſher.

Art. 50. *Lettre de Monſieur Thomas de l'Académie Françoiſe a Monſieur Deſenfans, pour ſervir à la Défenſe de Fenelon contre Milord Cheſterfield.* 8vo. 1 s. Elmſley. 1777.

A ſecond ſpirited apology for the character of the celebrated archbiſhop of Cambray, againſt the aſperſions of Lord Cheſterfield. See the account of M. Deſenfans' letter to Mrs. Montague, Review for Feb. p. 153. The Editor has added an Engliſh tranſlation.

Art. 51. *'Squire Randal's Excurſion round London:* or a Week's Frolic, in the Year 1776.—Being a faithful Repreſentation of Morning-ſcenes, Noon-ſcenes, and Night-ſcenes, &c. &c. 12mo. Richardſon and Urquhart.

The Author pretends to deſcribe the reigning vices and follies of the thoughtleſs, and the diſſolute part of the inhabitants of our metro-

metropolis; with the various ſharping tricks, and cheats, of gamblers, proſtitutes, and others, in the lower walks of idleneſs and debauchery: but there is one ſpecies of impoſition, with regard to which he is totally ſilent: it will, however, naturally occur to every purchaſer of his book.—There have been various publications of the kind, under the titles of London Spy—Trip through the Town, &c. all of which are here reprobated, as deficient in ſtyle, decency, or accuracy of delineation. The cenſure is right;—and the next compiler of a *ſpy*, or a *ramble*, will, no doubt, involve the preſent performance under a ſimilar condemnation. He may ſay that every former production of the ſort is 'a farrago of fictitious ſtories, and a parcel of printed pages that cannot be depended on*.' But, in juſtice to 'ſquire Randal, we muſt declare, that his deſcriptions are not chargeable with *indecency*; the Author having carefully avoided the exhibition of whatever might offend the eye of chaſtity.

POLITICAL.

Art. 52. *A Letter to the Body of Proteſtant Diſſenters, of all Denominations.* 8vo. 1 s. Almon. 1777.

A very partial and unjuſt account of the principles and practice of proteſtant diſſenters, written, indeed, under the maſk of friendſhip, and by an able pen; but diſcovering a degree of ſpleen and malevolence, that cannot eaſily be accounted for. Let the following general charge againſt theſe people, whom the Author has wantonly traduced, ſuffice.—'*You have ever done good that evil might come.*' We hope, however, that they will not forget the well-known maxim: *fas eſt ab hoſte doceri.*

POETICAL.

Art. 53. *The Manners of Paphos; or, Triumph of Love.* By J. Caulfield, Eſq; late Cornet of the Queen's Regiment of Dragoon Guards. 4to. 3 s. ſewed. Dilly.

No critical inqueſt can be neceſſary here, as this poem muſt evidently die a natural death, notwithſtanding it ſings of

——— Barb'ra the divine,
The ſenſible and modeſt Ann,
Mild Suſan, and good-natur'd Jane;
And Marg'ret beauteous as the reſt.

Art. 54. *The Age of Loyalty*; an hiſtorical Panegyric, with explanatory Notes. 4to. 1 s. Wallis. 1777.

Accidental death, by drowning!

'And new-born poets in their inkhorns drown.'

Art. 55. *A Satire*, alſo an Imitation of the firſt Satire of Boileau. 4to. 1 s. Almon. 1777.

Starv'd to death!

While his lank carcaſe and pale meagre face
Belied his fame, and daily became leſs,
Till fix'd and bound by death's reſiſtleſs chain!

Art. 56. *Henry and Eliza*; a Tale. 4to. 1 s. Bew.

Felo de ſe!

There bar'd his breaſt to meet death's levell'd blow,
And died reclining on Eliza's tomb!

* Preface to 'ſquire Randal's excurſion.

If the ſeveral poems abovementioned had merited further criticiſm they would have had it. The unfortunate Authors may conſole themſelves as the attainted rebels did, who, in the year forty-ſix, went over to Boulogne, and whoſe conſtant toaſt was, *ſtill we are in the right!*

Art. 57. *Mount Pleaſant*; a deſcriptive Poem. To which is added, an Ode. 4to. 2s. Johnſon. 1777.

In our Review for December 1774, we gave ſome account of the Ode annexed to this poem. The poem itſelf is confeſſedly a juvenile performance, and though, perhaps, in conſequence of that circumſtance, it has ſome defects, it is not without its merit. Mount Pleaſant is an agreeable eminence near the famous commercial town of Liverpool. The following deſcription of the abbey or priory of Birkenhead, or Birkett, built on the oppoſite ſhore of the river Merſey, in the reign of Henry II. muſt be acceptable to every reader of taſte:

Far on the view—at ſoften'd diſtance ſeen,
Whilſt rolls the ſtream its copious wave between,
There—long deſerted by the ſable band,
A lonely abbey glooms upon the ſtrand:
Where once the towering arch, in Gothic ſtate
Roſe high; and frown'd recluſe the iron grate:
But ſhook by Time, the lofty columns fall,
The wide roof drops, and ſinks the mouldering wall,
The hollow gale through every cavern flies,
And the dull owl repeats her midnight cries.

We are ſorry to find that the Liberal Society, on the eſtabliſhment of which the Ode was written, is diſcontinued, but we may hope from the well known ſpirit of the town of Liverpool that it will be re-eſtabliſhed.

Art. 58. *Poems, conſiſting chiefly of Tranſlations from the Aſiatic Languages.* To which are added two Eſſays: I. On the Poetry of the Eaſtern Nations. II. On the Arts commonly called Imitative. 8vo. 6s. bound. Conant, &c. 1777.

We attend to this ſecond edition of Mr. Jones's elegant poems, &c. on account of ſome additional Latin poems, which are, in every reſpect, worthy of their learned and ingenious Author.

Art. 59. *The Grove of Barzai, and his Elegy*; from the Loves of Othniel and Achſah: To which is prefixed, an introductory Account of the Work. By Joſeph Smeeton. 4to. 1s. Dixwell.

There is a ſpecies of poetical fire which, like the charcoal over which the ladies in the Low Countries ſit to obtain a genial warmth, occaſions unnatural and unfortunate conceptions. Of that ſpecies muſt have been the poetical fire which produced the verſes before us,

Where Caleb's daughter urg'd the lonely tread.

To urge a tread might be the character for chanticleer when wooing his feathered dames, but for the daughter of Caleb the ſon of Jephunneh to do any ſuch thing, is not, we preſume, quite ſo much in character.

Ye, whom no coſts for happineſs repay,

is to us totally unintelligible.

Who

Who vainly paſs th' inſtructive hours away.

This is not quite ſo unintelligible, but, what is almoſt as bad, it is nonſenſe; for if the hours are inſtructive, they ſurely cannot be paſſed in vain.

Let tempeſt, ſcowling from his iron grave.

We have heard of an iron houſe, and of an iron oven, but of the iron grave of a tempeſt have we never heard. Is this enough, Reader; or wiſh you for more? If for more you wiſh, take the two following lines,

Then, hunger wreakful, here purſue your prey,
Iraſcive toil! a ſolitary way.

And digeſt them as you may!

Art. 60. *Poems for Ladies.* Never before publiſhed, and now firſt ſelected under the Inſpection of a Lady. 8vo. 3 s. Donaldſon.

Not for ladies, but for milliners and mantua-makers, and getters-up of ſmall linen!

Art. 61. *Verſes written on ſeveral Occaſions, between the Years* 1712 and 1721. 4to. 2 s. 6 d. Becket.

The Author of theſe Verſes is ſaid to have been Judge Burnet, ſon of the celebrated Biſhop. They appear to have been written in Queen Ann's reign, which the Editor, pleaſantly enough, calls the *immortal æra of poetry.* But neither was the æra immortal (for, verily, it paſſed away) nor yet *all* the poetry it produced. Many verſes were written in that good Lady's time which were

'Much unmeet for lady's ear,'

and of this caſt are many of the Judge's; written, no doubt, when he was a young man at the inns of court, and very diſcreetly configned to his cloſet. In point of compoſition they have little merit: and had they been publiſhed as recent productions, they would have paſſed, without heſitation, into our monthly bill of mortality.

Art. 62. *The Semi Globes; or, Electrical Orbs.* A Poem. 4to. 1 s. Webb. 1777.

The late *Torpedos* and *Electrical Eels* ſeem to have produced the *Electrical Orbs,* or *Semi Globes:*

'For *me,* this lovely theme my heart ſhall warm:
'The BREAST that *nurtures* ſhall for ever *charm.*'

The poet ſeems to have been truly inſpired by the pleaſing theme. His verſes are not unworthy the patronage he ſolicits:

'While VENUS' ſelf ſhall aid the harmonious lays!'—

Art. 63. *Modern Refinement;* a Satire. By the Author of "the Regiſter of Folly," &c. 4to. 1 s. Wilkie.

This Bard curſes the times, on account of the *ſmallneſs* of the *ſtrong* beer. We dare ſay he is a very honeſt man, for he ſeems to be quite angry about the matter.

Art. 64. *Eſſay on the Contrarieties of public Virtue.* 4to. 1 s. Davies. 1777.

That private vices as well as virtues tend to public benefit, is a maxim which ſome politico-philoſophical gentlemen have ſeriouſly maintained, and now it is ironically taken up by a pleaſant poet, who reſolves all the frivolity and profligacy of the times into public

virtue, and general good. His manner appears to have been formed on Swift:

Deep Bibo ſoaks, and boaſts the reaſon,
" Wine's the beſt antidote to *treaſon*,
Our bumpers large *revenues bring*,
I drink my *claret* for my *King*."
—Yet ſtill *his* zeal by far ſurpaſſes,
Who empties firſt, then breaks the *glaſſes* *.

In ſhort, he drolly concludes

——— If England *thrives*, no matter *how*.

And he *winds up* with a common alluſion to Veſpaſian's tax upon *urine*.

But, after all, we are not quite certain that we have really caught this eel of ſatire by the tail.—His manner ſeems ſo oblique, that it may be difficult to point out what he really aims at. If he means merely to laugh at thoſe depravities and follies which many good people ſo *ſeriouſly* lament, we can only ſay that there is ſomething odd in the turn and humour of ſuch a Writer.—But we believe there are men of ſuch incorrigible proneneſs to ridicule and burleſque, that they would cry out, *Vive la bagatelle!* even on board a ſinking ſhip.

Art. 65. *Captivity*, a Poem; and *Celadon and Lydia*, a Tale. Dedicated, by Permiſſion, to the Ducheſs of Devonſhire. By Mrs. Robinſon. 4to. 2 s. Becket.

Two reaſons preclude criticiſm here. The poems are the productions of a lady; and that lady is—unhappy.

Art. 66. *Richmond-Hill*; a Poem. By Charles Crawford, Eſq; 4to. 1 s. Becket. 1777.

Here is a wonderful poet indeed! for he was not made by the hand that makes human beings: he was made by—a mountain:

Hail honour'd Mount! inſpirer of my lays!
Thou mad'ſt the Bard, and merit'ſt all his praiſe.

Ridiculus mus!

Art. 67. *Thoughts in Priſon:* In Five Parts; viz. The Impriſonment. The Retroſpect. Public Puniſhment. The Trial. Futurity. By the Rev. William Dodd, LL. D. To which are added, his laſt Prayer, written in the Night before his Death; and other miſcellaneous Pieces. 8vo. 3 s. Dilly.

The *decency* of the large and regular poem †, entitled, *Thoughts in Priſon*, to give it no warmer praiſe, affords an irrefragable proof of the Author's wonderful compoſure of mind, under circumſtances the moſt diſtreſſing that can poſſibly be endured, with regard to the preſent world—to ſay nothing of their reference to the world to come. Many have endeavoured to account for this phenomenon, by ſuppoſing that the ſpirits of the unhappy Author were buoyed up, to the laſt, in expectation of being ſaved from the ignominious end which awaited him. Poſſibly this was the caſe; but his admirers (and he

* By which the duty on glaſs is promoted.

† It was begun on the day after his trial and conviction; but as he was not executed till above two months after, he had time ſufficient to finiſh it.

had not a few) will, no doubt, ſolve the difficulty, by aſcribing all to penitence, and pious reſignation.—God only knows what really paſſed in the heart of a man (arrived at the gates of death) who is, univerſally, ſaid to have ſpent his whole life in a continual exerciſe of the moſt conſummate hypocriſy: But hear what he has urged for himſelf, on this head:

" —— Witneſs heav'n and earth——
" ———————— ne'er ſo ſlept my ſoul,
" Or ſacrific'd my hands at Folly's ſhrine,
" As to forget Religion's public toil,
" Study's improvement, or the pleading cauſe
" Of ſuffering humanity! Gracious God,
" How wonderful a compound, mixture ſtrange,
" Incongruous, inconſiſtent, is frail man!"

RELIGIOUS and CONTROVERSIAL.

Art. 68. *Four Sermons on the Good Samaritan and the Nature of Chriſt's Kingdom.* By the late Thomas Pyle, many Years Miniſter of Lynn, in Norfolk, Canon Reſidentiary of the Church of Sarum, and Author of the Paraphraſe on the Acts, Epiſtles, and Revelations: In the Manner of Dr. Clarke. Publiſhed by his Son, Philip Pyle, A. M. 8vo. 1 s. Robinſon.

Theſe diſcourſes breathe the ſame good ſpirit with others by the ſame Author which have been already publiſhed: they are plain, ſerious, and ſenſible. Love to God and our neighbour, uprightneſs, meekneſs, and patience, innocency of life, ſimplicity of manners, are the topics which they recommend. The Chriſtian and candid Writer obſerves, that the goſpel confines its profeſſors to no particular kind of civil government, neither does it reſtrain us to any particular modes of religion, or to any externals of divine worſhip, 'A man, ſays he, may be a worthy ſon of Chriſt's univerſal church and kingdom, whether he belongs to this or that *particular congregation* and *ſect* of Chriſtians, or has been trained up in this or that *particular outward form* of devotion.' Mr. Pyle's ſentiments ſeem very ſuitable to the ſpirit and tenor of Chriſt's doctrine.

Art. 69. *Sermons*, by the late Rev. Mr. Edward Sandercock. Vol. II. 8vo. 6 s. York printed, and ſold by Nicoll in London. 1776.

Thoſe Sermons, which are of the ſerious, practical, and uſeful kind, having a tendency to convince, to affect, and to perſuade, cannot be too frequently offered to public attention, ſince good advice is always needful, and different modes of conveying it may render it more acceptable and beneficial. This ſecond volume of Mr. Sandercock's Sermons, as well as the firſt *, belongs to the claſs above-mentioned; and while *both* ſerve to ſhew that the Author was a man of learning, they alſo diſcover, what is more valuable, an earneſt deſire to promote the true and beſt intereſts of his hearers.

The number of diſcourſes in this volume are twenty-one; all of them on important and intereſting ſubjects. The following ſhort article will give our Readers ſome idea of the Author's manner. It is

* See Review, Sept. 1776.

taken

taken from one of the ſermons on Gal. vi. 9. *Let us not be weary of well-doing*, &c.

'How many families are to be found in this kingdom (God forgive and reform them) that once maintained the reverence of God and religion, where now no appearances, not ſo much as the outward forms of it, are to be ſeen? Some of theſe too, were the families of the great, of the nobles, and gentry of the land. In theſe, order reigned, daily worſhip was maintained. The parents did not ſuffer their children to want inſtruction in religion, and it was conſtantly amiably diſplayed in the parents example. Their prayers accompanied their good inſtructions, counſels and examples. The children were accuſtomed to do well, and in doing their duty they had a delight. But after a while (ſad change!) when the pious and prudent parents heads were laid low in the duſt, and the ſons and the daughters came forth into public life, to act their parts on the theatre of the world, they began to "loſe their firſt love," to degenerate from parental and perſonal piety. Company, faſhion, gay converſation, love of the world, or a taſte for pleaſure, inchanted, changed, perverted them. They learned to copy after very different examples from thoſe which were once before their eyes, and familiar to them. Some fathers and mothers have lived long enough to ſee this, and lament it bitterly. With ſorrow on this account have their grey hairs gone down to the grave.'——

'How little did ſome parents, now with God, imagine that their deſcendants would forſake him and affront him as they do, from day to day! I know no reaſon to ſuppoſe that they have any knowledge of what paſſes here below. There is this plain reaſon againſt it, that it were enough ſometimes to diſturb the happineſs of a ſaint in heaven.'

Art. 70. *The Hiſtory of the Myſtery of Good-Friday.* 8vo. 1 s. Fielding and Walker. 1777.

When ſome perſons hear thoſe obſervances which they have been accuſtomed to regard as ſacred, ſpoken of in a light and trifling manner, they are apt, though unjuſtly, to conclude it muſt proceed from irreligion and impiety. But this is not always the caſe. There is indeed a tenderneſs due to the religious prejudices of mankind; wiſe and benevolent men will be cautious and gentle in their attempts to remove them, leſt they ſhould at the ſame time ſhake, if not deſtroy, that which is truly valuable, real virtue and piety. But very unfair would it be if any Reader ſhould infer from the title of the pamphlet now before us that the Author had no regard to religion; he allows the importance of cheriſhing its ſpirit, and of attending to its duties ſo far as they are taught us by the holy ſcriptures, but to all human impoſition, all mere ceremonials, and ſuperſtition, he is a declared enemy. He inquires for the authority of obſerving Good Friday, and ſince he meets with none in the ſcriptures, he concludes that it is a mere human device, and that a ſubject which ought to be frequently in the minds of Chriſtians is not to be confined to one particular day in the year. The *piety* and *policy* of *Good-Friday* afford him much ſcope for ſatire and ſeverity. We wiſh we could ſay it was wholly unjuſt. He concludes with earneſt exhor

exhortations to the clergy, which carry with them ſome ſtinging reflections, the truth and juſtice of which we hope they will be more and more careful to obviate.

Art. 71. *A final Anſwer to the Editor of Benjamin Ben Mordecai's Letters:* in which the eternal Generation and divine Nature of the Word that was made Fleſh, and ſuffered for the Sins of Mankind, is aſſerted and proved, and his vain Objections, and thoſe of all other Unbelievers, fully refuted. By the *Author* of the *Harmony* of the *Truth*. Birmingham. Pearſon, &c. 8vo. 2 s. 6 d. Sold by Baldwin in London.

We are happy to find that this anſwer is *final*, as we hope the Author, having already anſwered *all* the objections of *all* unbelievers, is determined never to perplex and torture the cauſe of *truth* any more. His metaphyſical proof of the divinity of Chriſt is curious, and muſt wonderfully enlighten and edify the advocates of this doctrine. 'No one, who rightly and duly conſidereth the nature of the eternal mind or ſpirit, the infinite energy and almighty power, as well as *ſimple* nature of a *ſelf exiſtent* being, firſt cauſe of all things, can admit that he could remain alone, that is, thus *ſimply* [illegible] *ſpirit*, or numerically *one*, as unbelievers have it; but muſt be aware from reaſon guided by revelation in its ſearch, that he muſt have begotten being in his own nature: that is, from all eternity have produced his own eternal and infinite ideas, that infinite, energetic ſpiritual being in the divine nature, called in ſcripture *his Son*, (being thus produced, begotten, and brought into being by him, and him only) *his wiſdom*, *the word* and THE TRUTH; and that created being, without this intelligent ſpirit, *the Son*, could not be made by him.'

Art. 72. *Philoſophical Diſquiſitions on the Chriſtian Religion.* Addreſſed to Soame Jenyns, Eſq. &c. 12mo. 2 s. 6 d. Bew, &c. 1777.

The fanciful ſyſtem of Dr. Cheyne, publiſhed long ſince, in his *Eſſay on Regimen*, is the ground-work of this performance. According to this ſyſtem, all finite ſpirits of every order are 'effluxes, or infinitely ſmall ſparkles of the deity or ſupreme ſpirit,' and 'in their own nature diminutive or infinitely ſmall deities;' theſe are furniſhed with 'bodies or vehicles of one kind or other, fitted to their order, rank, degree of purity, habitation and ſituation;' to the lower order of ſpirits of this kind, actuating 'directly organized bodies,' we are to refer the human race; and we are farther to ſuppoſe, that in ſome pre-exiſtent period they lapſed from that ſtate of purity and perfection, in which they were created; in conſequence of which lapſe, they are now reduced to trial and diſcipline. This ſyſtem is illuſtrated at large, and many arguments are produced in ſupport of it from the writings of Plato, and from thoſe of Pope, Shakeſpeare and Milton, without making any allowance for the *licentia poetica*; and it is then applied to the elucidation of the doctrines of chriſtianity. Nothing ſeems to have been wanting, in order to reconcile Mr. *Jenyns* and his Reviewer Dr. K. and to render them able advocates in the cauſe of chriſtianity, but the hypotheſis of a pre-exiſtence and a lapſe; and 'if the doctrine of a prior

exiſtence be properly cultivated, and made the foundation of future inveſtigations by thoſe who are able to purſue them with accuracy and preciſion, it will throw many new lights on the preſent inexplicable parts of nature and religion.'

The opinion which the Author of theſe 'Diſquiſitions' entertains of Mr. J.'s performance may be inferred from the following extract; we ſhall leave our Readers to determine, whether the extravagance of his commendation reflects any honour on his judgment. 'The nervous and incontrovertible arguments made uſe of by the author of the '*View*' in ſupport of the chriſtian religion, will always be able to withſtand the depreciating attacks of the moſt ſophiſtical and expert caviller, among that numerous herd of critics to which it has given birth. As chriſtianity itſelf is founded on a rock, againſt which the gates of hell ſhall not prevail, ſo neither ſhall this ingenious attempt to illuſtrate the excellencies and divine origin of it, be affected by the ridicule or perverſions of its opponents: the infidel or the enthuſiaſt ſhall be equally unable to contradict or vilify the propoſitions it contains; whilſt the elegance of the language, the force of the reaſoning, and the perſpicuity of the deductions, excluſive of the elevated rank of the Author, ſhall ſecure it either from refutation or oblivion.'

Art. 73. *Impoſture detected, and the Dead vindicated:* in a Letter to a Friend, containing ſome *gentle* Strictures on the falſe and libellous Harangue, lately delivered by Mr. *John Weſley*, upon his laying the firſt Stone of his new Diſſenting Meeting-Houſe, near the City Road. By Rowland Hill, M. A. 8vo. 6 d. Matthews.

A moſt virulent and indecent attack on Mr. Weſley, chiefly (as it ſhould ſeem) on account of ſome expreſſions of Mr. W's, which were ſuppoſed to convey a reflection on the memory of Mr. Whitfield.

Art. 74. *An Anſwer to Mr. Rowland Hill's Tract*, entitled, "Impoſture detected." By John Weſley, A. M. 12mo. One Penny. Sold at the Foundery, &c.

Dares vanquiſhed by *Entellus*. See Virgil, Æn. B. v.

Art. 75. *The Scotch Preacher: or a Collection of Sermons.* By ſome of the moſt eminent Divines of the Church of Scotland. Vol. II. 12mo. 3 s. bound. Edinburgh, printed and ſold by Cadell, &c. 1776.

In p. 274, of our Review for Sept. 1776, we recommended the deſign of this collection, and gave an account of the contents of the firſt volume. This ſecond volume contains, 1. Dr. Carliſle's Sermon on *the Tendency of the Church of Scotland*, &c. 2. Mr. Mutter's two Sermons *on the Character of Chriſt*. 3. Mr. Weſterkirk's, *on the Fear of the divine Goodneſs*. 4. Mr. Somerville's, *on Heart-Bitterneſs*. 5. Dr. Blacklock's two Sermons *on the Neceſſity of Death*, &c. 6. Dr. Leechman's two Sermons *on the Character and Duty of a Miniſter of the Goſpel*. 7. Two Diſcourſes, by the Same, *on the Wiſdom of God in the Goſpel revelation*. 8. Mr. Lothian's Sermon, *the Lord ſeeth not as Man ſeeth*. 9. *Reflections on Jeſus weeping:* by the Same. 10. *The Counſel of Gamaliel conſidered:* by Dr. Dick. 11. Dr. Gerard's, *on the Influence of Piety on the public Good*. 12. *Zeal for the*

the civil and religious Interests of Mankind recommended in two Sermons, by Dr. Webster.

Art. 76. *Zeal in Religion defended, or an Apology for Dr. C—ke.* In a Letter to a Gentleman of S——th P——n, in the County of Somerset. 8vo. 1⁄6 Pages. Bristol. Mills. 1777.

In our catalogue for July we mentioned Mr. Thomas's two expostulatory letters to Dr. Coke, on the Doctor's *deviations* from the direct line of clerical duty, prescribed to him as a minister of the established church. We had then heard something of an *apology* for Dr. Coke, but had not seen it. We have now before us the little tract alluded to, and we find that it is not an *answer* to the two letters;—which, possibly had not appeared when *Zeal in Religion*, &c. first issued from the press. This last mentioned piece, which is said to be the performance of a neighbouring clergyman, contains such an apology for the irregular effusions of Dr. C.'s piety, as we might expect from an understanding tinctured with the notions of either of the two leading sects, comprehended under the general denomination of methodists:—who, fanatics as they are deemed by other people, well know how (as all sectaries do) to defend their principles and practices by ill-understood texts of Scripture *,—literal interpretations,—forced applications,—the examples of (perhaps well-meaning) enthusiasts, of former times,—and a plentiful portion of railing against the regular Clergy.

*** We have received information of a REPLY to Mr. Thomas, by Dr. C. but it is not yet come to hand.

Art. 77. *Candid Reflections* on the different manner in which the Learned and Pious have expressed their Conceptions concerning the Doctrine of the Trinity. By Benjamin Fawcett, M. A. 8vo. 6 d. Buckland. 1777.

This is a well-judged, useful performance, calculated to allay the heat and abate the confidence with which some persons talk and write on disputable points; and on none more than that to which this pamphlet relates. Men of little or no learning, and less temper, will deliver their dogmas with the utmost assurance, where others of true erudition, of piety and candor, well know the reason there is for diffidence and moderation. 'It cannot but be painful, says Mr. Fawcett, to every discerning and pious mind, to hear a minister in the pulpit, perhaps, in all the heat and inexperience of youth, and much more if his years are sufficient to have meliorated his temper, and improved his knowledge; yet expressing himself without the least intimation of diffidence, and with the most severe censures on others; though the subject itself hath puzzled the most learned, sagacious, and pious minds through successive ages, and they have entertained such widely different sentiments concerning it.

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* Which reminds us of Apollo's complaint, as transmitted to us by Swift:

"I'm daily invok'd by each boy in the college,
"Whom, if I inspire, 'tis not to my knowledge."

It

It is painful to obſerve, with what ſolemn confidence thoſe peculiar phraſes are uttered in a worſhipping aſſembly, which men have invented, to ſhew themſelves wiſe above *what is written*, and concerning the meaning and tendency of which, if the ſpeaker was properly interrogated, he would ſoon find himſelf involved in the greateſt perplexities. In all probability he would be obliged to reaſt on himſelf with conſcious ſhame, for not *underſtanding either what he ſaid or whereof he affirmed.*'

This pamphlet we think worthy the attentive peruſal of Chriſtians of every denomination, as it gives a fair and candid view of the ſentiments of the beſt writers on the ſubject.

Art. 78. *Prayers for the Uſe of Families.* By William Enfield, D. D. The ſecond Edition with Additions. 8vo. 4 s. bound. Warrington, printed for Johnſon in London. 1777.

In our Review, Vol. xlii. p. 158, we gave an account of the firſt Edition of theſe rational and much approved forms of devotion. The Author has now added a *ſecond week's* prayers, in which, and in the firſt week's devotions, are incorporated his three '*general* forms, to be uſed at any time,' ſomewhat altered from the firſt edition; the whole of which has, here, undergone conſiderable improvement.

Art. 79. *A Tract on the Law of Nature, and Principles of Action in Man.* By Granville Sharp. 8vo. 4 s. White, &c. 1777.

If the reader expects in this work a philoſophical enquiry into the moral principles of the human mind, with a view to eſtabliſh the theory of natural law, with greater preciſion than had been done by former writers, he will be much diſappointed—for he will meet with a learned defence of the doctrines of original ſin, the exiſtence and operations of the devil, and the Athanaſian myſtery of the Trinity.

Art. 80. *Account of the Martyrs at Smyrna and Lyons, in the ſecond Century.* With explanatory Notes. 12mo. 3 s. bound. Edinburgh, printed, 1777. Sold by Murray in London.

The Editor of this account inſcribes it to Dr. Hurd, but conceals his name from the public. The letters from the church of Smyrna, and from the chriſtians at Lyons and Vienna, are commonly regarded as valuable remains of eccleſiaſtical antiquity. As the former tranſlations of theſe epiſtles are rather diffuſe and incorrect, this author attempts to furniſh us with a better, which we believe he has done, though we have not had an opportunity of making the compariſon. A great number of notes and illuſtrations are added, with a view to remove the objections and difficulties that have ariſen about theſe letters. The late Dr. Middleton is here particularly attended to. Tho' men of this kind of erudition ſhould receive no great information from the author's notes, (as he ſuppoſes) they will certainly be acceptable and uſeful to the generality of unlearned readers.

SER-

SERMONS.

I. *The Succeſs of the firſt Publiſhers of the Goſpel a Proof of its Truth*—Before the Society in Scotland for propagating Chriſtian Knowledge, at their annual Meeting, Edinburgh, June 6, 1777. By George Campbell, D. D. Principal of Mariſchal College, Aberdeen. 8vo. 1 s. Cadell.

In this excellent ſermon, Dr. Campbell ſhews, in a very clear and forcible manner, that the human and natural means originally employed for the propagation of the goſpel, would, without the divine interpoſition, have proved both fooliſh and weak, and therefore utterly incapable of anſwering the purpoſe—that the purpoſe was nevertheleſs by theſe means fully anſwered—and that, conſequently, they muſt have been accompanied with the divine interpoſition.

Though this ſubject has been frequently treated by very able pens, yet ſome parts of the argument are placed by the Doctor in a more ſtriking point of view than they have generally been, and the judicious Reader will be particularly pleaſed with what is ſaid concerning the difference between the ambaſſadors of Jeſus Chriſt and thoſe of the Roman Pontiff.

The account of the proceedings of the Society, *in Scotland*, for propagating Chriſtian knowledge, which is annexed to this ſermon, will, we doubt not, diſpoſe many perſons of ample fortunes, and enlarged minds, to lend a helping hand to the ſupport of an inſtitution founded on the principles of the moſt extenſive and diſintereſted benevolence;—the invariable objects of which have been, to ſpread the knowledge of the Engliſh language among the natives of the highlands and iſlands; to infuſe into their minds ſentiments of loyalty to their Sovereign, and of love to their country; to train up their children in the principles of the true Proteſtant reformed religion, and to make them uſeful members of the community, by early forming them to habits of ſobriety, induſtry, and virtue. The happy effects of this inſtitution are not confined to any corner of the country, or limited to a certain period of years, but reach to the moſt remote parts of the kingdom, and will be felt by generations yet unborn.

II. At the Ordination of the Rev. Sir Harry Trelawny, Bart. and A. B. (late of Chriſt Church, Oxford) to the Paſtoral Office in the Church of Weſt Looe, Cornwall. Preached at Southampton, April 22, 1777. By Edward Aſhburner, A. M. Together with an introductory Diſcourſe, and Queſtions, propoſed by William Kingſbury, A. M. Sir Harry Trelawny's Anſwers, and Confeſſion of Faith. And the Exhortation to him, by John Criſp. 8vo. 1 s. Vallance, &c. Sold alſo at the Tabernacle, Moorfields, and at Tottenham Court Chapel.

The Methodiſts, and thoſe Diſſenters who do not look with an unfavourable eye towards the Tabernacle and Tottenham court Road, will triumph, no doubt, in having gained over a man of *title* from the Church; and they have reaſon, for theſe white crows are rare birds indeed!

III. *Youth's Monitor*—On the Death of Mr. John Parſons, preached Aug. 17, 1777, at St. Sepulchre's. By C. De Coetlogon, A. M. 8vo. 6 d. Buckland, &c.

COR-

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

'THERE is a certain ſpecies of fraud, the practice of which is highly injurious to his Majeſty's liege ſubjects, and which is only cognizable in your court of judicature; you, however, as well as other judges, by a miſtaken lenity, often ſuffer the culprit to eſcape, to pick more pockets.

'The frauds I mean are, when an Author makes uſe of a title which promiſes entertainment, but adds to it a moſt egregious heap of nonſenſe *—or that moſt diſingenuous practice, when, by the help of an enormous letter, wide margins, &c. &c. he makes a purchaſer pay half a crown for the twelfth part in quantity of what *you* give us for a ſhilling—and perhaps a twelfth part of that twelfth part, is as much as there is of information or entertainment in the book †.

'I am a ſufferer by both theſe practices, and impute it to *your* no-correction, or too gentle admonitions, for on *your* judgment I generally rely. To you therefore I apply, deſiring you will take more care of my pocket in future. Yours, &c. A. B.'

**** *Our attentive Readers muſt* have *obſerved, that where there appears no* provoking *degree of* ERROR, FOLLY, *or* MORAL TURPITUDE *in any publication, we do not uſually paſs great ſeverity of cenſure; but they will, no doubt, generally take the hint, as our* Correſpondent *obſerves, to be "careful of their pockets." And* ſuch *is the intention with which many of our more gentle ſtrictures are thrown out.*

MARTINUS SCRIBLERUS and Co.

ERRATA *in our laſt.*

P. 188, par. 2, l. 1, for *this*, r. *their*.
— 210, par. 3, l. 10, for *ſtood*, r. *ſtand*.
———— l. 15, after *votive offerings*, &c. put an inverted comma, to end the quotation.
— 223, in a great part of the impreſſion, the laſt line of the firſt paragraph was rendered imperfect by ſome words dropping out at preſs: the line ſhould run thus: 'in which many uſeful arts are greatly intereſted.'
— 247, in the firſt note at the foot of the page, for 'Newton. Opt. Lib. 2, Part 168,' r. 'Lib. 2, Part 1, p. 168.

†††† Our obliging Correſpondent, who ſuppoſes that LUDUS *Helmontii* ‡ (p. 210) ſhould have been LAPIS, is himſelf miſtaken. The foſſil there ſpoken of, is well known to naturaliſts.—We are indebted to this Gentleman, however, for his joke of the *wooden gun*. Whatever ſerves to ſweeten, by a ſmile, the ſour countenance of criticiſm, *we* deem a valuable acquiſition.

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* Of Wittenham-hill you did give ſome *hints*, which I was not wiſe enough to take.

† Vide Cradock's Journey to North Wales.

‡ Mr. Thickneſſe ſeems to be wrong in ſuppoſing the *plumb pudding* ſtone to be of this claſs.

THE

MONTHLY REVIEW,

For NOVEMBER, 1777.

ART. I. *The Speeches of John Wilkes, one of the Knights of the Shire for the County of Middlesex, in the Parliament appointed to meet at Westminster the 29th Day of November 1774. to the Prorogation the 6th Day of June 1777.* With Notes by the Editor. Small 8vo. 2 Vols. 6s. sewed. Fielding and Walker. 1777.

IF surmise may be credited, the *Editor* of these orations is no other than their spirited and ingenious *Author*, notwithstanding that the preface by which they are introduced to the Public, makes *other professions* *. The poignant style, the prompt manner, the invective turn of Mr. Wilkes's declamation, are too well known to be mistaken by the discerning reader: the Reviewer, therefore, will not claim the praise of extraordinary sagacity, in the discovery (should it prove true) that the ORATOR and the ANNOTATOR are ONE.

If then Mr. W. is, in reality, the *Editor* of these Speeches, we may consider his preface to them as an additional pledge for the continued firmness of his public conduct, and the permanent consistency of his declared political principles.—"If

* 'I have collected the *Speeches* of *Mr Wilkes* in the present House of Commons from news-papers and *oral tradition* for two reasons. The first is, they contain, in my opinion, many bold truths, especially respecting *America*, which are of importance, and in this convenient form they will be found more useful. The other reason is, if that Gentleman should ever swerve from the great line of public duty, and declared attachment to the people, which he has often pledged himself to pursue through life, the most general infamy may overtake him, and punish his apostacy.

'The *Protests* of the Lords on the same subject with some of the *Speeches* I thought would be acceptable to the political reader.

'Some *Notes* are added, chiefly by way of illustration, for which I am answerable. The EDITOR.'

that Gentleman ſhould ever ſwerve from the great line of public duty, and declared attachment to the people, which he has often pledged himſelf to purſue through life,"—theſe volumes will then remain an irrefragable evidence of his own voluntary acknowledgment, that "the moſt general infamy" ought to "overtake him, and puniſh his apoſtacy."

As theſe ſenatorial compoſitions have, all, (as we apprehend) appeared, already, in the news-papers, or in Almon's *Parliamentary Regiſter*, their merit, as well as their general tenour muſt be ſufficiently known to the Public; but as ſome of our Readers, who may not have met with thoſe tranſcripts, may wiſh for a ſpecimen of [illegible]ited Gentleman's oratorical abilities, we ſhall lay [illegible]is addreſs to the Houſe, on a ſubject which (*poſſibly* be[illegible]cluded) will be equally acceptable, as it will be equa[illegible]int[illegible]eſting, to all parties:

'VOTES of Feb. 21, 1777.

'A petition of the *Truſtees of the Britiſh Muſeum* was brought up and read.

'Ordered, That the ſaid petition be referred to the conſideration of a Committee of the whole Houſe.

'VOTES of April 28, 1777.

'Ordered, "That the account of annual expence and income of *The Britiſh Muſeum*, from the 1ſt of January 1768, "to the 31ſt of December 1776, be referred to the ſaid Committee [*to conſider further of the ſupply granted to his Majeſty*]."

'*Mr. Wilkes* ſaid,

'Mr. Speaker,

'Before the *petition* of the *Truſtees of the Britiſh Muſeum* is referred to the conſideration of the Committee of Supply, I beg the indulgence of the Houſe to ſubmit a few general ideas on that ſubject, entirely independent of party and politics. The encouragement of all uſeful knowledge, and the protection of the arts and ſciences, with a particular attention to our own manufactures, appear to me, Sir, juſt objects of public regard, and highly deſerving parliamentary conſideration, eſpecially in this great commercial country. Among the many proofs of the improvement of our national taſte, and love of polite literature, the eſtabliſhment of the *Britiſh Muſeum* claims the preeminence. It roſe under the favourable auſpices of this Houſe, has been carefully watched over by us, and I hope will ſtill continue to receive our friendly protection and ſupport. Various branches of learning have already derived ſingular advantages from that rich repoſitory, and I think it may be yet more extenſively uſeful to this kingdom. This, Sir, only be done by this Houſe, by parliamentary aſſiſtan[illegible] ſhall at preſent confine myſelf to general ideas, and only [illegible]ort ſome hints for a future day's conſideration.

'It ſeems to me, Sir, highly expedient that the Truſtees of the *Britiſh Muſeum* ſhould not only be enabled adequately to fulfil the objects of their public truſt, by making what is already collected as uſeful as poſſible to the nation, but ſtill farther to extend the laudable purpoſes of their inſtitution. Their preſent funds, we find by their petition, are incompetent even to the contracted plan now purſued. It is a general complaint that the *Britiſh Muſeum* is not ſufficiently acceſſible to the Public. This muſt neceſſarily happen from the deficiency of their revenues. The truſtees cannot pay a proper number of officers and attendants. This will to-day be in part the conſideration of the Committee, into which the Houſe will ſoon reſolve itſelf. But, Sir, I wiſh their plan much enlarged, eſpecially on two important objects, *Books* and *Paintings*. This capital, after ſo many ages, remains without any conſiderable public library. Rome has the immenſe collection of the *Vatican*, and Paris ſcarcely yields to the miſtreſs of the world by the greatneſs of the *King's Library*. They are both open at ſtated times, with every proper accommodation, to all ſtrangers. London has no large public library. The beſt here is the *Royal Society's*, but even that is inconſiderable, neither is it open to the Public, nor are the neceſſary conveniences afforded ſtrangers for reading or tranſcribing. The *Britiſh Muſeum*, Sir, is rich in Manuſcripts, the *Harleian Collection*, *the Cottonian Library*, the *Collection of Charles* I. and many others, eſpecially on our own hiſtory, but it is wretchedly poor in printed books. I wiſh, Sir, a ſum was allowed by parliament for the purchaſe of the moſt valuable editions of the beſt authors, and an Act paſſed to oblige every printer, under a certain penalty, to ſend a copy bound of every publication he made to the *Britiſh Muſeum*. Our poſterity by this, and other acquiſitions, might perhaps poſſeſs a more valuable treaſure than even the celebrated *Alexandrian collection*, for notwithſtanding that ſelfiſhneſs, which marks the preſent age, we have not quite loſt ſight of every beneficial proſpect for futurity. Conſiderable donations might likewiſe, after ſuch a ſanction of parliamentary approbation, be expected from private perſons, who in England, more than in any country of the world, have enlarged views for the general good and glory of the ſtate.

'The *Britiſh Muſeum*, Sir, poſſeſſes few valuable *paintings*, yet we are anxious to have an *Engliſh ſchool* of painters. If we expect to rival the Italian, the Flemiſh, or even the French, ſchool, our artiſts muſt have before their eyes the finiſhed works of the greateſt maſters. Such an opportunity, if I am rightly informed, will ſoon preſent itſelf. I underſtand that an application is intended to parliament, that one of the firſt

collections in Europe, that at *Houghton*, made by Sir Robert Walpole, of acknowledged ſuperiority to moſt in Italy, and ſcarcely inferior even to the Duke of Orleans's in the Palais Royal at Paris, may be ſold by the family. I hope it will not be diſperſed, but purchaſed by parliament, and added to the *Britiſh Muſeum*. I wiſh, Sir, the eye of painting as fully gratified, as the ear of muſic is in this iſland, which at laſt bids fair to become a favourite abode of the polite arts. A noble gallery ought to be built in the ſpacious garden of the *Britiſh Muſeum* for the reception of that invaluable treaſure. Such an important acquiſition as the *Hou[illegible]n collection*, would in ſome degree alleviate the concern, which every man of taſte now feels at being deprived of viewing thoſe prodigies of art, the *Cartons* of the divine Raphael. King William, although a Dutchman, really loved and underſtood the polite arts. He had the fine feelings of a man of taſte, as well as the ſentiments of a hero. He built the princely ſuite of apartments at Hampton Court, on purpoſe for the reception of thoſe heavenly gueſts. The Engliſh nation were then admitted to the rapturous enjoyment of their beauties. They have remained there till this reign. At preſent they are periſhing in a late * *Baronet's ſmoky houſe at the end of a great ſmoky town* †. They are entirely ſecreted from the public eye; yet, Sir, they were purchaſed with public money, before the acceſſion of the Brunſwick Line, not brought from *Herrenhauſen*. Can there be, Sir, a greater mortification to an Engliſh gentleman of taſte, than to be thus deprived of feaſting his delighted view with what he moſt deſired, and had always conſidered as the pride of our iſland, as an invaluable national treaſure, as a common bleſſing, not as private property? The kings of France and Spain permit their ſubjects the view of all the pictures in their collections, and ſure, Sir, an equal compliment is due to a generous and free nation, who give their prince an income of above a million a year, even under the greateſt public burthens.

'A remarkable opportunity, Sir, of improving the national taſte in *painting*, which was lately loſt, I hope may now be re-

* 'Sir Charles Sheffield's *houſe* in St. James's Park, now called the Queen's *Palace*.'

† 'The royal *Procruſtes*, who has founded an Academy of Painting, after an exact admeaſurement, obſerving very ſagaciouſly, that "the *Cartons* were *too long*, and ought to be *cut ſhorter*," a ſacrilegious hand was found, which—*horreſco referens!*—mangled the div works of the moſt divine artiſt, that they might exactly fit their p ſent improper, ignoble ſituation.

cover

ered. The incomparable ‡ Sir Joſhua Reynolds, and ſome er great painters, who do honour to our country, generouſly red the late ‖ biſhop of London to adorn the cathedral of Paul's, that glorious monument of the magnificence of our eſtors, with ſome of their moſt valuable works; but the poſition had to encounter the abſurd, *gothic* prejudices of a eleſs and ignorant prelate, which were found to be inſuper-e. We have the ſatisfaction at preſent of having in the * ſee of

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‡ Sir *Joſhua Reynolds* has given this iſland a fair claim to the owing beautiful lines of Mr. Tickell:

See on her *Titian's* and her *Guido's* urns
Her falling arts forlorn *Heſperia* mourns;
While Britain wins each garland from her brow,
Her wit and freedom firſt, her painting now.'

‖ 'Dr. Richard Terrick.'

* 'If I may be indulged a conjecture, it ſhould be that not the *d piety*, nor the *ſound learning*, nor the *claſſical taſte*, nor the me-d correction, which, in the cauſe of polite literature, the preſent iop of London gave *the mitred cynic of Glouceſter*, captivated *Mr. Hurd* ſo much as that love of liberty, and deteſtation of tyrants, ich are conſpicuous in the writings of our excellent Dioceſan. his lectures "De ſacra Poeſi Hebræorum," a wonderful work m *the Clarendon Preſs at Oxford*, with the *imprimatur* of the Vice-ancellor Browne in 1753, this worthy prelate quotes with diſtin-ſhed praiſe the *inſpired* verſes ſung at all the public feſtivals of the enians in honour of the Greek heroes, Harmodius and Ariſtogi-, who ſlew the tyrant Hipparchus. The good biſhop declares the ſes to be "ingenioſi certe poetæ, et *valde boni civis.*"

'Num verendum erat, ne quis tyrannidem Piſiſtratidarum Athe-inſtaurare auderet, ubi in omnibus conviviis, et æque ab infima ae in compitis, quotidie cantitaretur Σκολιον illud Calliſtrati neſcio is, ſed ingenioſi certe poetæ, et *valde boni civis?*

Εν μυρτω κλαδι το ξιφος φορησω,
Ωσπερ Αρμοδιος κ' Αριστογειτων,
Οτε τον τυραννον κτανετην,
Ισονομους τ' Αθηνας ποιησατην.
Φιλταθ' Αρμοδι, ουτι που τεθνηκας,
Νησοις δ' εν μακαρων σε φασιν ειναι,
Ινα περ ποδωκης Αχιλευς,
Τυδειδην τε φασιν Διομηδεα.
Εν μυρτω κλαδι το ξιφος φορησω,
Ωσπερ Αρμοδιος κ' Αριστογειτων,
Οτ' Αθηναιης εν Συσιαις
Ανδρα τυραννον Ιππαρχον κτανετην.
Αει σφων κλεος εσσεται κατ' αιαν,
Φιλταθ' Αρμοδι κ' Αριστογειτον,
Οτι τον τυραννον κτανετον,
Ισονομους τ' Αθηνας ποιησατον.

of London, a † gentleman, not only of ſolid piety, but of the ſoundeſt learning, and of exquiſite, claſſical taſte. I hope at ſuch

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Quod ſi poſt *Idus illas Martias* e Tyrannoctonis quiſpiam tale aliquod carmen plebi tradidiſſet, inque Suburram, et fori circulos, et in ora vulgi intuliſſet; actum profecto fuiſſet de partibus deque dominatione Cæſarum: plus mehercule valuiſſet unum Αρμοδιου μελος quam Ciceronis Philippicæ omnes."

'Another important circumſtance on this great occaſion was neglected by the Roman heroes, Brutus and Caſſius. The dead body of the uſurper ought immediately to have been thrown into the Tiber. Mark Antony's eloquent, but ſeditious and peſtilent, funeral oration had not in that caſe been pronounced, nor the multitude driven to madneſs by his inſidious artifices, and the affecting ſpectacle of the corpſe of Cæſar, mangled with many wounds. The republic perhaps had ſurvived, at leaſt during the life of Brutus. The name, and family of the tyrant, might after the *ides of March* have been rendered odious by popular ſongs, and the biſhop blames the Romans for not copying from the Greeks in this reſpect. Liberty might have triumphed, and ſo general a horror of tyranny been diffuſed through the republic, that *Suetonius* could never have ſhocked all poſterity by a detail, ridiculouſly minute and diſguſting, of the monſtrous crimes of the uſurper's ſucceſſors, when no longer controlled by fear or any legal reſtraints. *That* writer however argues in my opinion againſt deſpotic power better than Sydney, Locke, or Price.

'The idea in the Greek verſes, which the biſhop ſo juſtly admires, of the two heroes *bearing their daggers in branches of myrtle* was taken from what happened at the feaſt of Panathenæa. The Athenians carried large *myrtle branches* in all their great ſolemnities and ſacrifices. Among theſe were the patriotic *daggers* of Harmodius and Ariſtogiton concealed. Undoubtedly they thought with all antiquity, that thoſe, who trample on the equal rights of mankind, and rule ſuperior to the laws of their country, ſo that they cannot be brought to a formal trial, nor made to expiate their crimes by the *ſword of juſtice*, may be righteouſly puniſhed by the *dagger of patriotiſm*. The Greeks and Romans not only *ſpoke daggers* but *uſed them* in the cauſe of liberty, for they believed that the moſt acceptable ſacrifice to the Gods was an uſurper, or human tyrant.

Victima haud ulla amplior
Poteſt, magiſque opima mactari Jovi
Quam *rex iniquus.* SENECA.

'When the City of London in 1772 voted a *ſilver cup* to *Mr. Wilkes* for his defence of freedom in the caſe of the printers, and left the deſign and ornaments to his direction, the *Death of Cæſar* in the Roman ſenate was the ſubject of his choice. It is certainly one of the greateſt ſacrifices to public liberty recorded in hiſtory. The *dagger* in the firſt quarter of the City Arms, which of courſe were to be emboſſed on the *cup*, does not ſeem to have ſuggeſted to him either

† 'Dr. Robert Lowth.'

ſuch a favourable moment the propoſition will be renewed and accepted.

'As almoſt all arts and ſciences, as well as ſome of the moſt uſeful manufactures, have a connection with each other they will likewiſe give each other a mutual aſſiſtance. The beautiful art of *engraving*, which is now carried among us to an aſtoniſhing degree of perfection, will come to the aid of her ſiſter *Painting*. We have ſhewn our attention to that art this very ſeſſion. I hope hereafter, even in this cold, raw climate to be warmed with the glowing colours of our own *gobelin* tapeſtry, and I wiſh encouragement was given by parliament to that noble manufacture, which in France almoſt rivals the powers of *painting*. The important advantages of ſuch a commerce too we may learn from our neighbours.

'I am not alarmed, Sir, at the great expence, which ſome gentlemen ſeem to dread as the inevitable conſequence of what I have mentioned. The treaſures of a ſtate are well employed in works of national magnificence. The power and wealth of ancient Greece were moſt ſeen and admired in the ſplendour of the temples, and other ſublime ſtructures, of *Pericles*. He boaſted, that every art would be exerted, every hand employed, every citizen in the pay of the ſtate, and the city, not only beautified, but maintained by itſelf. The ſums he expended on the public buildings of *lettered* Athens, *in the moſt high and palmy ſtate of Greece*, after the brilliant victories over the Per-

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either the idea of the *dagger*, with which Sir William Walworth, a Lord Mayor of London in the reign of Richard II. killed Wat Tyler, or of the "curtana," the "ſhort ſword" of St. Paul, according to the idle diſputes of dull antiquarians, but probably it furniſhed the hint of

The *dagger* wont to pierce the tyrant's breaſt. POPE.

'Julius Cæſar is repreſented in the bas-relief on the *vaſe*, as he is deſcribed by all hiſtorians in that important moment, gracefully covering himſelf with the toga, and falling at the baſe of a pedeſtal, which ſupports the ſtatue of Pompey the Great. Brutus, Caſſius, and the other noble Romans, who conſpired to reſtore freedom to their country, form a circle around the body of Cæſar. Their *daggers*, after the *godlike ſtroke*, ſeem reeking with the tyrant's blood, and are raiſed to heaven. Every eye is fixed on Brutus, who is in the attitude of congratulating Cicero on the recovery of the public liberty, and pointing to the proſtrate and expiring uſurper. The figure of Brutus ſtands out in very bold and high *relievo*, is particularly ſtriking, and the capital of the whole groupe. At the bottom of the vaſe is the following inſcription, encircled with *myrtle* and *oak* leaves.

May every tyrant feel
The keen, deep ſearchings of a patriot ſteel!

CHURCHILL.'

ſians. diffuſed riches and plenty among the people at that time, and will be an eternal monument of the glory of that powerful republic. The *Parthenon* only, or Temple of Minerva, acknowledged to be the moſt beautiful piece of antiquity now remaining in the world, which is of the pureſt white marble, coſt, with its ſtatues and ſculptures, above a thouſand talents, near 200 000 l. *.

'One obſervation here, Sir, naturally occurs, which juſtice to the *Truſtees of the Britiſh Muſeum* demands. No public money has ever been more faithfully, more frugally applied to the purpoſes, for which it has been given, than what they have received. Perhaps the *Truſtees of the Britiſh Muſeum* are the only body of men, who have never been ſuſpected of want either of fidelity or œconomy. I think therefore we may ſafely truſt them farther, not penuriouſly, but largely, on a great, national concern, eſpecially when their accounts are ſo frequently ſubmitted to the examination of parliament.

'Learning, Sir, and the polite arts, have ſcarcely more than three enemies, ignorance and ſtupidity always, ſuperſtition often. The noble Lord † with the blue ribband, who is at the head of the finances of this country, poſſeſſes wit, genius, a great deal of true taſte, and a very cultivated underſtanding. The moſt important eſtabliſhment of this kingdom in taſte and literature now ſupplicates the aſſiſtance and protection of this *Houſe*. The fine arts have in his Lordſhip a judicious admirer, and of conſequence a generous benefactor, a powerful protector.'

Mr. W.'s other ſpeeches are all on ſubjects of political debate; and in theſe, as well as in the foregoing oration, on the imperfect ſtate of the Britiſh Muſeum, the animated Speaker has generally ſhewn himſelf to have been not only well informed, with reſpect to the buſineſs in queſtion, but maſter of eloquence enough to command the attention of his auditors: ſuch of them, at leaſt, as do not come prepared and determined to turn the deaf ear to *the voice of the charmer, charm he never ſo wiſely.*

With regard to the political line in which our Orator hath ſo diſtinguiſhed himſelf, we ſhall wave all animadverſion on that ſubject, as the world wants no information concerning Mr. W.'s party connexions. Diſtruſtful, as we have reaſon to be, of the ultimate views of public men (in theſe venal times, eſpecially) we would hope that *one* profeſſed patriot, at leaſt, may be ſincere in his profeſſions. And the enemies of Mr.

* 'In the Tables of the learned Dr. Arbuthnot the Attick *Talent* is valued at 193 l. 15 s.'

† 'Lord North, Firſt Lord of the Treaſury, and Chancellor of the Exchequer.'

Wilkes

Wilkes muſt acknowledge that his conduct, either in the *Weſtern* or the *Eaſtern* hall, hath, hitherto, afforded no proof of his inclining, in the leaſt degree, toward political *variableneſs*, or the *ſhadow of turning*.

One of theſe orations, on the inequality and inſufficiency of our parliamentary repreſentation, we conſider as a maſterly diſplay of this glaring and ſhameful imperfection in the conſtitution of our government; *this rottenneſs in the ſtate* ‡ of Britain:—But we have not room for a tranſcript of it.

In regard to the Editor's commentaries and notes, of which we have given no inconſiderable ſpecimen, in the extract relating to the Britiſh Muſeum, they may be ſaid to conſtitute a curious miſcellany of ſuch critical and ſatirical illuſtrations and ſtrictures on the characters * and conduct of our great men, as might nearly induce us to conclude, that the irritated Writer had caught the mantle of Swift, and with it, a double portion of his invective ſpirit: nay, we might almoſt imagine that we hear him boldly crying out, with that witty malignant,

" I, from my ſoul, ſincerely hate,
" The King, and Miniſters of State."

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‡ " Something rotten in the ſtate of Denmark."
SHAKESPEARE.

* A variety of *Anecdotes* is likewiſe interſperſed: ſome of which are not of the ſarcaſtic ſtamp. As for example, the following advantageous account of a noble Lord, who has lately diſtinguiſhed himſelf by a ſpirited pamphlet, written in oppoſition to certain ſtate-meaſures:

Character of Lord ABINGDON.

' This noble Earl has been one of the moſt ſteady and intrepid aſſerters of liberty in this age. England has eſſential obligations to the family of the *Earl of Abingdon*. When the Prince of Orange was at Exeter in great difficulties ſoon after his landing, when " both " the clergy and magiſtrates of Exeter were very fearful, and very " backward, when the Biſhop and the Dean ran away, and the " clergy ſtood off," as Biſhop Burnet ſays, *Lord Abingdon* came in and joined our glorious Deliverer. The ſame ardour for freedom glows in the breaſt of his noble deſcendant, with an almoſt unexampled ſpirit and activity. The citizens of Geneva, as well as the people of England, dwell with pleaſure on the praiſe of a peer, who has made the moſt generous efforts for them in the cauſe of public liberty, and often ſacrificed the pleaſures and enjoyments of ſocial life to their intereſts. No gentleman was ever more formed to pleaſe and captivate in private life than the preſent *Lord Abingdon*, or has been more deſervedly, more generally eſteemed and beloved. He poſſeſſes true honour in the higheſt degree, has generous ſentiments of friendſhip, and to ſuperior manly ſenſe joins the moſt eaſy wit, with a gaiety of temper, which diffuſes univerſal cheerfulneſs. It is impoſſible not to be charmed with the happy *prodigality of nature* in his favour, but every conſideration yields with him to a warm attachment to the laws and conſtitution of England.'

ART.

ART. II. *The Hiſtory of the Eſtabliſhment of Chriſtianity, compiled from Jewiſh and Heathen Authors only*; exhibiting a ſubſtantial Proof of the Truth of this Religion. Tranſlated from the French of Profeſſor Bullet, Dean of the Univerſity of Beſançon, and Fellow of the Royal Academy of Inſcriptions and Belles Lettres. By William Saliſbury, B. D. With Notes by the Tranſlator, and ſome Strictures on Mr. Gibbon's Account of Chriſtianity and its firſt Teachers. 8vo. 5 s. ſewed. Bathurſt. 1776.

THOUGH Profeſſor Bullet's Hiſtory of the Eſtabliſhment of Chriſtianity has been publiſhed ſeveral years, yet we have reaſon to think, with his Tranſlator, that there are very few copies of it in this country. Dr. Lardner, before he publiſhed the third volume of his Collection of Teſtimonies, endeavoured to procure a copy, but without ſucceſs, and was therefore obliged to publiſh his laſt volume without being able to make any uſe of it. This being the caſe, the Public is obliged to the reverend Tranſlator for the pains he has taken to make a very uſeful book more known and read. Dr. Lardner's work is, undoubtedly, a much more complete and perfect one of the kind; but as the generality of readers cannot be ſuppoſed to have it in their power to peruſe ſo voluminous and expenſive a performance, the Hiſtory now before us may prove an excellent ſubſtitute, as it contains, within a narrow compaſs, a clear and diſtinct view of the facts on which Chriſtianity is founded, though the proof and deduction are carried down to the fourth century only. For Dr. Lardner himſelf acknowledges that the teſtimonies of the fourth, fifth, and ſixth centuries, are not ſo valuable and important as thoſe of the three firſt. There are, beſide, in Profeſſor Bullet's Hiſtory ſome uſeful things, which are not in Dr. Lardner's larger work; particularly a vindication of ſome conteſted proofs; an argument, in favour of the Chriſtian cauſe, built upon the ſuppoſed ſilence of Joſephus concerning Jeſus Chriſt; and what Mr. Saliſbury calls a ſmart and excellent retort upon the infidel, who triumphs in the learned Chriſtian's conceſſion, that the Jewiſh hiſtorian has ſaid nothing at all of our Saviour, though he lived ſo near his time.

But our Readers will be enabled to form a clear idea of the Profeſſor's plan from his own preface, which we ſhall lay before them:

'We have been challenged, ſays he, in order to give * unqueſtionable evidence of the facts, on which our holy religion is founded, to produce witneſſes who were not Chriſtians. We produce them with confidence.

'God, who was willing to furniſh Chriſtianity with every kind of proof, has not ſuffered it to be without ſuch as may be drawn from the confeſſion of its enemies. Not that the Jews and Heathens had

* Penſées Philoſophiques, N. 46.

any deſign of preſerving the memory of the Church's eſtabliſhment and increaſe; their hatred did not permit them to give an accurate and impartial account of a ſociety, which they uſed their utmoſt efforts to deſtroy. But ſee the depth of the Divine counſels! The calumnies, the invectives, the ſcoffs, the abuſes, the edicts of proſcription, the capital proſecutions, to which this averſion incited them, ſhew us in what manner the Goſpel was ſpread; and theſe are the only memoirs that remain to us for compoſing this Hiſtory conformably to the plan we have propoſed to ourſelves.

'Mr. Huet, in his Demonſtratio Evangelica, and almoſt all the learned, who, for theſe two laſt centuries, have written in defence of Chriſtianity, have inſerted in their works what many Heathens have ſaid to the advantage of our religion. Colonia, adding to theſe ſeveral teſtimonies what might contribute to the knowledge of the authors from whom they were taken, has compoſed of them an entire treatiſe †. This book, when ſtripped of the ornaments foreign to the matter in hand, makes but a ſmall part of that which we here preſent to the Public.

'Firſt, Here will be found a greater number of monuments honourable to Chriſtianity.

'Secondly, We produce not only the confeſſions, which the force of truth has happily extorted from the mouths of Heathens in our favour, but moreover the calumnies which paſſion has dictated to them againſt us; and we ſhew, from the facts alledged or ſuppoſed in theſe ſlanders, that they contribute no leſs to the glory of the Church, than the encomiums which many among them have beſtowed upon it.

'Thirdly, In this work we join the Jews to the Heathens, becauſe, as the former are not leſs our enemies than the latter, their evidence for us ought not to be of leſs weight. We fetch from Joſephus an irrefragable proof of the reality of Chriſt's miracles, without making any uſe of the famous paſſage to be found in that hiſtorian concerning this Divine Saviour. We produce many paſſages of the Talmud, the Midraſchim, and the moſt ancient Rabbies; large extracts from the book Toledoth,—whence ariſe very advantageous conſequences to the cauſe we are defending.

'Fourthly, We do not ſatisfy ourſelves with tranſcribing here ſome detached paſſages; we form a connected hiſtory of the eſtabliſhment of Chriſtianity.

'Fifthly, We particulariſe, in a ſet diſcourſe, every thing ſurpriſing that offers itſelf in this eſtabliſhment, and we ſhew that it could be only the work of the Moſt High.

'Sixthly, At the concluſion of a narrative we have, in many places, been careful to print the monuments, which are the proofs of its truth and genuineneſs. This attention, which is always uſeful, appeared to us neceſſary here, on account of the importance of the ſubject. In a matter ſo intereſting every one ought to be enabled to read the depoſitions of the witneſſes in the very words they have uſed, in order to convince himſelf that the ſenſe of them has not been perverted. Our proofs, then, will exhibit the teſtimonies of

† 'The Chriſtian Religion verified by the Teſtimony of Pagans. Greek

Greek and Latin authors in their reſpective languages, with a tranſlation at the head of them, for thoſe who are not able to conſult the originals.

'We not only lay theſe paſſages before them, but we diſcuſs them, and give them more ſtrength and clearneſs by comparing them together; we obviate the exceptions that the ſevereſt criticiſm is able to oppoſe to them. In ſhort, as, in the monuments which we might have employed, there are ſome which able perſons have deemed doubtful or ſuſpected, we have not made any uſe of them, but have placed them at the end of the work, under the title of—Conteſted proofs;—but, becauſe the cenſure that has been paſſed upon them hath appeared to us too ſevere, we have uſed our beſt endeavour to eſtabliſh their authority, and to anſwer every thing that has been alledged to rob them of it.

'As we do not allow ourſelves to make uſe of any materials, but thoſe which Jews and Heathens ſupply us with, it muſt be expected that gaps will be found in the narration. We were unwilling to fill them up with even the beſt atteſted accounts of Chriſtian authors, that we might not deprive our work of the moſt valuable of its advantages, That of evincing the wonderful works of Jeſus, his apoſtles, and their diſciples, by the teſtimony of adverſaries only, which places theſe facts beyond the reach of all cavil.

'Here, then, we preſent to the oppoſers of Chriſtianity the only kind of proof which they affect to require of us, and to which they conſent to yield; the confeſſion of perſons not prepoſſeſſed in favour of our religion; and who, far from ſhewing it any countenance, laboured with all their might to ſuppreſs it. They will ſee, by the candour with which we relate the objections of our ancient enemies, by the extraordinary care we take not to diſſemble their ſentiments, that we deſire not to take any one by ſurpriſe, but only to ſet forth the truth. They will be ſenſible how unjuſt the reproach is, which they have ſo often caſt on Chriſtians, of having endeavoured to deſtroy all the monuments that made againſt their faith. Far from being afraid of their being known, we produce them ourſelves, becauſe they form a moſt complete demonſtration in our favour.'

As to Mr. Saliſbury's tranſlation, which is publiſhed by ſubſcription, though we have not the original at hand, we have reaſon to think that it is faithful and accurate, as his notes and obſervations contain very convincing proofs of his learning, candor, and judgment. His propoſals gave us reaſon to expect two volumes, and he apologizes for publiſhing one without the other in the following manner:

'When he had finiſhed what is contained in this firſt volume, and had made ſome progreſs in the proofs, of which the ſecond is to conſiſt, he found there was a multitude of books to be conſulted, of which he was not poſſeſſed, nor any other perſon, probably, in the whole county. And, as he had promiſed, in his propoſals, that the tranſlation of them ſhould not be made from the French, but from the original authors themſelves, he perceived it would take up a conſiderable time to execute that part of his undertaking, and to publiſh the two volumes together; he held it, therefore, unreaſonable to

withheld from his subscribers the first volume for so long a time as might be requisite for finishing and printing them both; especially as his infirmities might disable him from visiting the two public libraries of Oxford and Cambridge, in which only he was likely to meet with all that he should want, towards completing the work in the manner he had proposed.

'Another consideration that induced him to act Thus was, That this volume might fairly be reckoned an entire work of itself. And, to make it more satisfactory to his learned Readers, he has added the references to those passages of Heathen and Jewish writers, from whence the proofs are taken; by which they may be enabled to consult the passages themselves, and judge of the validity of the proofs. He trusts, therefore, his good friends and Subscribers will not be displeased, that he offers them this volume, Alone, much sooner than was or could be expected, if accompanied with the other; since it is really a Whole of itself, and a trifle more than half the price, at which the two volumes were rated, will be demanded by the Editor, though he has introduced into This a large and material part of what was to have made up the second, according to his original plan. As he has all along declined taking any subscription-money, though offered, he thinks himself the more at liberty to alter that plan. No injury will be done to those who chuse to read the proofs; because, by the help of the references, they can have recourse to the originals. And it may be construed a kindness, to a considerable part of his Subscribers, to have collected into one volume what was most valuable in the Author, and not to have put them to the expence of a second, which would have been of no use to them, and which, therefore, they would never have read.

'Besides the addition of references, he has endeavoured to improve this volume with some extracts from Mosheim, Lardner, and others, together with notes and observations of his own, which he must leave to the judgment and candour of the Reader.'

Our Readers will not be displeased to see what Professor Bullet says in regard to the supposed silence of Josephus concerning our Saviour:

'This historian, says he, either believed that the whole account of Jesus's disciples concerning their Master was false, or he believed that it was true. In the first case he would not have been silent. Every thing led him to speak on such an occasion; the interest of truth; zeal for his religion, the foundations of which the Christians sapped by their impostures; love of his countrymen, whom the disciples of Jesus accused of having put to death, by a malignant and cruel jealousy, the Messiah, the Son of God. By detecting the imposture of the apostles Josephus would have covered the enemies of his people with confusion, rendered himself agreeable to his countrymen, conciliated the favour of the Emperors, who would fain have stifled Christianity in its birth. He would have engaged the applauses of all those who held this religion in abhorrence, and undeceived those very Christians whom the first disciples of Jesus had deluded. Now, is it possible to believe, that a man well acquainted with a cheat, which it is so much his interest to publish, should be so scrupulously

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and profoundly ſilent upon it, eſpecially when ſo natural an occaſion offered itſelf to mention it? If falſe miracles ſhould be vented among the people, tending to unſettle their faith, with what zeal would our writers labour to detect the impoſture, and to prevent their ſeduction? Would they not think (and with good reaſon) that ſilence on ſuch an occaſion was a criminal prevarication? It ſeems evident, therefore, that, if Joſephus believed that what the apoſtles ſaid of their Maſter was falſe, he would have taken care to make it known. If he did not believe it to be falſe, he believed it to be true.

'And it was nothing but the fear of diſpleaſing his own nation, the Romans, and the Emperors, that ſtopped his mouth: in which caſe his ſilence is as good as his teſtimony, and equally ſerves to authenticate the truth of the facts upon which Chriſtianity is founded.

'Theſe obſervations I wrote in 1754, and communicated them. Then to ſome perſons, who ſeemed to be pleaſed with them. Since that time I have had the ſatisfaction of finding the new tranſlator of Joſephus in the ſame way of thinking with myſelf, namely, That the ſilence of this author is as valuable as his teſtimony.'

We cannot conclude this Article without recommending to our Readers the Hiſtory before us, as containing a clear and conciſe view of thoſe important facts on which the Chriſtian religion is founded.

ART. III. *The Laws reſpecting Women*, as they regard their natural Rights, or their Connections and Conduct, in which their Intereſts and Duties as Daughters, Wards, Heireſſes, Spinſters, Siſters, Wives, Widows, Mothers, Legatees, Executrixes, &c. are aſcertained and enumerated: Alſo the Obligations of Parent and Child, and the Condition of Minors. The Whole laid down according to the Principles of the Common and Statute Law, explained by the Practice of the Courts of Law and Equity, and deſcribing the Nature and Extent of the Eccleſiaſtical Juriſdiction. In which are inſerted, a great Variety of curious and important Deciſions in the different Law Courts; and the Subſtance of the Trial of Elizabeth Ducheſs Dowager of Kingſton, on an Indictment for Bigamy before the Houſe of Peers, April, 1776. In Four Books. 8vo. 6s. Boards. Johnſon. 1777.

THOSE philoſophers who have repreſented a ſtate of uncultivated nature as more eligible than the condition of civiliſed ſociety, have no claim to acknowledgments from one part of the human ſpecies at leaſt, for their humiliating doctrine: for it is very certain that the female ſex have always reaped the moſt important advantages from the improvements of civilization. It is almoſt univerſally found, that in countries where the arts and regulations of poliſhed life have not been introduced, the women are in a ſtate of ſervile dependence, loaded with the burdens of labour, and treated with harſhneſs and ſeverity. Whereas, cultivated and liberal manners, being always accompanied with refinement and delicacy in the attachment between the ſexes, and producing the elegant

gant pleaſures of converſation, render the men more dependent upon the fair ſex for the enjoyment of life, and conſequently aſſure them of a greater ſhare of their attention and reſpect.

In England, the ſecurity and happineſs of females is ſo well provided for, that it has been ſtyled the Paradiſe of Women. This may be aſcribed to the brave and free ſpirit by which our country has long been diſtinguiſhed: for (as the Author of this work obſerves) 'it is not to be ſuppoſed, that in a nation where the natural rights of mankind are enjoyed in as full an extent as is conſiſtent with the exiſtence and well-being of a great and extenſive empire, the intereſts of the ſofter ſex ſhould be overlooked.' The happineſs of the condition of women in this country, appears particularly from the proviſion made for their protection in our ſtatute and common law; and may be ſufficiently ſeen in the judicious ſummary of the laws reſpecting women, here offered to the public.

The method in which our Author has diſpoſed of the numerous and important materials of his work, is as follows. He firſt treats of the laws that reſpect the perſonal rights of women, under theſe ſeveral heads, the dignities conferred on women—their condition, privileges, and obligations—marriage as it affects the perſon and condition of women—huſband and wife—the juriſdiction of eccleſiaſtical courts, particularly reſpecting marriages and divorces—the ſettlement of paupers.—The general ſubject of the ſecond book is, the laws reſpecting the property of women—wherein he treats of the ancient laws of deſcent, and the preſent doctrine of deſcent, reſpecting women—of the property of ſingle women—of the diſpoſal of property before marriage—of property conveyed or altered by marriage—of the condition of a wife—of ſeparation as it reſpects property—of the condition of widows—of local cuſtoms—of the doctrine of laſt wills and teſtaments. The third book treats of crimes and their puniſhments reſpecting women—of forcible abduction and marriage—of fornication or lewdneſs—of adultery—of other offences. The fourth book treats of the laws reſpecting parents—children legitimate and illegitimate—guardians and wards—infants, minors, and apprentices.

From this general view of our Author's plan, the utility of the deſign is manifeſt; and the execution is ſuch as appears to us to render it worthy the attention of the Gentlemen of the Law, and of the Public in general. The value of the work is much enhanced by the variety of the caſes which the Author has introduced.

The following account of the trial by battle, which method ſtill remains in force, though entirely diſuſed, may perhaps amuſe our Readers.

'The

'The nature of this trial is, a preſumptuous appeal to providence, from an expectation that heaven would unqueſtionably give the victory to the innocent or injured party. Such kind of trial is of great antiquity, and was firſt introduced into England on the Norman conqueſt; a ſhort account of which may not be thought an unentertaining digreſſion. It was made uſe of in determining civil, military, and criminal cauſes. The laſt trial of battle that was joined in a civil ſuit (though there was afterwards one in the court of chivalry, in the reign of Charles the Firſt *; and another tendered, but not joined, in a writ of right upon the northern circuit, 1638), was in the 13th year of Queen Elizabeth, A. D. 1570, and was held in Tothill-fields, Weſtminſter †. When a tenant in a writ of right pleads the general iſſue, viz. that he hath more right to hold, than the demandant hath to recover; and offers to prove it by the body of his champion, who, by throwing down his glove as a gage or pledge, thus wages or ſtipulates battle with the champion of the demandant, who, by taking up the glove or gage, ſtipulates on his part to accept the challenge. The reaſon why it is waged by champions in civil actions, and not by the parties themſelves, as was done in a criminal ſuit, is becauſe if any party to the ſuit dies, the ſuit muſt abate, and be at an end for the preſent; and therefore no judgment could be given for the lands in queſtion, if either of the parties were ſlain in battle, and alſo that no perſon might claim an exemption from this trial, which was the only deciſion of a writ of right after the Conqueſt, till the time of Henry the Second, a period of about half a century.

'The following is an account of the trial by battle as it was waged in 1570. Sixty feet ſquare was allotted for the combatants, which was incloſed; the Judges of the Court of Common Pleas were ſeated on one ſide in their ſcarlet robes, attended by the Serjeants at Law. The court ought to ſit by ſunriſing, and proclamation being made, for the parties and their champions, they are introduced by two knights, dreſſed in a ſuit of armour, with red ſandals, bare legged from the knee downwards, bare headed, and with bare arms to the elbows. The weapons allowed them were only batons, or ſtaves, of an ell long, and a four cornered leathern target; ſo that death very ſeldom enſued this civil combat. When the champions thus armed arrive within the liſt or place of combat, the champion of the tenant then takes his adverſary by the hand, and makes oath, that the tenements in diſpute are not the right of the demandant; and the champion of the demandant then ta-

* Ruſh. Col. v. 2. p. 2. fol. 114. † Dyer's Rep. 301.

king

king the other by the hand, ſwears in the ſame manner that they are: next an oath againſt ſorcery and enchantment is to be taken by both the champions in ſuch form as the following: "Hear this, ye juſtices, that I have this day neither eat, drank, nor have upon me, neither bone, ſtone, negraſs, nor any enchantment, ſorcery, or witchcraft, whereby the law of God may be abaſed, or the law of the Devil exalted; ſo help me God and his Saints." The combat thus begun, the champions are bound to fight till the ſtars appear in the evening; and if the champion of the tenant can defend himſelf till the ſtars appear, the tenant ſhall prevail in his cauſe: for it is ſufficient for him to maintain his ground, and make it a drawn battle, he being already in poſſeſſion: but if victory declares for either party, for him is judgment finally given. This victory may ariſe from the death of either of the champions; which indeed hath rarely happened: or victory may be obtained if either champion proves recreant, that is, yields, and pronounces the horrible word of craven; a word of diſgrace and obloquy rather than of any determinate meaning. But a horrible word it is indeed to the vanquiſhed champion; ſince, as a puniſhment to him for forfeiting the land of his principal, by pronouncing that ſhameful word, he is condemned as a recreant to become infamous, and not to be accounted a free or credible man: being ſuppoſed by the event to be proved forſworn, and therefore never to be put upon a jury, or admitted as a witneſs in any cauſe. Such is the form of a trial by battle, which is ſtill in force if the parties chooſe to abide by it *.'

On the intereſting ſubject of ſeparation between huſband and wife, as it reſpects their property, our Author thus ſpeaks:

'If huſband and wife agree to live ſeparate, and that the wife ſhall have ſo much a-year, ſuch agreement will be decreed in equity †. And where the huſband proffers to be reconciled, and the wife refuſes, the court will ſuſpend the payment of the money, yet it will order all the arrears to be brought into court, and, according as there is neceſſity, vacate the decree, or give the wife, upon ill uſage, liberty to reſort to, and have the benefit of it ‡. If an huſband turns away his wife, or uſes her cruelly, by which means ſhe is obliged to leave him; either upon her own, or her prochein amy's application to the chancellor, he will decree her a ſeparate maintenance, ſuitable to her degree and quality, the fortune ſhe brought, and her huſband's circumſtances ‖. An huſband covenanted with A, that his wife ſhould be permitted to live ſeparate from him, until they

* Blackſt. b. iii. c. 22. † Nels. Chan. Rep. 73.
‡ 1 Chan. Ca. 250. ‖ Cary, 124. B. & F. 259.

ſhould give notice to each other in writing under their ſeveral hands, and atteſted by two witneſſes, that they would again cohabit; and until ſuch notice the huſband covenanted to pay to A the ſum of 300 l. yearly, by quarterly payments, for the uſe of the ſaid wife. On action brought to recover 75 l. for one quarters payment, the defendant pleaded cohabitation; and that the true intent and meaning of the indenture was, that the annual payment ſhould ceaſe whilſt the huſband and wife ſhould cohabit. But judgment was given, for unleſs the cohabitation had been by notice, as preſcribed by the indenture, it was no bar *.—If there be a difference between huſband and wife, and thereon lands are aſſigned to the wife by the friends of the huſband, and by his aſſent; if the wife grants a rent-charge to iſſue out of ſuch lands to a ſtranger, the grant is void †. If a legacy is given to a feme-covert who lives ſeparate from her huſband, and the executors pay it to the feme, the huſband may bring a bill into chancery againſt the executor, and oblige him to pay it over again, with intereſt ‡.

'An huſband and wife agree to part, and the wife's father agrees, upon the huſband's giving him a note to pay back the wife's fortune, to ſave him harmleſs from any debts his wife may contract, and againſt all demands for her maintenance. The wife, with her child, went thereupon and lived with the plaintiff her father, and were maintained by him: he therefore brought his bill, to have the portion paid, which was decreed on his giving ſecurity to indemnify the defendant againſt the debts and maintenance of the wife and child: notwithſtanding the huſband then proffered to take his wife home, and maintain her and her child, and to allow the plaintiff for the time paſt ‖. By marriage articles ſix thouſand pounds, part of the wife's portion, was agreed to be veſted in land, and ſettled in truſt for the huſband for life, then to his wife for life, remainder as a proviſion for younger children, remainder to the wife in fee: and the huſband by his cruelty forces his wife to live ſeparate from him; the court decreed the intereſt of ſix thouſand pounds to be paid the wife for her ſeparate maintenance, till cohabitation, there being no iſſue, the money lying dead, and it being a truſt which is properly to be directed by the court §.—A wife having been uſed with cruelty by her huſband, became entitled to three thouſand pounds as her ſhare of her mother's perſonal eſtate, who died inteſtate. And it was decreed, that the wife ſhould have the intereſt of it for her ſeparate uſe, and then to the huſband if he ſurvived, and afterwards the principal to be paid the

* Caſe of Gauden & Draper, 2 Vent. 217. † Perk. § 8.
‡ 1 Vern. 261. ‖ 2 Vern. 386. § 2 Vern. 493.

iſſue;

iſſue; and if no iſſue, then to the ſurvivor of the huſband or wife *.'

The affair of benefit of clergy, and the ſimilar privilege extended to women by the ſtatute law, is thus explained.

'In the ages of ignorance and ſuperſtition, when the Romiſh clergy lorded it over mankind under the diſguiſe of religion, theſe inſatiable tyrants not only graſped at the poſſeſſion of all the landed property in the kingdom, but likewiſe endeavoured to exempt every member of their body from the cognizance of the temporal courts of judicature, though guilty of the moſt atrocious crimes. But though they poſſeſſed great influence over the crown, and were ſupported in every lawleſs attempt by the uſurpations of the Biſhops of Rome, yet they never could obtain a total exemption from ſecular juriſdiction. The method of proceeding with clerical delinquents, as ſettled in the reign of Henry VI. was, to arraign them before the temporal court; and the priſoner muſt either then plead the benefit of his clergy, by way of declinatory plea, or after conviction, by way of arreſting judgment. This latter way was moſt uſually practiſed, as it was more to the ſatisfaction of the court to have the crime previouſly aſcertained by confeſſion, or the verdict of a jury; and alſo as it was more advantageous to the priſoner himſelf, who, if acquitted, needed not to make uſe of the plea of his clergy. If upon ſuch a trial a clerk was convicted, no puniſhment could be inflicted on him, but he muſt be delivered over to the Ordinary to be dealt with according to the eccleſiaſtical canons, which adjudged him to a new trial before the Biſhop of the dioceſe, or his deputy; which court, after the parade of mock juſtice, uſually acquitted him. In the early periods of our conſtitution, none but ſuch as had *habitum et tonſuram clericalem* were indulged in this plea; but afterwards a much greater latitude was given to perſons claiming it; for every one who could read was admitted to it; ſuch a qualification being conſidered in thoſe barbarous days as a proof of great learning: ſuch therefore were ſtyled lay-clerks. But as knowledge grew to be more generally diffuſed, it was found that more laymen than divines were admitted to the *privilegium clericale*: it was therefore thought proper to make a diſtinction between learned laymen, and real clerks in orders; and the ſtatute deviſes, † that no perſon once admitted to the benefit of clergy ſhall be allowed to claim it a ſecond time, unleſs he produces his orders: and effectually to diſtinguiſh the perſons of clerks and laymen, all of the latter who were allowed this privilege of clergy were directed to be burnt with a hot iron in

* Caſe of Nicholls & Danvers, E. 1711. 2 Vern. 671.

† 4 Hen. VII. c. 13.

the brawn of the left thumb for all offences then clergyable, which continues to be the law at this day. By the conviction, a perſon having had his clergy, forfeits all his goods that he had at the time of the conviction, notwithſtanding his burning in the hand. Yet by burning in the hand he is put into a capacity of purchaſing and retaining other goods. And preſently upon his burning in the hand, he ought to be reſtored to the poſſeſſion of his lands, and from thence forth to enjoy the profits thereof. And it ſeems that it reſtores the party to his credit, and conſequently enables him to be a good witneſs. And it is holden, that after a man is admitted to his clergy, it is actionable to call him felon; becauſe his offence being pardoned by the ſtatute, all the infamy and other conſequences of it are purged away *. A ſubſequent ſtatute further enacts, † that lords of parliament, and peers of the realm, may have the benefit of clergy, equivalent to that of the clergy, for the firſt offence, although they cannot read, and without being burnt in the hand, for all offences then clergyable to commoners. It is now in the power of the judge to recommit lay offenders convicted of clergyable offences to priſon, for any time not exceeding a year. But this benefit of clergy does not extend to women; for by an expreſs act of parliament it is directed, that women convicted of ſimple larcenies, under the value of 10d. ſhall be burnt in the hand, whipped, ſtocked, or impriſoned, for any time not exceeding a year (for they were not called upon to read); and by a ſubſequent ſtatute ‡, a woman being convicted of an offence for which a man may have his clergy, ſhall ſuffer the ſame puniſhment that a man ſhall ſuffer that has the benefit of his clergy allowed; that is, ſhall be burnt in the hand, and further kept in priſon as the court ſhall ſee fit, not exceeding one year: but the benefit of this ſtatute can be pleaded only once ‖. Such was the law until the beginning of the preſent century; when the wiſdom of the legiſlature perceiving the unfitneſs of allowing an indulgence to the learned and well educated who commit offences, which was denied to the illiterate, enacted (A. D. 1706), § that the benefit of clergy ſhall be granted to all ſuch whoſe crimes admit of it, without making the ability to read the condition of obtaining it. But it being ſoon found, that the law, holding forth ſuch extended lenity, did not ſufficiently deter evil diſpoſed perſons from committing the lower degrees of felony; to curb ſuch ſpirit more effectually, without having recourſe to the rigour of capital puniſhments, it was enacted, ** that when any perſon ſhall be

* 2 H. H. 388, 389. 2 Hawk. 364. † 1 Edw. VI. c. 12.
‡ 3 & 4 W. & M. c. 9. ‖ 4 & 5 W. & M. c. 24. ſ. 13.
§ 5 Ann. c. 6. ** 4 Geo. I. c. 11.

convicted

convicted of any larceny, either great or petit, and ſhall be entitled to the benefit of clergy, and liable only to the penalties of burning in the hand, or whipping, the court, in their diſcretion, inſtead of ſuch burning in the hand, or whipping, may direct ſuch offenders to be tranſported to America for ſeven years; and if they return within that time, it ſhall be felony without benefit of clergy. A very maſterly expounder of the law remarks, that the conjunction *and* here uſed, ſeems to render the ſentence of tranſportation not properly to extend to women, or to perſons convicted of petit larceny, which was not a clergyable offence *. Upon the whole then it appears, that women cannot claim the benefit of their clergy, but the benefit of the ſtatute, which is equivalent to it. Before the paſſing of which law, women were entitled to no mitigation of the puniſhment for felonious offences. And now a woman who hath once been admitted to plead the benefit of the ſtatute, as well as a man, not being within holy orders, who hath once been admitted to his clergy, ſhall not be allowed the ſame plea a ſecond time, upon being found guilty of a ſecond felonious offence. It is now decided, that a peereſs guilty of a felony, to which the benefit of the ſtatute extends, ſhall be diſcharged without burning in the hand †.'

The plain didactic ſtyle being certainly the moſt proper for a work of this kind, we cannot take our leave of this publication without remarking that the Author has ſometimes given himſelf unneceſſary trouble, by making uſe of ornamented and declamatory language, where the moſt unadorned and ſimple forms of expreſſion would have been more ſuitable.

*** As there is, in this work, a good abſtract of the trial of the Ducheſs of Kingſton, and as we have not ourſelves yet given any account of the printed copy of thoſe proceedings ‡, we ſhall introduce this ſubject to the notice of our Readers in the next Review.

* Blackſt. b. iv. c. 28. † Trial of the Ducheſs of Kingſton.
‡ Publiſhed laſt year by Bathurſt.

ART. IV. *A Treatiſe upon Artificial Electricity, in which are given Solutions of a Number of intereſting Electrical Phenomena, hitherto unexplained, &c.* Tranſlated from the original Italian of Father Giambatiſta Beccaria, Profeſſor of Natural Philoſophy in the Univerſity of Turin. 4to. 18s. Boards. Nourſe. 1776.

NEXT to that claſs of writers who extend the bounds of natural knowledge by their genius and induſtry, we ſhould place thoſe members of the republic of letters, who devote their labours to the leſs ſplendid but uſeful taſk of propagating the diſcoveries of others, through the medium of tranſla-

tion. To anſwer, however, this intention effectually, it is neceſſary that the tranſlator ſhould not only underſtand the language of the original, and that into which he undertakes to transfuſe it, but be competently verſed in the ſubject on which he exerciſes his talents. When we formerly took notice of the original of this work *, we complained of the obſcurity of the Author's language; but we are ſorry to obſerve that this obſcurity is greatly increaſed in many places by the Tranſlator; who, though he may not poſſibly be totally ignorant of the ſcience of electricity, appears to be wholly unacquainted with the moſt familiar technical terms appropriated to it in the Engliſh language, as well as with the idiom of the language itſelf.

Thus we read of the *exceſſive fire* on one ſide of a plate of glaſs;—of bodies *exceſſively* [ANGLICÉ, *poſitively*] electrified;—of bodies in a *wanting* ſtate, [that is, bodies *negatively* electrified];—of driving bodies in the *fire's way*;—of the *deference* of a vacuum,—and of pairs of *fellow* ſparks. What the Engliſh electrician conſtantly calls the *conductor*, or *prime conductor*, the Tranſlator, faithfully copying our Italian electrician, terms the *chain*; but he much more frequently perplexes the Engliſh electrician by uſing the term *machine* to expreſs what we mean by the *cuſhion*, or *rubber*. The reader too is frequently perplexed by his literal tranſlation of the Author's phraſe, *corpo iſolante*, into '*the inſulating body*,' to deſign the *Leyden vial*, or a *coated plate of glaſs*. We read too of the *inequilibration* of an element;—a ſtate of *inequilibrium*;—the adequate *unbalancement* of the electric fire;—*ſtrange* atmoſpheres;—and this ſtill ſtranger phraſe—the *ſoul* of an electrified well [ITALICÉ, *anima*, or the *cavity* of the ſaid well.]

We gave a general account of the original of this work, ſoon after its firſt publication, in our Appendix above referred to; where we enumerated the titles, or contents, of the ſix chapters into which it is divided. We ſhall therefore only further obſerve, with reſpect to the plan of it, that the Author's principal deſign is to deduce certain *laws of electricity* from the various electrical *phenomena* which have been obſerved by others, as well as from the many experiments made by himſelf for that purpoſe, and which are here minutely related. Of the greater part of theſe laſt it is not in our power to give any account, without the aſſiſtance of plates. As a ſpecimen of this work, however, we ſhall endeavour to collect the ſubſtance of ſome of the Author's curious experiments relative to 'that important, tho' dark, myſtery of nature,' the connection between *electricity* and *magnetiſm*; the laws of which he has endeavoured to aſcertain by the following trials:

* See *Appendix* to our 47th vol. pag. 552.

The

The polarity given to needles by the electric matter has been long obſerved: it is likewiſe well known that this matter will ſometimes deſtroy the polarity that a needle had already acquired; and at other times even invert its direction, or give it a contrary polarity. The Author's experiments were made with a view to diſcover the particular circumſtances, on which theſe various and ſeemingly contrary effects depended; and they at length led him to this general concluſion—that the magnetic direction given to a needle by lightning and artificial electricity is not regulated by the direction of the electric matter, in entering into the needle, but depends on the *particular poſition of the needle* when the charge is ſent through it. The truth of this propoſition, or law of electricity, ſeems to be ſatisfactorily aſcertained by various experiments, of which the following is the ſubſtance.

The Author prepared ſeveral needles, and fitted them with glaſs caps; ſo that, on being placed on a pivot, they would turn round with freedom. 1. Having placed one of theſe needles in the direction of the meridian, ſo that the point which we ſhall call N was directed to the north; he ſent the charge of two large glaſs jars through it, in ſuch a manner that the electric fire entered at the point N, and went out at the other point, S. Placing it on the pivot, he found that the point N turned to the north.—2. The needle being placed in the ſame ſituation as in the preceding caſe, and the charge being ſent through it in a contrary direction, or from S to N; the point N ſtill turned to the north.—3. & 4. He inverted the needle, or laid it with its point N to the ſouth; and he found that the charge ſent through it changed its poles, ſo that the point N now turned to the ſouth; and further, that this event took place, whether he ſent the electric fire from N to S, or from S to N.

1. Placing the needle in a vertical poſition, he found that a charge which entered at the upper point cauſed the needle to direct its lower point to the north.—2. The ſame direction took place when he made the charge enter at the lower point:—But, 3. & 4. On inverting the needle, and then ſending the charge through it, its direction was found to be inverted, whether the charge was made to enter at the upper or the lower point.

It ſeems to follow from theſe experiments, that the direction given to needles by the electric matter does not depend on the courſe in which that fluid moves in entering them, but on the poſition of the needle at the time when it received the ſtroke: ſo that that particular extremity of the needle which pointed to the north, or to the centre of the earth, when it was ſtruck, will always afterwards point to the north, whatever may have been the direction of the electric matter in paſſing through it.

In the following experiments the event was very ſingular and unexpected; and yet the reſult is to be accounted for on the ſame principle.

The Author placed a needle in an horizontal direction, perpendicular to the magnetical meridian, or eaſt and weſt.—1. On ſending a charge through it, cauſing it to enter at the end which was turned to the eaſt, and afterwards placing it on the pivot, he was greatly aſtoniſhed to find that the needle had acquired a very ſingular kind of *polarity*, if it may be ſo called; *for it pointed eaſt and weſt*; that end which had been directed to the eaſt at the time of the ſtroke now turning to that quarter.—2. The ſame effect was produced when the charge was introduced into the weſt point of the needle, its poſition being the ſame as in the former experiment.—3. & 4. But when he inverted the needle, or turned it half round, and ſent the charge through it in the two contrary directions, the direction of the needle was changed, ſo that the extremity which before pointed to the eaſt was now directed to the weſt.

'I muſt confeſs,' ſays the Author, 'that it took me a conſiderable time before I could unravel the myſtery; yet the reaſon of it was the very ſame for the finding or aſcertaining of which I had been firſt induced to make the experiment; that is, to ſay, the ſpark, by running through the needle, when placed at right angles with the meridian, gave a direction towards the north to that part of it—which lay on the north ſide, and gave a direction towards the ſouth to that part of the needle—which lay on the ſouth ſide.' In other words, a charge ſent, *in any direction whatever*, through a needle placed at right angles with the meridian, always cauſes thoſe parts of it to turn towards the north which were on the north ſide of the needle, or faced the north, at the time when it was ſtruck.

Theſe peculiar effects of the electric matter, as connected with magnetical *phenomena*, are offered by the Author as corroborating his former conjectures, 'that the peculiar magnetic force, obſerved in the loadſtone, is to be attributed to either *atmoſpherical or ſubterraneous ſtrokes of lightning*; and that the *univerſal ſyſtematical* properties of magnetic bodies are produced by an *univerſal ſyſtematical circulation of the electric element*,' through the atmoſphere, or in the bowels of the earth. 'It is true,' he adds, 'that magnetiſm is excited by other means than electricity, ſuch as heating, hammering, rubbing, breaking, &c. but is not common fire or heat alſo excited in a number of different ways? and yet it is always found to be the principal agent, and, as it were, the author of its own phenomena.'—He further obſerves, that 'it is a fact very well known, that pieces of iron, placed on the magnetic meridian, gradually acquire the property of directing towards the north that part of them

them which *aimed at* north; and that, of pieces of iron vertically ſuſpended, that part is afterwards directed to the north which hung loweſt.'

At the cloſe of theſe magnetical obſervations the Author relates the reſults of ſome experiments, in which he either vitrified, calcined, or *reduced*, ſeveral metallic ſubſtances, conformably to their reſpective natures, by a ſtrong electrical ſhock, and thus produced, in an inſtant, the ſame effects on theſe bodies, by means of electric fire, which common fire can only effect gradually and ſlowly. With reſpect to the reduction or revivification of metallic *calces*, in particular, by the electric matter, he endeavours to ſhew that the electric fluid produces this effect by carrying along with it, and imparting to theſe bodies, the phlogiſtic or inflammable principle which it meets with in its paſſage, and imprinting it into the ſurfaces of theſe metallic ſubſtances which had been before deprived of it. For this purpoſe he relates the following eaſy and ſimple experiment:

'With a little oil anoint ſome ſmall ſpot on the ſurface of a well poliſhed plate of iron, and ſend a ſpark through that ſpot, you ſhall find its colour turned into an almoſt argentine colour, like that of the fineſt *ſteel* *, which, I think, is owing to the *phlogiſtic* which has been added to the iron. The ſame will obtain, if wax or tallow are uſed inſtead of oil; without ſome ſuch like ointment ſparks can produce no ſuch effects.'

We have ſelected the foregoing extracts, partly for the information of the philoſophical reader, and partly as ſpecimens of the work, which contains many ingenious views, and much cloſe reaſoning, founded on a great variety of curious and intereſting experiments, forming the ground-work of a regular ſyſtem of electrical doctrines deduced from them. The work is accordingly better calculated for the uſe of thoſe who cultivate electricity as a ſcience than of thoſe who view it merely as a matter of amuſement. With reſpect to the preſent verſion—notwithſtanding the objections which we have made to the phraſeology of the Tranſlator, we ſhall obſerve, that thoſe who are already acquainted with, and intereſted in, the ſubject, and who will beſtow a competent ſhare of attention on the preſent work, will find their labour not thrown away in the peruſal, we ſhould rather perhaps ſay, the ſtudy of it.

In juſtice to the Tranſlator, we ſhould add, that he has preſented his readers with a tranſlation of a paper of Father Beccaria's, on the ſubject of *Terreſtrial Atmoſpherical Electricity*,

* Steel acquires its peculiar properties from the addition of a new quantity of *phlogiſton*, which iron attracts from the inflammable matters applied to it in the proceſs of *cementation*, to which our Author's electrical proceſs bears a pretty ſtrong analogy.

which

which was not annexed to the original. In this performance are contained the reſults of the Author's obſervations, during a courſe of ſeveral years, on the electricity of the atmoſphere in ſerene weather. Theſe obſervations were principally made by means of a very long inſulated wire, ſometimes 1600 feet in length, extended horizontally at a conſiderable height. Another wire, faſtened to the middle of this was received through a hole in one of the windows of the room where he obſerved; and where the quantity of the electricity was aſcertained by means of a ſenſible *electroſcope*. Sometimes, however, he made uſe of kites for theſe obſervations, and ſometimes employed ſky-rockets. From his obſervations it appears that the electricity of the air, in clear weather, is conſtantly of the *poſitive* kind. This propoſition the Author found to be univerſally true; excepting in a very few inſtances, when the alteration of the electricity to a *negative* ſtate was evidently owing to a wind bringing negatively electrified vapours from a part of the ſky where there were clouds containing ſnow or rain:—in the ſame manner, ſays the Author, as Mr. Kinnerſley, when electrified, 'ſent electrical effluvia to his friend [Dr. Franklin] by throwing his hat to him; only the wind produced the above effect from an extremely great diſtance.—The reſults of the Author's various and long continued obſervations on this ſubject, and on the diurnal periods of the atmoſpherical electricity, as well as on the electricity produced by *evening dew*, are collected into the form of propoſitions, and are well adapted to throw light on meteorology—one of the moſt dark and complicated parts of natural philoſophy.

ART. V. *A Complete Treatiſe of Electricity in Theory and Practice. With original Experiments.* By Tiberius Cavallo. 8vo. 5 s. Boards. Dilly. 1777.

THOUGH the Author of this performance has rather improperly termed it a *Complete* Treatiſe of Electricity, it contains a very comprehenſive and ſatisfactory view of that ſcience, within a ſmall compaſs; particularly with regard to the practical or experimental part of it.

The Author has divided his work into four parts: in the firſt of which he treats of the fundamental laws of electricity, or lays down ſuch propoſitions relating to it, as, being independent of any particular hypotheſis, are deduced from the *phenomena* that have been conſtantly and invariably obſerved to take place among electrified and other bodies. After an explanation of the terms peculiar to the ſcience, he gives an uſeful catalogue of *electric*, and *conducting*, ſubſtances, diſpoſed in the order of their reſpective perfection; beginning with the moſt perfect



rfect in each claſs. He next treats of the two electricities; the different methods of exciting electrics; of the phenoena exhibited by the electric matter when communicated to nducting ſubſtances, and to electrics; and of the Leyden al, where he relates the more general effects produced by arged electrics.

On this laſt head we apprehend the Author is miſtaken, hen he ſays that it is remarkable that, if a needle be ſtruck, ing Eaſt and Weſt, by a ſtrong electric charge, 'that end it which is entered by the ſhock will afterwards point *North.*' t leaſt, Signior Beccaria, as we have ſhewn in the preceding ticle, affirms that a needle ſtruck under theſe circumſtances ill afterwards point *Eaſt* and *Weſt*, whether the electric matr entered at the one end or the other.—The Author next eats of atmoſpherical electricity; of the advantages that have een, and may be derived, from this ſcience; and terminates is firſt part by a ſhort recapitulation of the principal laws that ve been eſtabliſhed in the ſcience of electricity.

The ſecond diviſion of this work is appropriated to the hyothetical part of the ſcience. The Author very briefly exlains the theory of poſitive and negative electricity; offers ome conjectures on the nature of the electric fluid. With qual brevity he inquires into the place occupied by the electric luid in bodies; and into the nature of the principle which roduces that difference in their compoſition, which conſtitutes ome bodies electrics, and others conductors.

The third and principal part of this work is appropriated to he *practice* of electricity; and commences with a deſcription, lluſtrated with plates, of the beſt electrical machines, and their arious appendages; together with an account of all the moſt aterial improvements which the apparatus has received down o the preſent time. In this part of the performance, the elecrician will meet with a deſcription of ſeveral ingenious conrivances that will probably be new to him; and which are ell adapted to promote or facilitate experimental inveſtigation. This is followed by ſome practical rules relative to the uſe of he apparatus, and the performing of electrical experiments.

The Author next proceeds to deſcribe a variety of the moſt inſtructive or amuſing electrical experiments, relative to electric light, attraction, and repulſion, the Leyden vial, and other charged electrics, particularly the electric battery; pointed metallic conductors; and medical electricity. Theſe experiments re well ſelected, and judiciouſly adapted to prove or to illuſtrate the properties of the electric fluid. We muſt obſerve however that, in a work principally intended for the inſtruction of tyros in the ſcience, the Author ſhould not have ſpoken ſo peremptorily as he has done in drawing certain conſequences from ſeveral of theſe experiments.

Though

Though it is highly *probable*, that the phenomena of electricity are produced by the motions or modifications of a *single fluid*; and though *appearances* certainly favour the supposition, almoſt univerſally adopted, that its direction is really ſuch as has generally been ſuppoſed in our experiments: yet, as we have formerly obſerved, a perfectly deciſive experiment to aſcertain its real direction ſtill appears to us a *deſideratum* in the ſcience of electricity. The *brush* indeed, or *pencil*, ſeems to be a cone of rays *diverging* from a point, as its apex; but, notwithſtanding appearances, it may be a cone of rays *converging* towards the point. Other phenomena may be equally fallacious; and particularly the following appearances, the greater part of which the Author has exhibited as affording '*ocular demonſtration*,' either of the *unity* of the electric fluid, or of its direction.

He deſcribes an elegant experiment of Signior Beccaria's as affording 'an ocular demonſtration of the theory of a ſingle fluid.' Signior Beccaria himſelf has drawn the ſame conſequence from it *. A luminous atmoſphere is ſeen ſurrounding the lower part of the ball annexed to a braſs rod electrified poſitively *in vacuo*; while no light is ſeen on another ball placed at a little diſtance below it, and connected with the pump plate. This appearance, like many others, certainly indicates a difference between the *electrical ſtates* of the two balls; but may it not be urged that the phenomenon may be as naturally explained on the theory of two electric fluids as of one? The *vitreous* fluid, it may be ſaid, may have the property of exhibiting a faint luminous appearance, on its paſſage out from a body, under certain circumſtances; while the *reſinous* may not poſſeſs that quality, under the ſame circumſtances. The electrical ſceptic may, in further juſtification of his doubts, allege that it is peculiar to the *vitreous* fluid, to exhibit a much greater degree of light, at the extremity of a body impregnated with it, than its antagoniſt, the *reſinous*. It is well known, he may add, that while the *pencil*, or the emanations of the *vitreous* fluid, iſſuing from a pointed body annexed to a conductor (ſaid to be) *poſitively* electrified, extend two or three inches in length; thoſe of the *reſinous* fluid, proceeding from a pointed body oppoſed to it, preſent the appearance only of a ſhort luminous *ſpeck*. It is no wonder therefore that, in the above-mentioned experiment, where even the *vitreous* electricity of the upper ball exhibits only a faint light; the *reſinous* electricity of the lower ball ſhould not be viſible. We do not offer theſe obſervations in proof of the reality of two electric fluids; but merely to ſhew that this and other *phenomena* of a ſimilar kind are far

* See his *Elettriciſmo Artificiale*, p. 51. § 140.

from

om furniſhing indiſputable proofs of the exiſtence of a ſingle ectric fluid.

With reſpect to the *direction* of the electric fluid, the Author nſiders it as rendered *viſible*, or *ocularly demonſtrable*, by the ar and pencil;—by the difference in the lights obſervable at e two extremities of Mr. Henley's *luminous conductor*, and in e *Leyden Vacuum*;—by the direction given to the flame of a ax taper, placed between two knobs connected with the in- de and outſide coatings of a charged jar;—and by the motion iven to a light pith ball, lying in a groove formed by a bent ard, and placed between the two knobs aforeſaid. This ball, ays the Author, if the experiment be made with that degree of icety which can only be obtained by practice, 'will always be iven *in the direction of the* electric fluid, *i. e.* puſhed towards hat knob, which communicates with the negative ſide of the ar.'

Mr. Cavallo relates other experiments of a ſimilar kind, which however by no means afford ocular demonſtration of the ue courſe of the electric fluid; as the obſerved motions, or ther appearances, may, and in ſome of the caſes certainly do, epend on other cauſes than the direction of the electrical cur- ent. We ſhall tranſcribe one obſervation which at firſt view appears to be deciſive.

'In melting wires, ſays the Author, of a conſiderable length, it is often obſerved that when the force of the exploſion is juſt ſufficient to render the wire red hot, the redneſs begins firſt from one end of it, namely that which communicates with the *poſitive* ſide of the battery, and from thence *gradually proceeds to the other end*. This is another ocular demonſtration of the theory of a ſingle electrical fluid.'

We would not queſtion any matter of fact aſſerted by ſo competent an obſerver as the Author appears to be: neverthe- leſs, the *gradual* and *ſlow* progreſs of the electric matter through the wire, in this experiment, is difficult to be reconciled with the extreme velocity, and indeed *ſeeming inſtantaneity* of its mo- tion, in all former trials.—On the whole, we have made theſe remarks from no other motive than a perſuaſion that this deci- ſive manner of ſpeaking, with regard to points that are, at leaſt, rather doubtful, is peculiarly improper in an elementary and didactic treatiſe; as it has a tendency to retard the pro- greſs of ſcience, and to check further inquiries with regard to the ſubject on which it is employed.

In the fourth and laſt part of the work, are contained ſome new experiments made by the Author; particularly a pretty large ſeries reſpecting the electricity of the atmoſphere. His obſervations, which were made with an electrical kite, agree perfectly with thoſe of Signior Beccaria, in ſhewing that the

air is at all times in an electrified ſtate; and that its electricity is conſtantly *poſitive:* except when this poſitive electricity gradually diminiſhes during the tranſition from fair weather to rain, and becomes *negative.* It appears that the aerial electricity obſerved in this manner is principally collected by the ſtring, and not by the kite; which, in general, is only ſo far uſeful, as it is the means of conveying the ſtring high up into the air. For on inſulating the kite, by fixing a perfectly dry ſilk ribband to the loop of it, and to the upper extremity of the ſtring, the electricity collected from the air appeared to be of the ſame ſtrength, as when there was no ſuch interruption.

In this part of the treatiſe, the Author deſcribes two commodious and ſimple inſtruments, by which the electricity of the air, near the earth's ſurface, and that which is brought down by rain, may be obſerved within doors. He deſcribes, likewiſe, a method of preparing a coated vial, in ſuch a manner as that its charge may be preſerved for a conſiderable length of time. We ſhall give the Author's deſcription of it in his own words:

'Beſides the coating on the inſide and outſide that this phial has, like any other of the ſame kind, a glaſs tube open at both ends is cemented into its neck, and proceeds within the phial, having a ſmall wire faſtened to its lower extremity, which touches the inſide non-electric coating. The wire with the knob of this phial is cemented into another glaſs tube, which is nearly twice as long, and ſmaller than the tube cemented into the neck of the phial. The wire is cemented ſo, that only its knob projects out of one end, and a ſmall length of it out of the other end of the tube. If this piece with the wire be held by the middle of the glaſs tube, it may be put in or [taken] out of the tube, which is in the neck of the phial, ſo as to touch the ſmall wire at the lower extremity of it, and that without diſcharging the phial, if it is charged. I have kept ſuch a phial charged for ſix weeks together, and probably it would keep much longer, if it were to be tried. The ingenious young electrician may make uſe of ſuch a phial for ſeveral diverting purpoſes.'

Notwithſtanding the few ſtrictures that we have made on this work, we ſhould do the Author injuſtice if we did not obſerve, that it is upon the whole well calculated for the inſtruction of thoſe who would enter on the ſtudy of electricity; and that it likewiſe contains ſeveral particulars, not unworthy the attention of thoſe who are already well verſed in the ſcience.

ART. VI. *Letters and Journals, written by the deceaſed Mr. Robert Baillie, Principal of the Univerſity of Glaſgow.* Carefully tranſcribed by Robert Aiken. Containing an impartial Account of public Tranſactions, Civil, Eccleſiaſtical, and Military, both in England and Scotland, from 1637 to 1662; a Period, perhaps, the moſt remarkable that is to be met with in the Britiſh Hiſtory. With an Account of the Author's Life, prefixed; and a Gloſſary, annexed. 2 Vols. 8vo. 12 s. bound. Edinburgh, Gray; London, Buckland.

WE have more than once had occaſion to obſerve how uſeful and important ſtate letters and papers are to the elucidation of hiſtory; but their utility depends on the nature of the materials communicated by them. If they be written by men of eminent concern in the tranſactions of the times, and if they relate to tranſactions which in themſelves are curious and intereſting, they are then of the higheſt value. Several collections anſwering to this character have appeared in our country, from which our later hiſtorians have derived prodigious advantage. But, perhaps, there is ſome danger leſt publications of this kind ſhould become too numerous, and too trifling: and even collections which, in other reſpects, are of conſiderable importance, may contain ſuch a number of minute and inſignificant papers as are in no reſpect conducive to their uſefulneſs. If the materials of hiſtory be unduly and indiſcriminately enlarged, it is poſſible that ſome valuable information may be loſt in the heap of rubbiſh with which it is covered and ſurrounded.

The preſent publication relates to a period ſo diſtinguiſhed in the Britiſh annals, that any thing which throws new light upon it can ſcarcely fail of being acceptable to the curious. How far Mr. Baillie was enabled by his ſituation, character, and opportunities, to enter into the ſecret of public affairs, and to give impartial, as well as important, intelligence concerning them, our Readers will be capable of judging from the following account of his life, which is prefixed to the work before us, and is taken from the archives of the church of Scotland.

'Mr. Robert Baillie was the ſon of Mr. Thomas Baillie, a citizen of Glaſgow, ſon to Baillie of Jerviſton, who was a brother of the family of Carphin, and a branch of the ancient family of Lamington, all in the county of Lanerk. His mother's name was Helen Gibſon, of the ſame ſtock of people with the Gibſons of Durie, who have made ſo great a figure in the law. He was born in Glaſgow in the year 1599, and received his education in the univerſity there under the direction of Mr. Sharp, who was then head of that college. After he took his degrees in Arts, he turned his thoughts to the ſtudy of Divinity, to which he applied with uncommon induſtry. Taking orders from Archbiſhop Law, in or about the year 1622, he was choſen regent of Philoſophy in the univerſity of Glaſgow; in which

which ſtation he had the care of the education of Lord Montgomery ſome years; who carried him with him to Kilwinning; to which church he was preſented by the Earl of Eglinton. He lived in the ſtricteſt friendſhip with that noble family, and his people: as he did alſo with his ordinary the Archbiſhop of Glaſgow, with whom he kept correſpondence by letters. In 1633 he had an offer of a church in Edinburgh; which he modeſtly declined. In 1638 he was choſen by the preſbytery of Irvine a member to the memorable Aſſembly at Glaſgow (which was a prelude to the civil war); where he behaved with great moderation. He was a member of all the following general Aſſemblies till 1653, except when he attended at the Weſtminſter Aſſembly.

'In 1640 the covenanting Lords ſent him to London, to draw up an accuſation againſt Laud, Archbiſhop of Canterbury, for the innovations he had obtruded upon the church of Scotland. He was tranſlated in 1642 to be conjunct Profeſſor of Divinity with Mr. David Dickſon in the univerſity of Glaſgow, after refuſing the calls of the other three univerſities. He was choſen one of the Commiſſioners from the church of Scotland to the Aſſembly of Divines at Weſtminſter in 1643.

'He continued in the Profeſſorſhip of Divinity till the Reſtoration. Being a great favourite of the Duke of Lauderdale's, he was, by his intereſt, made Principal of that univerſity, January 23, 1661, upon the removal of Mr. Patrick Gilleſpie, who was Cromwell's greateſt favourite in Scotland. According to Mr. Wodrow and others, he had an offer of a biſhopric, which he abſolutely refuſed. He ſickened in the ſpring 1662, and was viſited by the new-made Archbiſhop; to whom he is ſaid to have ſpoke ſuch words: "Mr. Andrew, I will not call you my Lord. King Charles would have made me one of theſe Lords; but I do not find in the New Teſtament, that Chriſt has any Lords in his houſe." However, he treated the Archbiſhop very courteouſly. Mr. Baillie died in July 1662, aged ſixty-three.

'He married, for his firſt wife, Lilias Fleming, of the family of Cardarroch, in the pariſh of Cadder, near Glaſgow; by whom he had many children. Thoſe who ſurvived him were, 1. Mr. Henry Baillie, a preacher. He never accepted of any charge. His poſterity inherit the eſtate of Carnboe in the county of Lanerk, an ancient ſeat of the Baillies. 2. Lilias, married to Mr. Eccles of Kildonan in the ſhire of Ayr. 3. Helen, married to Bailie Colquhoun in Glaſgow. 4. Eliſabeth, married to Mr. Hamilton, a gentleman of Strathbane in the kingdom of Ireland. 5. Mary, married to Walter Buchanan of Orchard. Mrs. Baillie died June 7, 1653, after a long decaying and ſickneſs. Mr. Baillie calls her, "My moſt gracious and virtuous companion." He ſays further of her, "In the midſt of a great and juſt grief, I had this mixture of comfort, that, to the full ſatisfaction of all, in her whole life, ſickneſs, and death, the grace and wiſdom of God ſhined forth in her, till all were crowned with great applauſe, and regret of all who knew her."

'On October 1, 1656, he married, for his ſecond wife, Mrs. Wilkie, a widow gentlewoman, daughter to Dr. Strang, Principal of the univerſity

univerſity of Glaſgow; by whom he had a daughter, Margaret; who was married to Mr. Walkingſhaw of Borrowfield.

'Mr. Wodrow, in his Hiſtory of the ſufferings of the Church of Scotland, has the following character of Principal Baillie. "Mr. Robert Baillie may moſt juſtly be reckoned among the great men of this time, and was an honour to his country, for his profound and univerſal learning, his exact and ſolid judgment, that vaſt variety of languages he underſtood, to the number of twelve or thirteen, and his writing a Latin ſtyle which might become the Auguſtan age. But I need not enlarge on his character; *his works do praiſe him in the gates.* He had been employed in much of the public buſineſs of this church ſince the year 1637, and was a worthy member of the venerable Aſſembly at Weſtminſter, and at London almoſt all the time of it, and hath left behind him very large accounts of matters both of church and ſtate. He was of a moſt peaceable and healing temper, and always a vigorous aſſerter of the King's intereſt: and although, at the firſt, he wanted not his own difficulties, from his education, and tenderneſs of the King's authority; yet after reaſoning, reading, and prayer, as he himſelf expreſſeth it, he came heartily into the meaſures of the Covenanters. I have it from an unqueſtionable hand, one of his ſcholars, who afterwards was his ſucceſſor, and waited on him a few weeks before his death this year [1662], that he died under a rooted averſion to Prelacy in this church. My author deſired Mr. Baillie's judgment of the courſes this church was ſo faſt running into. His words to him were, "Prelacy is now coming in like a land-flood: for my ſhare, I have conſidered that controverſy as far as I was able, and after all my inquiry, I find it and am perſuaded it is inconſiſtent with ſcripture, contrary to pure and primitive antiquity, and diametrically oppoſite to the true intereſt of theſe lands."

'The author of the Appendix to Archbiſhop Spottiſwoode's Hiſtory, ſpeaking of Principal Baillie, ſays of him, "Robert Baillie, Profeſſor of Divinity, and afterwards Principal, a learned and modeſt man; though he publiſhed ſome very violent writings, yet theſe flowed rather from the inſtigation of other perſons than his own inclinations. He has left a great evidence of his diligence and learning in his *Opus Chronologicum.*"

'Mr. Baillie's works are as follows:

'*Opus Hiſtoricum et Chronologicum*, in folio, printed at Amſterdam.

'A Defence of the Reformation of the Church of Scotland, againſt Mr. Maxwell, Biſhop of Roſs.

'A Parallel betwixt the Scottiſh Service-Book and the Romiſh Miſſal, Breviary, &c.

'The Canterburian Self-Conviction.

'Queries anent the Service-book.

'Antidote againſt Arminianiſm.

'A Treatiſe on Scottiſh Epiſcopacy.

'*Laudenſium.*

'Diſſuaſive againſt the Errors of the Times, with a Supplement.

'A Reply to the Modeſt Enquirer.

'With ſome other Tracts, and ſeveral Sermons upon public occaſions.'

The chief correſpondents of Mr. Baillie were Mr. Wm. Spang, miniſter firſt to the Scotch ſtaple at Campvere, and afterwards to the Engliſh congregation in Middleburg in Zealand, who was his couſin-german; Mr. David Dickſon, Profeſſor of Divinity, firſt at Glaſgow, then at Edinburgh; and Meſſ. Robert Ramſay and George Young, who were miniſters in Glaſgow. There are, in this collection, letters to ſeveral other perſons: but Mr. Spang was the gentleman with whom Mr. Baillie principally correſponded. The journals contain an hiſtory of the general Aſſembly at Glaſgow in 1638; an account of the Earl of Strafford's trial; the tranſactions of the general Aſſembly and Parliament, in 1641; and the proceedings of the general Aſſembly, in 1643.

Moſt of the papers comprized in this publication are too long to be inſerted in our Review; and few of the ſmaller ones are ſo intereſting as to merit peculiar notice; but we ſhall endeavour to ſelect ſome paſſages for the gratification of our Readers. In the following extract of a letter to Mr. Spang, dated May 17, 1644, we ſee Mr. Baillie's ſentiments concerning the new doctrine of Toleration which began to be advanced by the Independents; and, likewiſe, the *comfortable* manner in which a religious faſt was conducted in thoſe pious days:

'The Independents here, finding they have not the magiſtrate ſo obſequious as in New England, turn their pens, as you will ſee in M. S. to take from the magiſtrate all power of taking any coercive order with the vileſt heretics. Not only they praiſe your magiſtrate, who for policy gives ſome ſecret tolerance to divers religions, wherein, as I conceive, your divines preach againſt them as great ſinners; but avow, that by God's command, the magiſtrate is diſcharged to put the leaſt diſcourteſy on any man, Jew, Turk, Papiſt, Socinian, or whatever, for his religion. I wiſh Apollonius conſidered this well. The five he writes to will not ſay this; but M. S. is of as great authority here as any of them. Your courſe of engaging the other provinces is very good. I ſend this incloſed to a friend here, who is well acquainted in Paris, Bern, Leyden, Sedan, and Geneva, who accordingly has written to all theſe five places for their aſſiſtance in the common cauſe. My correſpondence with you is ſo ſecret as may be. Some of them ſuſpect ſomewhat of you; but know little: however, they muſt be content that all the Reformed, whom they openly avow to oppugn, ſhould declare what ſenſe they have of their wounds and danger from them. I long for Morellius and Sadael, alſo if by Mr. Paget, or any of your friends at Amſterdam, you could find any of the writs of Brown, the firſt ſectary; for however I have uſed all poſſible diligence, yet cannot I find any of that man's writs here: they would, I conceive, be very uſeful to me. This day was the beſt that I have ſeen ſince I came to England. General Eſſex, when he went out, ſent to the Aſſembly, to intreat, that a day of faſting might be kept for him. We appoint, this day, four of our number to preach and pray at Chriſt's Church alſo, taking

taking the occaſion, we thought it meet to be humbled in the Aſſembly, ſo we ſpent from nine to five very graciouſly. After D. Twiſſe had begun with a brief prayer, Mr. Marſhall prayed large two hours, moſt divinely, confeſſing the ſins of the members of the Aſſembly, in a wonderful, pathetic, and prudent way. After, Mr. Arrowſmith preached an hour, then a pſalm; thereafter Mr. Vines prayed near two hours, and Mr. Palmer preached an hour, and Mr. Seaman prayed near two hours, then a pſalm; after Mr. Henderſon brought them to a ſweet conference of the heat confeſſed in the Aſſembly, and other ſeen faults, to be remedied, and the conveniency to preach againſt all ſects, eſpecially Anabaptiſts and Antinomians. Dr. Twiſſe cloſed with a ſhort prayer and bleſſing.'

A letter from Mr. Spang to Mr. Baillie, written March 7th, 1649, will ſerve to ſhew the opinion which the Preſbyterian clergy, in general, entertained concerning the execution of King Charles the Firſt:

'Reverend Couſin,

'Since my laſt, the firſt letter I have ſeen of yours was of the 4th of December, very conciſe, and moſt of it in complaint of my long ſilence; of which you ſhould have had no reaſon, if thoſe to whom I intruſted my letters to you have been honeſt. I never let any occaſion ſlip with which I have not written, and that at large. I am afraid leſt the freedom I have uſed in them may beget trouble to me, if they have fallen into any envious hand; and then what I wrote was but a rehearſal of the judgment, which the godly and wiſe, who ever affected our cauſe, did profeſs to me both by word and letters. Moſt of my letters to you were incloſed in packets to Mr. George Gilleſpie, of whoſe death, to my great grief, I have lately heard. Certainly he was as able a man as our kirk had; of a clear judgment. That which ſome miſliked, would eaſily have been bettered by experience and years. I ſee he has had a better opinion of theſe ſectaries than he would have had, if he had lived till now, and had heard their vile perjured treacheries againſt all bonds; alſo for that reproach caſt upon our religion, and the truth of God, by theſe mens unparalleled proceedings, and for the preſent danger of religion in all the three kingdoms; yea, and the civil liberties of all who will not run to the ſame exceſs of madneſs with them.

'Let Scotland chuſe what ſide they pleaſe, that poor land will be the ſeat of war, by all appearance, this ſummer; for a conſiderable army is marching northward againſt you; and Cromwell aſſures his brethren in evil, of a more eaſy conqueſt of that kingdom than all the Engliſh kings ever had. His ground is, as I have heard from one who is of their council, that the bitterneſs betwixt thoſe who were for the laſt engagement in England, and thoſe who were againſt it, is ſo great, that there are no means left to reconcile parties, and he is able to cruſh thoſe who have authority now in their hands, if they be alone; ſo that our domeſtic diviſions are the chief ſtay of that party, and which will make us fall into their hands as a conqueſt, or hinder us from being able to do any thing to purpoſe. They encourage themſelves in theſe their hopes, by an alleged diſſent entered in by ſome of the moſt eminent of our

nobility againſt the proclaiming of our new king, which, though it be moſt falſe, yet it is enough to ſlander theſe noblemen; and becauſe their authority is ſo great in our kingdom, to make many ſuſpect it runs not ſo ſmooth and fair as is given out by us; ſo much the more, ſince no public declaration is emitted by our clergy, to vindicate themſelves from having given a precedent which theſe perjured Independents have followed.

'I am ſure it has been a matter of inconceivable grief to you all, when you heard of that bloody murdering of the late king; and it is reaſon, that following the example of the zealous preachers in London, you teſtify your utter abhorring of it, that there may be an extant teſtimony to the world of the loyalty of your hearts, whereby the foul mouths of Papiſts and malignants may be ſtopt, as Jacob did, Gen. xlix. 6.; and David, 2 Sam. iii. 35, 36, 37. All the miniſters in this province do publickly declare their utter abhorring of it, and many have choſen ſelect texts for that purpoſe, and ever with that tender reſpect to our country and their proceedings, as was matter of joy for us to hear, now you have proclaimed the Prince to be King; and bleſſed be God who hath put it in your hearts ſo to do. This makes your names like a fragrant ſmell; and if you be put to any hazard for the maintenance of that action, if you will manage your credit well abroad, ye will find real friends. But, firſt of all, I wiſh care were taken to cement at home with you, and for that purpoſe remit of that rigour, in the which, if you continue, no man ſees how ye can ſubſiſt; for, be aſſured, the party that now is under, will rake hell to vindicate themſelves, and put you to that neceſſity, that you muſt join your forces with theſe murderers, and bring them again into the bowels of our kingdom, yea, and to be ſubſervient to them, and to recal what has been done with ſuch abſolute agreements. It were to be wiſhed that men of all ſides would now learn to deny themſelves, if they would approve their former profeſſions for religion, king, and country.

'There is arrived at Rotterdam ſome commiſſioners from Scotland to the Prince, upon the 2d of March, N. S. amongſt whom there is one Sir Joſeph Douglas, who intreated Mr. Alexander Petrie to write to me in all haſte, that I ſhould come thither, or to the Hague unto him; for what errand I know not; yet I mind to-morrow, God willing, to go thither, ſo much the more, becauſe I hear my Lord Chancellor is upon his way thither in a ſhip, where, if I can ſerve them for any uſe, I ſhall not be failing.

'The good God comfort and direct you in the right way, that ye may enjoy the fruit of your labours in peace. If the King will not take the covenant, and ſeparate himſelf from the councils of thoſe who have driven his father to that miſery, I foreſee he and us all ſhall be miſerable. Let our eyes be towards God; he rules all.'

This abhorrence of the beheading of Charles the Firſt, is ſtill more ſtrongly expreſſed, in the ſpeech which Mr. Baillie, as one of the commiſſioners of the Church of Scotland, made to King Charles the Second at the Hague, on the 27th of March, 1649:

'According

'According then [illegible] to this our truſt, we do declare, what in our own breaſts often we have felt, and generally in the people among whom we live, have ſeen with our eyes an mournful ſorrow for that execrable and tragic parricide, which, though all men on earth ſhould paſs over unqueſtioned, yet we nothing doubt but the great judge of the world will ariſe, and plead againſt every one, of what condition ſoever, who have been either authors, or actors, or conſenters, or approvers, of that hardly expreſſible crime, which ſtamps and ſtigmatizes, with a new and before unſeen character of infamy, the face of the whole generation of ſectaries and their adherents, from whoſe hearts and hands that vileſt villany did proceed.'

It appears, from a ſubſequent letter, that, by this ſpeech, Mr. Baillie gave offence to ſome of his countrymen, who were not equally attached to the memory of King Charles the Firſt.

The following paſſage will be at once a teſtimony of our reverend Author's loyalty, and of his zeal for Preſbytery and the Covenant:

'This day we have done that what I earneſtly deſired, and long expected, crowned our noble King with all the ſolemnities at Scone, ſo peaceably and magnificently as if no enemy had been among us. This is of God: for it was Cromwell's purpoſe, which I thought eaſily he might have performed, to have marred by arms that action, at leaſt the ſolemnity of it. The remonſtrants, with all their power, would have oppoſed it: others prolonged it ſo long as they were able. Always, bleſſed be God, it is this day celebrated with great joy and contentment to all honeſt-hearted men here. Mr. Douglas, from 2 Kings xi. Joaſh's coronation, had a very pertinent, wiſe, and good ſermon. The King ſware the covenant, the league and covenant, the coronation-oath. When Argyle put on the crown, Mr. Douglas prayed well; when the Chancellor ſet him on the throne, he exhorted well; when all were ended, he, with great earneſtneſs preſſed ſincerity and conſtancy in the covenant on the King, delating at length King James's breach of the covenant, purſued yet againſt the family, from Neh. v. 13. God's caſting the King out of his lap, and the 34th of Jeremiah, many plagues on him if he did not ſincerely keep the oaths now taken. He cloſed all with a prayer, and the 20th pſalm.'

An anecdote which we meet with concerning Lord Belhaven is curious; and the inſertion of it will not diſpleaſe our Readers:

'My Lord Belhaven, without any example I ever heard of in Scotland, with his lady a very witty woman's advice, feigned death, and for ſeven years was taken by all for dead, yet now appears again ſafe and ſound in his own houſe. He was much engaged for Duke Hamilton: fearing the creditors might fall on his perſon and eſtate, and knowing, if he were reputed dead, his wife, by conjunct fee, and other wiſe, would keep his eſtate, he went, with his brother and two ſervants, towards England. Theſe returned, affirming, that in Solway ſands my Lord was carried down by the river, and they could not reſcue him. His horſe and hat they got, but when all ſearch was made, his body could not be found. His lady and friends

make great dool for him, and none controverts his death. In the mean time he goes beyond London, and farms a piece of ground, and lives very privately there. He had but one boy, a very hopeful youth and pretty ſcholar; he is ſtruck with a fever, as his mother ſaid, but as others, with a fall from his horſe, whereof in a few days he dies. In this real death, by God's hand, who will not be mocked, the hope of that houſe periſhed. So ſoon as the Duke's debts were ſatisfied by ſelling his own lands, the ſecret journeys of my Lord to his own houſe were ſpied, and ſo much talked of, that he now at laſt appears in public, for his great diſrepute.'

We ſhall add only one more extract, from which it will appear that the good Principal, amidſt all his joy for the reſtoration of King Charles the Second, ſoon began to be alarmed for the fate of his beloved Preſbytery. The letter from which the extract is taken, is dated January 31, 1661.

'But as nothing is perfectly bleſſed on earth, ſome water was quickly poured in the wine of many; I am ſure in mine, as I expreſſed it in a ſharp and free letter to Lauderdale. Biſhops and liturgies were every where ſet up in England and Ireland without contradiction; our league and covenant, by a number of printed pamphlets, was torn to pieces. This was the more grievous, that at the beginning it appeared moſt eaſy to have been remedied. His gracious Majeſty was ready to have been adviſed by his parliament; the leading men there were avowed covenanters and Preſbyterians; Lauderdale and Mr. Sharp, both at Breda and London, had very much of the King's ear; Monk was for us in that at the beginning firm enough; the Queen and her party was on our ſide; the Epiſcopal men were ſundry of them as evil as before; Bramhill, Wren, Heylin, Thorndyke, Coſſings, Sydſerf, Hammond, Pierce, none of the beſt or moſt orthodox; Juxon and Duppa ſmallily learned; Sheldon, Morley, able indeed, and very wiſe men; but the overturning of all the reformation of England, without a contrary petition, to me was ſtrange, and very grievous, and I ſuſpect we know not yet the bottom of that myſtery. I wiſh all our friends, Scots and Engliſh, have been honeſt and faithful. Sure they have not been ſo prudent and induſtrious as, I think, they ſhould have been. However, as this was the original of all our late troubles, I think it will not fail in time to procure new commotions, if petitions and remonſtrances do not prevent them.

'It is like the general joy for the King's happy return, and the general abhorrence of our late confuſions and miſeries, together with fear leſt any juſtling, even by petitions, might give occaſion to thoſe who were watching for it to make ſome new commotions, made our friends eaſy to be prevailed with not to oppoſe the King's deſires; eſpecially the King promiſing, by conference with the chief Preſbyterians and Epiſcopals, to do his endeavours for their agreement; as indeed he laboured much in this, and, by his declaration, drew both ſome nearer than they were; but for little ſatisfaction of either of the parties: the Epiſcopals, not having all they were wont, were diſcontent: the Preſbyterians found the other had got too much, and more than in conſcience they could ever aſſent to; yet, for love

death for his religious opinions. In the courſe of this inquiry Mr. *Toulmin* diſcovers great fairneſs and impartiality. After giving Socinus's own apology, and that of his friend Przipcovius, he aſſigns his reaſons for judging Socinus much leſs culpable in this affair than his enemies repreſented him, and more tolerant and liberal in his principles than moſt of the Reformers of that age: but, at the ſame time, he acknowledges, that the fate of Francis David was ſuch as every generous mind will think cruel and undeſerved; and that, though the charge againſt him of being acceſſory to the impriſonment and death of Francis David is rendered ſuſpicious at leaſt, by the evident falſhood of other accuſations brought in this affair, it cannot be denied that he did approve of, and agree to his ſuppreſſion—'a method,' adds our Author, with more truth of ſentiment than accuracy of expreſſion, 'of ſupporting truth and oppoſing error which the more juſt and liberal ſentiments of our times will *juſtly* condemn.'

From the perſonal character of Socinus Mr. Toulmin proceeds to conſider the temper and views with which he conducted his reſearches after truth, and to give a particular account of the reſult of his inquiries, or the opinions which he embraced and taught concerning the perſon of Chriſt, the nature of his office, the efficacy of his death, and many other ſubjects. He then gives a brief relation of the progreſs and eſtabliſhment of Socinianiſm in Poland and other countries, of the perſecutions of the Socinians, and of the principal writers who have favoured or oppoſed their doctrine: laſtly, he adds a liſt of the works of Socinus, with a ſhort account of the principal of them.

Through the whole the Author diſcovers an happy union of zeal for truth and religion with enlarged views and liberal ſentiments. The following extract from the concluſion of the work will be ſufficient to give our Readers an idea of this Writer's ſtyle and manner of thinking.

'We have now finiſhed our review of the character and ſentiments of Socinus. His ſentiments ought not to be haſtily adopted, nor raſhly rejected, upon the ſhort acquaintance with them the reader can have formed from the preceding pages. In queſtions of moment our inquiries ſhould be conducted with deliberation, diligence, and caution; no names, how great or venerable ſoever, ſhould determine our judgment: and our creed ſhould be, the ſubmiſſion of the ſoul to reaſon, argument and Scripture.

'But with reſpect to the life and character of Socinus, we may be allowed to be more ſpeedy in paſſing ſentence upon them. When a moral and religious character is exhibited to our view, the appeal is made to our ſenſe of good and evil, and there

there is no room for long conſideration and a chain of reaſoning to determine whether it be amiable or not, whether it merit imitation or not.

'The reader, as he has gone along with us, has formed in his own mind a judgment of Socinus: he has ſeen that, like other men, he had ſome failings; but I flatter myſelf, whatever prejudices he had imbibed againſt him, he has been ſo ingenuous as to own, this man had great virtues. The Poliſh biographer, indeed, concludes his account of him with expreſſing his apprehenſions that poſterity, perhaps, inſtead of paying no honours to the name of Socinus, would hold it in too high veneration.

'Many perſons, however, without carrying their good opinion of Socinus to an extravagant height, will be diſpoſed to fall in with the repreſentation of his merit by a valuable writer: "High, moſt deſervedly high, as thoſe great Reformers ſtand, Luther, Zuinglius, and Calvin, in the book of fame, Fauſtus Socinus will be found to rank as high in the book of life, which is of more conſequence; who, for the ſake of Chriſt and his goſpel, left his whole family, fortune, and expectancies, in Italy, and lived a ſtranger upon earth, in a ſtrange country, irreproachable in his morals, indefatigable in his labours for the cauſe of God's revealed truth, and perſecuted to the laſt *.'

'Indeed, if I miſtake not, theſe memoirs will ſerve to convince us with what precipitancy men form their judgment of others, before they have been made acquainted with their hiſtory. This has been remarkably the caſe with reſpect to Socinus. It has not been ſuppoſed that any good qualities, or amiable virtues, could be found in the life of a man whoſe ſentiments have been deemed ſo erroneous. The prejudices men have conceived againſt his ſentiments have extended themſelves to his name and character. Now, though the author of this work be not at all ſolicitous that the character of Socinus ſhould be thought of more favourably than it deſerves, yet he will think he has not laboured in vain if the preceding pages cauſe it to be regarded with more eſteem than it has yet met with; becauſe he thinks juſtice will thereby be done to merit, and that candour will be exerciſed and improved, which is one of the moſt lovely and important diſpoſitions the reader can cultivate. Beſides, he who finds, as in this inſtance, that he has entertained haſty and raſh ſentiments of another, will be inclined, for the future, to ſuſpect the truth of thoſe judgments of men and things which ariſe from prejudice and popular repreſentations, and to ſuſpend at leaſt his opinion till he has an oppor-

* Theological Repoſitory, Vol. I. p. 100, 107.

tunity

tunity to examine and try, and be furniſhed with grounds on which to form a righteous judgment.

'But deſirable as it is to promote a candid temper, this is only one object propoſed by the preſent work: the Author aims to ſerve by it the cauſe of religion, and to awaken the expiring ſpirit of true chriſtian zeal. It appears that the intereſts of religion and truth were dear to Socinus:—he devoted his life to the ſtudy of divine truth, and to the propagation of what appeared to him juſt and ſcriptural ſentiments in religion. For this purpoſe he left his country, family and eſtate: for this purpoſe he filled up his time with diligent and aſſiduous labours: for this purpoſe he ſuſtained reproach, poverty, and ſufferings.

'And will any one condemn his conduct as wild and extravagant? Will any one ſay he carried his regards to divine truth to too high a pitch? To underſtand the ſcheme which has for its object the chief happineſs of man, which points out to us a future and eternal exiſtence, is the concern of every man: to free this ſcheme from thoſe human additions with which it has been incumbered, from the errors which have been blended with it, and from the ſuperſtitions that have enervated its noble ſpirit, and defaced its beauties, is the duty of every chriſtian; for to every chriſtian God hath in ſome meaſure committed his holy religion to be protected and guarded.

'This ſcheme has every ſignature of dignity and importance ſtamped upon it. It was not communicated to the world till after it had been introduced with a long apparatus of prophecies; and, to impart it to mankind coſt the Redeemer all the labours of his moſt uſeful life, all the pains and ignominy of his croſs. He was raiſed from the dead, and exalted to univerſal dominion, to bear witneſs to the truth: to bring men to embrace it there was an uncommon exhibition of miraculous gifts and powers: thouſands and ten thouſands, polite cities and diſtant kingdoms, enliſted under its banner: the face of the intellectual and moral world was changed, as far as religious knowledge was concerned; all things wore a new aſpect; a new creation took place here below; and, above, angels, principalities and powers, were made ſubject to Chriſt. Can theſe things fail to point out our duty? Ought not our zeal, regulated by candour and benevolence, to be exerted in the ſame cauſe? And let *them* judge how far they acquit themſelves of the obligations they are under to preſerve the revealed will of God pure and uncorrupt, who either do not enquire into its ſacred contents, or who are ſatisfied with entertaining juſt and liberal ſentiments in their own breaſts, without uſing any effort to diffuſe ſuch ſentiments in the world, and perhaps, as far as

such a work

their religious conduct exte[rn]. Great [n]ance what they really deem to be error and ſuperſti[tion] chiefly.

'The truth cannot enlighten the world, it cannot be ſpread amongſt men, if it be concealed in the boſoms of thoſe who hold it.'

To the body of this work (in which the Reader will meet with many valuable extracts from the writings of Socinus), are added three Appendixes; the firſt of which contains Socinus's explanation of ſome controverted texts of ſcripture: the ſecond gives a brief account of the authors of a collection of theological treatiſes by eminent Socinian writers, known by the name of *Bibliotheca Fratrum Polonorum*: and the third conſiſts of ſundry propoſitions containing the opinions of Francis David, and of Socinus, with reflections.

ART. VIII. *The Student's Pocket Dictionary; or Compendium of Univerſal Hiſtory, Chronology and Biography, from the earlieſt Accounts to the preſent Time: with Authorities.* In two Parts. Part I. containing a Compendium of Univerſal Hiſtory. Part II. containing a Compendium of Biography. By Thomas Mortimer, Eſq. 12mo. 3s. 6d. Bound. Johnſon. 1777.

NOtwithſtanding the numerous helps which the induſtry of modern writers has provided for the ſtudious in thoſe branches of knowledge in which the memory is principally concerned, there is ſtill ample room for improvement; and the Author of this compilation apprehends, that his Pocket Dictionary has ſeveral material advantages over other publications of a ſimilar nature. That our Readers may judge how far this is the caſe, we ſhall enumerate the principal circumſtances on which he reſts his claim to the public attention. By printing his work on a ſmall type, and in a very cloſe manner, he has brought a great quantity of matter within a ſmall compaſs, and completed his deſign in a ſingle pocket volume, which has at leaſt the merit of cheapneſs. He has purpoſely omitted many names of little note, to be found in other dictionaries, and ſupplied the place with others of greater eminence, which former compilers had omitted. In the chronological and hiſtorical part he has introduced many curious particulars not uſually to be met with in ſuch compilations; and has collected a great number of facts of the ſame kind together under general heads. By dividing his work into two parts, he has judiciouſly avoided the confuſion ariſing from the mixture of hiſtorical events and biography under one alphabet. This appears to us to be a conſiderable improvement. But the principal circumſtance which diſtinguiſhes this work from former publications of the like nature is, that the Author has ſubjoined authorities to moſt of the articles. Theſe authorities are not indeed always the original

ginal writers on whose [illegible] and be ſure received; but they are generally authors of eſtabli[illegible]dgement, and therefore may ſerve the two-fold purpoſe of [illegible]nticating facts, and directing the Reader to other works from which he may receive fuller information.

Having thus pointed out the chief circumſtances of merit in this work, impartiality requires that we take notice of ſome errors and omiſſions, for which the difficult nature of the undertaking will hardly be thought a ſufficient apology. Concerning *Berkeley*, Biſhop of Cloyne, the Reader ought to have been informed, that he wrote an ingenious and original treatiſe to prove that matter has no real exiſtence, as well as that he diſcovered the virtues of tar-water.—Under the article *Hobbes*, ſome account ought certainly to have been given of his ſingular, philoſophical, and political principles; which might have been done in a few words.—The important article of *Sir Iſaac Newton* is exceedingly defective, particularly in entirely overlooking his valuable improvement in mathematical operations, the method of fluxions.—In the firſt part, under the head of *Belles Lettres*, there ſeems ſomething ludicrous in aſcribing the revival of polite learning to one man, *Brunetto Latini*.—The article *Tourniquet* is erroneous; this ſurgical inſtrument being uſed to ſtop the bleeding of arteries, and having nothing to do with the operation of trepanning.—We are much ſurpriſed to obſerve, that the eminent mathematician, *Robert Simſon* of Glaſgow, whoſe correct edition of Euclid's Elements, and Treatiſe on Conic Sections, are ſo juſtly admired, is omitted. We the rather take notice of this, becauſe we find the Compiler flattering himſelf, that throughout the circle of the ſciences and the arts, no living profeſſor will have it in his power to ſay, that he has ſought for the name, date of exiſtence, and proper deſcription of any eminent man in his art or profeſſion, and could not find it in this work.——When an Author's vanity is prompting him to make uſe of the empirical language of *puffing*, it might ſave him ſome mortification if he would recollect the proverb, *Good wine needs no buſh*.

ART. IX. *A Journey from Gibraltar to Malaga*; with a View of that Garriſon and its Environs; a particular Account of the Towns in the Hoya of Malaga; the ancient and natural Hiſtory of thoſe Cities, of the Coaſt between them, and of the Mountains of Ronda. Illuſtrated with Medals of each municipal Town, and a Chart, Perſpectives and Drawings *, taken in the Year 1772, by Francis Carter, Eſq; 3 Vols. 8vo. 12 s. Boards. Cadell. 1777.

THE Author of theſe volumes is an antiquary, and a man of taſte, poſſeſſed of ancient and modern learning ſuffi-

* Vid. the laſt paragraph of this article.

cient

cient to qualify him for such a work as that which he has here presented to the public. Great part of his life, we find, has been spent in Spain, chiefly in Andaluſia and Granada, where he ſedulouſly applied himſelf to collect the materials to which the preſent work owes its exiſtence.

No other accounts of this part of the Spaniſh coaſt, Mr. Carter obſerves, have been publiſhed in our language, but the curſory remarks and vague deſcriptions of Engliſh gentlemen, who making but a few days reſidence at its capital towns, could not be expected to give very accurate relations. The preſent work, for this, as well as for other reaſons, is entitled to a favourable reception. It is very properly inſcribed to the Society of Antiquaries, as it will, no doubt, be particularly acceptable to the lovers of thoſe reſearches which are the peculiar objects of that uſeful inſtitution.

In the preface we meet with the following ſhort narration, which we inſert as one among many occurrences that ſhould guard the antiquary againſt haſte and credulity in his enquiries: 'When I was at Cartama, ſays this writer, a poor illiterate native offered me for ſale, on a ſheet of Spaniſh paper, what *he called* copies of the Roman ſtones in that town; this manuſcript, as ſoon as I caſt my eye on it, I found to be a miſerable unintelligible ſcrawl, and immediately returned it, informing him that it could be of uſe to no one; and yet I have the greateſt reaſon to be aſſured, from the information of a learned member of the Society of Antiquaries, that this very paper has been preſented to them by an actual member of the Royal Society, who was a few hours at Cartama ſome weeks after me; and who did not, I am perſuaded, reflect that ſuch erroneous inſcriptions, authorized by their reception among the archives of ſo reſpectable a ſociety, might lead the ſearching antiquary into endleſs faults and abſurdities.'

After contemplating the hill of Gibraltar and the country about it, Mr. Carter brings us to Carteia, the moſt famous, moſt ancient and venerable, of the towns, (he ſays) which ſurround its bay, though at preſent in ſo deplorable a ſtate, that it is difficult to aſcertain even its ſituation; this, however, our Author is perſuaded he has done, without leaving the leaſt room for doubt either to himſelf or his reader. It was built on the ruins of a very ancient city called Tarteſſus, or Tarſis, as appears from Pliny and other writers. Between eight and nine hundred years before the Chriſtian æra the Phœnicians planted a colony here, and named the town Melcarthos; the Carthaginians diſplaced the Phœnicians about 280 years before the birth of Chriſt, and they in their turn were driven out by the Romans, after their poſſeſſion of 80 years. In all theſe revolutions, the city ſeems to have been eminent for its riches, trade, and commerce;

commerce; but what renders it more worthy of notice, if it is fact, is its being the identical port of Tarſis, to which the fleet of king Solomon reſorted, and from whence it brought *gold, and ſilver, ivory, and apes, and peacocks* *. The learned have found much difficulty in determining the ſituation of Ophir and Tharſhiſh. It has been thought, that the iſland of Ceylon or ſome other part of the Eaſt Indies was here intended, but Mr. Carter finds it nearer home, and joins with the beſt Spaniſh writers in ſuppoſing it to be Carteia. To ſupport this perſuaſion he conſiders the articles of traffic mentioned in the above text, and produces very ſuitable arguments to prove that they might have been furniſhed from this port. But that they ſhould be three years in a voyage of this kind appears not ſo probable, though we may very well ſuppoſe they would at that time be ſlow in their navigation. However, Mr. Carter endeavours to remove this difficulty by inſerting a paſſage from Herodotus, who informs us of the voyage made by order of Pharaoh Necor, king of Egypt, who reigned about 300 years after Solomon; and who having dug a canal from the Nile to the Arabian gulph, diſpatched Phœnician mariners, in ſome veſſels, who ſailing to the South, in the third year, arrived at the pillars of Hercules, and returned to Egypt.

Carteia ſupported itſelf in ſplendor and importance under the Romans, but the barbarous nation who ſucceeded them not only laid it in ruins, but removed by degrees the broken fragments of its glory. Mr. Carter diſcovered ſome undoubted proofs of the ſpot on which it ſtood and of its grandeur. He dwells long on the account, and breaks out into the following exclamation: 'O Carteia! thou once famous and renowned city, whoſe beauty and lovelineſs captivated the merchant, drawing all nations of the earth to thy port, can I contemplate without compaſſion thy preſent deſolate ſtate? behold thy noble theatre is deſtroyed, thy populous ſtreets are ploughed up and ſown, thy walls are taken away, thy ſacred temples are *beat* down, and thy beauteous head once crowned with turrets, is now levelled with the duſt: where are thy ſenators, thy purpled quatuor-viri, thy ediles, thy ſtreets ſwarming with people! thy port is deſerted, no fleets are to be ſeen in it, nor the ſhouts of mariners any more heard: thy fields for want of culture are turned to moraſſes; the very air over thee is become heavy and unwholeſome, and the chilling ague drives man from thine habitation; in thy latter end, as in thy proſperity, one common fate attends thee with the mighty Babylon!'

It is ſaid that ſuch abundance of coins have not been found in any part of Spain as at Carteia. Several of theſe (chiefly of

* 1 Kings x. 22.

this

this Author's own procuring) are engraved, among a number diſcovered at other places, in the two plates of medals which accompany theſe volumes. The Author employs ſome pages in obſervations on theſe coins, and then proceeds to give a liſt of the principal Roman families, who flouriſhed at Carteia, and for whoſe names, he obſerves, we are indebted to the great ſolicitude of the Carteians in multiplying their dyes.

The ſhort account of the ſieges of Gibraltar and Algeſiras, extracted from the Arabic and Spaniſh annals, affords ſome entertaining anecdotes. Don Alonzo XI. of Spain appears to advantage in this narration. Though ſometimes unſucceſsful, he was a formidable enemy to the Moors, and was likely to have been more ſo, but the plague carried him off, after a reign full of glory, in 1350, while he was beſieging Gibraltar. 'The Moors, we are told, had ſuch a veneration for this prince, that when they heard of his death, and ſaw the camp of the Chriſtians break up and move off, they would not ſuffer their own troops to incommode them, out of reverence to the royal corpſe; but came unarmed before the town in crowds to ſee the proceſſion, declaring 'that death had taken away a moſt noble king, who was not only an honour to the Chriſtians, but the fountain and means of their acquiring honour themſelves.'

When theſe details are finiſhed we return to Gibraltar, and are invited to take a view of the ſouthward part of the rock, 'which, ſays Mr. Carter, merits being ſeen, and I dare ſay the reader will with pleaſure make one in a very agreeable party.' Accordingly a number of gentlemen and ladies aſcend the hill, and while we read, we ſeem to accompany them. The variety of objects which are preſented, and the remarks that are made, all delivered in a lively manner, form a pleaſing part of the firſt volume of this work. We ſhall only inſert from it the following ſhort paſſage:

'When we had regained a ſight of the ſea, the ladies were alarmed with a phænomenon they never obſerved before; ſeveral fountains appeared playing in the middle of the bay, and throwing up *jets d'eau* to a conſiderable height. I ſmiled at their ſurprize, and informed them they were grampuſes, who frequently amuſe themſelves in that manner in fine weather. Pliny has obſerved, they have an organ and orifice on their heads for that purpoſe, he relates an inſtance, to which he was an eye-witneſs, of a barge, full of ſoldiers, being ſunk outright by the body of water a ſingle grampus emitted—Of all the fiſhes of the ſea, none vies in magnitude with the grampus, except the whale; they are the monſters of the temperate climes, *as thoſe* are the terror of the frozen ſeas: a few years ſince, a ſhip from Malaga, loaded with fruit, ſailing with a

freſh

freſh breeze through the gut, ran on a grampus that lay ſleeping on the ſurface of the water, at the mouth of the bay; the ſailors thought they had ſtruck on a rock, till they ſaw the ſea covered with blood; the veſſel received ſo violent a ſhock that ſhe went to the bottom almoſt inſtantly, and the people had only time to take to their boat.'

Our Author likewiſe entertains us with a view of his own habitation, called Crouchet's houſe and garden (for which he paid the extravagant rent of 40 dollars *per* month) from whence, he ſays, he could ſee ſixty leagues around him. To this he adds an account of the birds, reptiles, &c. that inhabit the rock; with other particulars: but we ſhall only preſent our Readers with his deſcription of the climate of Gibraltar, which on the whole is not very inviting. 'The climate of Gibraltar, he ſays, is eſteemed exceedingly healthy, and leſs hot than any of the towns in the neighbouring coaſt, for which reaſon it is ſtyled the Montpelier of theſe parts; notwithſtanding, *eight* months in the year are diſfigured with the levanters that blow in whirlwinds round the hill, obſcure the ſky with miſts and clouds, and render the atmoſphere heavy and unſupportable; they cauſe ſuch a dampneſs, that all the furniture mildews and rots, ſteel and iron utenſils ruſt, be they covered ever ſo cloſe, and no proviſions will keep *a* day; on the contrary, when the weſterly winds take their turn, the climate is changed in a moment, the ſky is ſerene and unclouded, the air moderate and refreſhing, an uninterrupted ſpring reigns in the depth of winter, which is there ſeen but never felt; hail, ſnow, and ice, are ſtrangers to Gibraltar, although the Sierra de Ronda, and the mountain of Abila appear in ſight with their tops buried in ſnow from December to March.'

Our Author now directs his ſteps towards Malaga, taking notice of the places through which he paſſes in his rout, being particularly careful to point out the Roman towns and any remains of antiquity. 'I have been the more copious, he ſays, in ſupporting the itinerary of Antoninus, as every antiquary who has written before me has endeavoured to overthrow it, father Flores and Martiniere not excepted. I flatter myſelf thoſe, who travel this road after me with any degree of attention, will acknowledge themſelves indebted to the care I have taken to direct aright their ſteps in the ſearch of theſe Roman towns.'

Paſſing over the Sierra Bermeja he is naturally led to ſpeak of a battle which was there fought between the Moors and the Spaniards, in which the latter were defeated: their commander, the famous Don Alonzo, Count de Aguilar, died by the ſword of El Feri, chief of the Moors, whoſe upliſted hand Don Alonzo, fainting and overcome with fatigue, thought to ſuſ-

pend

pend by crying out, 'I am Don Alonzo.' The Moor replied, 'If you are Don Alonzo, I am El Feri de Benaſtepar.' The ſenſe of his country's wrongs was ſtronger than that of his antagoniſt's rank and quality.'

The Sierra de Ronda and the city of Ronda afford a variety of particulars. We ſhall only mention a few things from the chapter on the natural hiſtory of theſe mountains. They have many quarries of excellent marble, mines of lead, the loadſtone and amyanthus, he ſays, form whole mountains. The amyanthus or aſbeſtos is found in hard brown flakes, ſtringy, and full of fibres; within white and ſoft, coming off and adhering to the touch like the wing of a moth; you may crumble it between your fingers to powder; the chemiſts are ſaid to uſe the amyanthus and account it an efficacious antidote againſt poiſons. The grana ſo famed for the ſcarlet dye is found here. The waters are moſt ſalutary. The women here are worthy of our attention for their beauty and elegant ſhapes. 'If we aſcend, adds this writer, the mountains and hills to the North, there we find in the greateſt perfection all the fruits of Great Britain, and a cold air that needs the warmeſt rays of the ſummer's ſun; again, in the valleys and Sierra de Garcin, a climate ſo benign as to produce the orange and grape, and ripen the fruit and corn before any other part of Andaluſia.' This Sierra abounds with honey and wax, medicinal herbs, game and wild beaſts and wild fruits in profuſion. 'I will cloſe, ſays he, the natural hiſtory of Ronda (which deſerves our beſt attention, and a far abler pen) with a note of the wild products of its moſt fruitful woods: at their roots grow potatoes, yams, pig-nuts, truffles, morells, muſhrooms, aſparagus, and artichokes of different ſorts; the loads of cheſnuts, *he only who created them is able to count*; equally abundant are the delicious acorns, algarobas, medlars, madroños, or wild ſtrawberries, pines, figs, almonds, wild pears, plumbs, grapes, apples of numerous kinds; among them a ſmall red ſort, called moſtaſo, inferior to none in the garden: a man baniſhed by violence or miſchance from ſociety, and ſheltered in theſe foreſts, would never want a plentiful ſupport, and would have reaſon to call to mind the golden age of our firſt forefathers.'

Other inſtances we have of the fertility of this part of Spain; as Mr. Carter travelled on to Malaga, he ſtopped to breakfaſt at a town called Hojen, the romantic ſituation of which he deſcribes. Entering into the firſt houſe of the village, we were entertained, he ſays, by its courteous owners in a plain but noble ſtyle; to them the far-fetched tea, the painted china, and the fumes of coffee are unknown; clean earthen bowls of milk, warm from the goat, a baſket of grapes, with their rich bloom courting the touch, and a pyramid of figs ſtill gliſtening

with the morning dew, crowned the ruſtic board. Our hoſt was pleaſed with the preference we had given his cottage, and we had much reaſon to praiſe his hoſpitality, for which he conſtantly refuſed the leaſt gratuity.'

Mr. Carter gives a farther account of the houſes, proviſions and manner of life of theſe people, who, he adds, ſeldom touch money, and therein, he thinks, conſiſts their greateſt happineſs; the pure air they breathe, conſtant exerciſe, and the ſteepneſs of their hills, renders their bodies alert, healthy and robuſt, and their minds chearful and free from that univerſal languor which oppreſſes the Spaniards in the hot vales below.

Having now arrived at Malaga, he obſerves, in this ſhort tour, thoſe that have no taſte for the venerable remains of antiquity, may receive ſingular pleaſure from the multiplicity and variety of proſpects that have every where preſented themſelves to our view.—The grapes, the fig, or any fruit in ſeaſon, you may freely gather wherever you meet it, and the goatherd in the fields will never refuſe you a bowl of milk; on their oft experienced courteſy I ſo conſtantly depended, that I generally ſet out in a morning without my breakfaſt, having had many occaſions in life to obſerve that the poor are more liberal of what little is in their power to give, than the rich.'

Our Traveller's deſcription of the country through which he paſſes, is very agreeable, and the obſervations which he offers are pertinent and proper, but we are to regard him chiefly as an antiquary; and, accordingly, he preſents us with numerous monuments and inſcriptions, ſeveral of which have been noticed by others, and ſome of which he himſelf has diſcovered. One ancient memorial we are unwilling to paſs wholly unnoticed, on account of the perſon for whom it was erected. Among a number of ſtones with inſcriptions at Neſcania, a Roman municipium, there is one, or the remnant of one, in remembrance of Lucius Annæus Seneca, that celebrated philoſopher. The plain inſcription which was on it our Author copied, and has now firſt publiſhed, from the manuſcript of Cabrera, which is kept in the archives of his convent at Antiquera. The date of it he fixes ſometime before the year 66, when Seneca ſuffered death. A particular tenement at Cordova, where this great man was born, is ſtill called La Caſa de Seneca, and a ſmall farm near one of the gates of Cordova bears the name of El Lugar de Seneca.

The annals of Malaga, the deſcription of the city and the country round it, its antiquities, productions, manners and character of its inhabitants, &c. &c. form a great part of the ſecond volume of this work,—of which we muſt here take leave,—expreſſing, at the ſame time, the ſatisfaction we have received from the peruſal of it, and our wiſh that the Author may

may find, in the grateful acceptance of the public, that recompence for his labour, to which he is ſo well entitled from the time and aſſiduity which he has employed in the performance.

We ſhall only add, that the numerous and ample engravings which illuſtrate this *journey* *, appear to be well executed, and add greatly to the value as well as to the beauty of the production. With reſpect to the plates, Mr. Carter has ſo far preſumed on the liberality of the public, as to put himſelf to a very conſiderable expence; which, we hope, will be fully repaid by the ſale of the work. Theſe prints are publiſhed ſeparately at the price of one pound, five ſhillings.

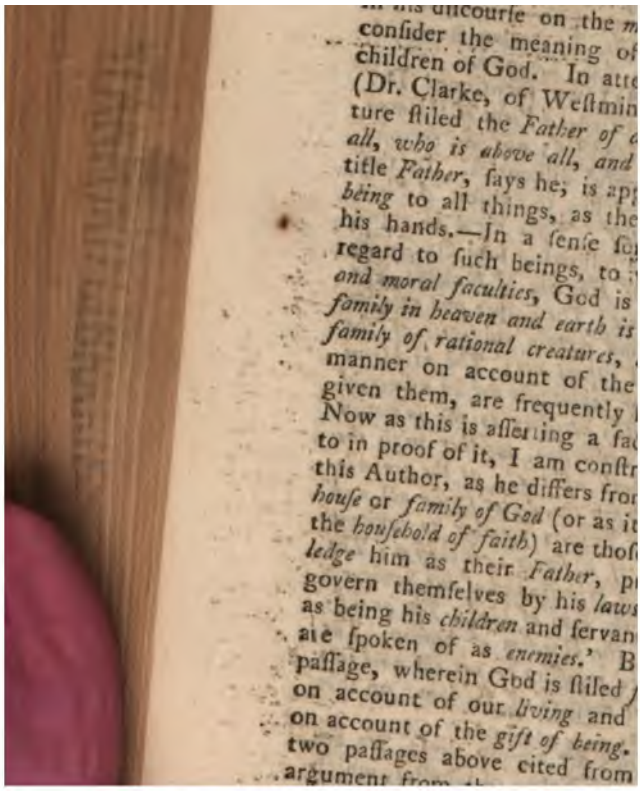
ART. X. *Sermons on various important Subjects.* By the late Reverend Samuel Eaton, D.D. Vol. II. 8vo. 5 s 6 d. Longman. 17[illegible].

IN our thirty-firſt volume (for 1764) we mentioned Dr. Eaton's former ſeries of ſermons, entitled, *A View of Human Life.* They were chiefly intended for families; and we recommended them as plain, ſenſible, and uſeful diſcourſes. In the volume now before us, the Author profeſſes to exhibit *A View of Chriſtianity, as taught by Chriſt himſelf.* This view is comprehended in eighteen ſermons, on the following ſubjects:—*An inquiry into the nature and extent of the kingdom of heaven; The goſpel call and peculiar motive to repentance; The nature and neceſſity of the new birth; The plain marks and certain evidences of the children of God; The nature of goſpel repentance; The righteous not called to nor capable of repentance; or repentance not an univerſal and perpetual duty; Repentance abſolutely neceſſary to the ſalvation of a ſinner; The nature and neceſſity of converſion, together with the aids and encouragements which God hath afforded, as the groundwork of his calls to converſion; Converſion the ſinner's own act and indiſpenſible duty; Divine promiſes and favours peculiar to penitent converts; The means and inſtrument of a ſinner's converſion; The nature and neceſſity of regeneration; The primary end of our Saviour's miſſion; The unchangeable nature of the law of God; The qualifications neceſſary for advancement in the kingdom of heaven; The loweſt degrees of righteouſneſs that are neceſſary to our entrance into the kingdom of heaven; The weightier matters of the law:* on this laſt ſubject there are two diſcourſes.

Theſe ſermons though poſthumous are among thoſe, we are aſſured, by the Editor, Mr. Alexander Eaton of Cheſter, which the Author had himſelf ſelected for publication. They abound with good ſenſe, and they manifeſt the Author's learning and application. They are not merely declamatory, or what ſome call elegant, pretty diſcourſes, but ſolid, rational, and well adapted to advance the great purpoſes of real piety and virtue.

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* Vid. *title*, at the beginning of this article.



in his discourse on the *m*
consider the meaning of
children of God. In atte
(Dr. Clarke, of Westmin
ture stiled the *Father of*
all, who is above all, and
title *Father*, says he; is ap
being to all things, as the
his hands.—In a sense so
regard to such beings, to
and moral faculties, God is
family in heaven and earth is
family of rational creatures,
manner on account of the
given them, are frequently
Now as this is asserting a fa
to in proof of it, I am constr
this Author, as he differs fro
house or *family of God* (or as it
the *household of faith*) are thos
ledge him as their *Father*, p
govern themselves by his *laws*
as being his *children* and servan
are spoken of as *enemies*.' B
passage, wherein God is stiled
on account of our *living* and
on account of the *gift of being*.
two passages above cited from
argument from

he *beſeeches to walk worthy of the vocation with which they are called.*'

Without offering to detain the Reader with any remarks on the paſſage, we ſhall only ſay, that it becomes Chriſtian preachers to remember the well known words of the Poet,

Nullius addictus jurare in verba magiſtri.

ART. XI. *An Impartial Inquiry into the Caſe of the Goſpel Demoniacks. With an Appendix conſiſting of an Eſſay on Scripture Demonology.* By William Worthington, D. D. 8vo. 4s. 6d. Rivington, &c. 1777.

IN the cloſe of our account of Mr. Farmer's *Eſſay on the Demoniacs of the New Teſtament* (Rev. Vol. LII. p. 216), we expreſſed our wiſh, if that Eſſay was capable of being anſwered, that the anſwer might be ſpeedily undertaken by ſome gentleman of real knowledge, literature, and candour. This appeared to us to be the moſt likely method of terminating the controverſy: and indeed no perſon, deficient either in learning, judgment, or liberality, ſhould have preſumed to have taken part in this debate. The names of J. Mede, Dr. Mead, Sykes, Lardner, Farmer, &c. might have called forth the ableſt antagoniſt, and the utmoſt exertion of literary and critical ſtrength. But we confeſs our diſappointment in the peruſal of the *Impartial Inquiry* under our preſent notice. We are ſorry to obſerve, that the Author is notoriouſly deficient in judgment and candour, whatever credit may be given him on account of his learning: and we are perſuaded, that the hypotheſis of *real poſſeſſions* will derive no kind of advantage from his method of defending it. We entirely approve of the following declaration: 'Great is truth, and more precious than all things; and the opinion, or doctrine, that will not bear the teſt of truth, be it ever ſo venerable for age or authority, ought to be ſacrificed to it.' It might be imagined, that an author, ſetting out with ſo juſt and excellent a principle, could not have allowed himſelf to throw out thoſe illiberal reflections with which the book now before us abounds. What has Mr. Farmer done more than Dr. Worthington, in the above paragraph, explicitly juſtifies and recommends? He has brought the caſe of *real poſſeſſions* to the teſt of truth; and though the opinion be 'venerable for age and authority,' he has ſhewn, by the moſt enlarged and accurate diſcuſſion of the ſubject, that it is one of thoſe vulgar errors which ſhould now be diſcarded. Why ſhould Dr. W—— then be angry, becauſe he has made this ſacrifice to truth? And after profeſſing to examine the ſubject with candour, as well as with ſeverity, why ſhould he ſo ſoon

and ſo often have forgotten and contradicted his own profeſſion? It is no very pleaſing taſk to collect evidence in ſupport of this charge; but the reputation of ſuch a writer as Mr. Farmer, and the part we have uniformly taken, in recommending and encouraging a liberal ſpirit in every kind of controverſial writing, and more eſpecially in thoſe of a religious nature, require our expoſing ſome of the moſt obnoxious paſſages in this Inquiry.

The plan upon which the *Inquiry* is conducted, conſiſts, 1. Of an examination into *the facts* relating to perſons poſſeſſed with evil ſpirits, together with *their circumſtances*; 2. Into the *competency* of the witneſſes: And, 3. Into the *ſufficiency* of the evidence. Throughout the whole 'the Author propoſes to interſperſe *remarks on what hath been advanced in oppoſition to the reality of theſe facts.*' We ſhall give ſome ſpecimens of our Author's liberality, judgment, and reaſoning; and cloſe the article with an abſtract of his ſyſtem of *Demonology*.

Mr F. in the introduction to his *Eſſay* obſerves, 'that of all the objections againſt the miracles of ſcripture, there are none that unbelievers urge with greater triumph than that drawn from the common explication of the Goſpel Demoniacs:' and, in proof of this, he refers to a paragraph quoted in the notes, from Rouſſeau's Letters from the Mountains; and he afterwards acknowledges, that the vulgar account of theſe miracles is liable to Rouſſeau's objections, beſides ſeveral others. Dr. W.'s reflection is extremely diſingenuous.—'I wiſh,' ſays he, 'it were conſidered, what little reſpect is paid to the inſpired penman of this narrative (referring to the deſtruction of the ſwine), by thoſe who put this ſenſe upon it,' who interpret it as a caſe of inſanity and not of real poſſeſſion. 'Rouſſeau ſcoffs at their account of the *legion* with much diſdain: and a preacher of the goſpel adopts the raillery of this unbeliever, and treats them no leſs diſreſpectfully.' Our Author obſerves, with a kind of triumph, that 'there are not ſurely 6666 kinds of madneſſes;' and hopes that 'the human body, diſtempered as it is, is not ſubject to ſo many diſtempers of all kinds, as is here implied;' and yet he ſees no abſurdity in allowing that one man may be poſſeſſed by a *legion* of devils.

We ſhall not pretend to ſay, that Dr. W. means to charge the Author of *the Eſſay* with the ſin againſt the Holy Ghoſt; but there are oblique inſinuations to that purpoſe: and he cloſes his account of this unpardonable ſin with a ſolemn caution; 'We ſhould beware of all approaches to this ſin, as we tender our own ſalvation.' We are, indeed, rather inclined to think, that he does not proceed quite ſo far; for he adds, 'it ſhould therefore be ſeriouſly conſidered, whether the ſpeaking of a word againſt his (CHRIST'S) caſting out devils by the ſpirit of God,

God, be not ſpeaking againſt him, and that divine ſpirit too.'— 'To his own maſter he ſtandeth or falleth. But *there is a ſin not unto death, which if we ſee a brother commit*, we are required to pray for him. If any brother be guilty of this ſin, he hath my moſt earneſt prayers to God, that it may not be imputed to him, nor ever riſe up in judgment againſt him.'

The caſe of the Syrophænician woman furniſhes occaſion for another reflection of a ſimilar kind. The faith which was required in this patient was a ſtrong perſuaſion of her being really poſſeſſed, and of our Lord's power to caſt out devils; and this our bleſſed Lord is repreſented by his diſcourſe with her, as endeavouring to confirm and ſtrengthen: 'Would he,' exclaims our Author, 'who was truth itſelf, give any countenance to a falſehood? Would he confirm, and even heighten it, and that both by word and deed? The thought is impious to the laſt degree. Bleſſed Lord! how art thou crucified afreſh! how is thy word abuſed! there is not a book in the world with which ſuch liberties are taken!'

Celſus is charged with being an infamous ſlanderer for calling Mary Magdalen a *diſtracted woman*, γυνη παροιτρος; 'but I am truly grieved,' ſays Dr. W. 'to find this calumny catched up, and faſtened upon her by a miniſter of Chriſt.' But we are at a loſs to find, how it could be a greater ſlander to ſay that ſhe had been *diſtracted* than to ſay ſhe had been really poſſeſſed by ſeven devils. And Mr. F. produces this as an inſtance, in fact, of the ſentiments which were entertained in the time of Celſus concerning ſcriptural poſſeſſions.

Mr. F. maintains, that Chriſt and the evangeliſts, in ſpeaking and writing of demoniacs, adopted the popular language of the age and country in which they lived, without deſigning to countenance the opinion on which that language was founded; and he alledges many inſtances in proof of this obſervation. Dr. W. very *candidly* informs us, 'that the principle on which *the Eſſay* is founded, and which runs through it, can be no other than this, or to this effect,—" that it is allowable to profeſs one thing, and believe the contrary: and that it is juſtifiable for men, in their words and actions, and in their whole outward conduct, to proceed in a manner contradictory to the convictions of their own minds, and that in matters of the moſt ſerious nature; in the great concerns of morality and religion." But it will be ſufficient to obſerve, that this is a groundleſs calumny. 'If ſuch an hypotheſis as this,' continues our Author, 'were to take place, there would not be a better foundation for the charge of pious frauds, even upon the firſt founders of our religion. And if our Saviour did caſt out devils only in ſhew, I do not know how he could be vindicated, if he were accuſed of being no more than a juggling impoſtor. A man

muſt have worked himſelf up to a ſtrange pitch of prejudice, to have the hardineſs to withſtand ſuch plain declarations of facts, and interpret them all away. I cannot tell whether the Author of *the Eſſay* be an occaſional conformiſt or not: but, by the principles which he advances, he makes Chriſt and his evangeliſts to be excellent ones.'

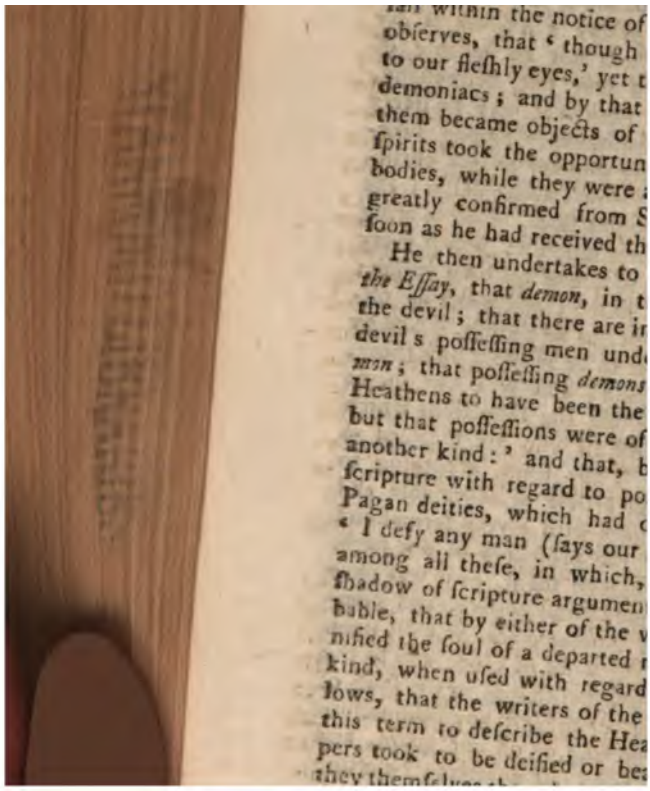
Had the Author paid the leaſt attention to the reaſoning in the Eſſay, § 3. *paſſim*, he could never have written the following paragraph: 'You muſt produce ſome paſſages out of ſcripture, relating to other ſubjects, if not to this, wherein the like ſtile is uſed, and the like conduct obſerved. If you cannot do this, you ſhould at leaſt produce ſomething ſimilar or analagous to it; out of ſome other grave authors of antiquity, wherein they mention diabolical poſſeſſions as real; but yet diſcover, by ſome means or other, that they themſelves did in truth believe them to be only imaginary. Nay, do but produce any one paſſage, or ſentence out of any writer, antient or modern, good, bad, or indifferent; I do not know whether writers of romances need to be excepted, who is not to be underſtood as he writes, and you will have ſomething to keep you in countenance. But theſe are difficulties not to be ſurmounted.'

Dr. W. is ſeriouſly of opinion, that every attempt to diſprove *real poſſeſſions* is the work of the devil: 'As there have been many impoſtures of this kind, the deceitful adverſary would fain perſuade us, there are not, nor ever were, any real poſſeſſions at all; and employs his emiſſaries to argue and banter us out of the belief of them; than which nothing can give him greater advantage againſt us; as thereby he may come upon us by ſurpriſe, and lead us captive at his will. Many, I doubt not, there are, who entertain this opinion, and defend it from an honeſt and good heart. I would nevertheleſs earneſtly intreat all ſuch to conſider, whether they may not undeſignedly be doing his work; and while they think they are rendering God ſervice, whether they may not be co-operating with the common enemy, to their own and their fellow-creatures deſtruction;—whether he may not be at their elbow, and they haply be found to fight againſt God?' So that, upon the whole, Dr. W. ſeems diſpoſed to conclude, that the doctrine which the writers on the other ſide of the queſtion eſpouſe is derived from the inſtigation of the devil, and that it is damnable in its tendency.—Very candid and very charitable inſinuation! Nay, he indiſcriminately enumerates Pomponatius, Vaninus, Hobbes, Spinoſa, and *Bekker*, who were the patrons of 'the opinion, that poſſeſſions were nothing more than natural diſeaſes,' under the claſs of thoſe 'who are all well known to have been profane and atheiſtical writers.' 'A queſtion,' ſays our Author, 'of ſuch importance, that affects Chriſtianity in ſo eſſential a

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part, ought to be debated with great caution and candour; and requires the ſoundeſt and moſt uncontrovertible principles to be decided upon. But an hypotheſis that is built upon no good principle at all, nor any ſolid foundation whatſoever,—that acts upon the fanciful, the vain, and the uncertain opinions of men,—that militates againſt the tenour, as well as letter of ſcripture; and againſt the whole analogy of faith—that oppoſes the ſentiments of the moſt reſpectable of the Antients of all denominations, both before chriſtianity and ſince; till within theſe latter times—*that is countenanced by very few modern divines of character, or ſoundneſs of faith—and is patronized chiefly by ſuch, among Antients and Moderns, as are a diſgrace to any cauſe*——ſuch an hypotheſis, I truſt, will not be capable of convincing any ſerious inquirer, who was not, beforehand, under ſome prejudices in its favour; though it may be likely enough to meet with reception and countenance among lukewarm and half chriſtians, and ſuch as are diſpoſed to ſink chriſtianity to an ebb, which is but a few degrees above deiſm; the manifeſt-deſign of theſe, and ſuch like productions, being to bring down Chriſtianity to the level of natural religion; which every one will have the modelling of by the ſquare of his own reaſon; whereby he will frame it to his own liking; and make as pliable, and good natured a religion of it, as he pleaſes. And by that means, at length, men will come to be without any thing, that can deſerve the name of religion; and will live ſo, as without God in the world.'—Theſe are the reflections which Dr. W. holds out *in terrorem* againſt all who are inclined to doubt or diſbelieve *real poſſeſſions.* They ſeem, according to his eſtimation, to form an eſſential article of acceptable and ſaving faith; and he, therefore, cloſes with a very formal and ſolemn exhortation to 'hold faſt the profeſſion of our faith, without wavering, and earneſtly contend for it, as it was once delivered to the ſaints; that we may ſtand perfect, and complete, in all the will of God'—In another place, he calls upon us to conſider, 'how oppoſite to the word of God, and to the deſign of our holy religion; and how pernicious to the ſouls of men it is to broach any opinions, or ſuggeſt any inſinuations of a contrary tendency: this is putting us off our guard, and lulling us aſleep, when the enemy is on our quarters; beſetting us on every ſide; and playing all his artillery againſt us. It is acting the part of a confederate. It is fighting under his banner, and betraying our fellow-creatures, and ourſelves too, it is to be feared, into his ſnares. And this I muſt own appears to me to be the plain tendency of the unſettling of our faith in our Lord's temptation, and of that relating to diaboli-cal poſſeſſions.'

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Dr. W. proceeds to examine the ſenſe of the primitive Chriſtians with reſpect to *demons*. He produces ſeveral authorities to ſhew that many of the Fathers who lived about the time of Juſtin Martyr, uſed the term *demons* to denote evil angels; and he infers the prevalence of the ſame opinion in the early ages of the church, from the practice of exorciſing the devil; 'a moſt ancient initiating rite was uſed, in conjunction with the prayers of the church, for the deliverance of the *Neophyte*, or new Chriſtian, from the power of Satan.' And this practice 'furniſhes the beſt proof of the ſentiments of the primitive Chriſtians, concerning the nature of thoſe evil beings, which were ſuppoſed to poſſeſs the bodies of men in thoſe days; and is equal to a cloud of witneſſes.' He repreſents the contrary opinion as ſo monſtrous, that it 'could proceed only from the father of lies, and it may be fairly traced up to him.'—'However the ancients differed about the nature of *demons*; there was no difference between them about their exiſtence. The Heathens in general; their philoſophers, as well as the vulgar; the ancient Jews, and the primitive Chriſtians, agreed in the reality of their being, and of their poſſeſſions. Nor was there any doubt among them in this reſpect; unleſs it was among ſuch as were of atheiſtical or libertine principles, who denied the immortality of the ſoul. Of this ſort were the Epicureans among the Heathens, and the Sadducees among the Jews: who are brought to patronize the opinion of their non-exiſtence. Lucian and Celſus are among the worthies that ſupport it; and Rouſſeau is placed at the head of them.' Thus does our Author inſenſibly recur, on every occaſion, from reaſoning to railing!

One extract, containing a ſummary of the Author's notion of the ſcripture demonology, muſt terminate this Article.

'Upon the retroſpect of the whole, we find, that there is a being, known by the name of the Devil, who is the author of all moral evil; whence all natural evils likewiſe originate: and who therefore is juſtly to be reckoned the evil principle. He introduced evil firſt into the world, and ever ſince hath been the great ſupport, promoter, and fomenter of it.—That he hath a numerous and formidable band of other apoſtate ſpirits, called his angels; who, together with him, fell from their firſt eſtate, and are united in confederacy with him; working together in ſeducing and withdrawing mankind from their duty to, and dependance upon God; inſtigating to, and promoting all manner of ſin and wickedneſs in the world; darkening and perverting the reaſon and underſtanding of men; corrupting their wills and affections, and deſtroying their ſouls.—That God, who brings good out of evil, makes uſe of the devil, and his angels, in the government of the world—That, for this end,

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he thinks fit ſometimes to give him great power over the elements of air and fire, and other parts of nature; over the brute creation; and likewiſe over the perſons of men; ſo far as to permit him to take poſſeſſion of, and act in, their bodies—But that his power is under controul; and ſubject to certain laws of reſtraint, which he dares not tranſgreſs, nor can reſiſt—That the conſummate malignancy of this inveterate enemy of mankind is ever prompting him to do all the miſchief, of all kinds, that he can, in the world; but that he is checked and overruled, by the ſupreme power of his and our Almighty Creator; and ſuffers them not to be tempted by him, any farther than they are able to bear—That the good are tempted and haraſſed by him; but that wicked men are too often led away captive by him at his will—That he is employed for judgment; for correction; and even for mercy in the end—for the gradual reformation of a corrupt and wicked world; as we have reaſon to hope; and that the evil, which, by his inſtrumentality, is permitted to reign, and prevail in the world, will at length terminate in the univerſal good.'

Mr. F. as every attentive reader muſt have obſerved, has confined his inquiries to the agency of evil ſpirits in the natural world: the ſubject is capable of being purſued: and it deſerves inquiry, how far the power of evil beings extends in the moral world. But perhaps the time is not yet come for ſpeculations of this kind, though we are perſuaded the iſſue of them, if properly conducted, muſt be honourable to Chriſtianity, and beneficial to mankind.

ART. XII. *An Appendix to the Firſt Edition of the Origin of Printing*; containing the additional Remarks which have been inſerted in the Second Edition. 8vo. 1 s. Bowyer and Nichols. 1776.

WE need not inform our learned Readers, that Mr. Bowyer, in his Origin of Printing, hath laid before the Public many curious particulars, which were little known in this country. He had before aſſerted, that the ſecond eſſay, though not pretended to be *a complete hiſtory* of the origin of the art, gives a clearer account of it than any book heretofore publiſhed in the kingdom; and the aſſertion ſtands hitherto uncontradicted. To render the information upon this pleaſing ſubject ſtill more perfect, Mr. Bowyer and his co-adjutor, Mr. Nichols, have added a number of farther circumſtances relating to it, in the preſent Appendix.

What we firſt meet with, is a liſt of all the cities and towns in which books are known to have been publiſhed with names and dates in the fifteenth century; with the date of the firſt book, and (as far as can be diſcovered) the name of the firſt printer in each place. To this liſt are ſubjoined remarks on

the earlieſt edition of Ptolemy's Coſmography, and a ſhort account of Dr. Caſtell, author of the "Lexicon Heptaglotton," who may deſerve to be introduced in the intended republication of the Biographia Britannica. We throw out this hint to the Editors of that work, if they have not already entered Dr. Caſtell's name in their catalogue of new lives.

We are next preſented with an eſſay (though left unfiniſhed) by the late Mr. De-Miſſy, on the Complutenſian Polyglott. The remarks chiefly relate to the fifth and ſixth volumes. Mr. De-Miſſy ſuſpects that the Complutenſian New Teſtament was antedated; and ſhould he be aſked what could engage the editors to play ſuch a trick, he anſwers, that it might be a jealouſy of appearing as earlier editors of ſo notable a work than Eraſmus was of his New Teſtament which he had publiſhed not far from the beginning of the year 1516. It might be a diſpoſition of the ſame kind which afterwards appeared in Genebrard, who, ſeeing Tremellius's edition of the Syriac New Teſtament in Hebrew characters printed together with the Greek text by H. Stephens ſo ſoon as 1569, inſiſted upon it that Tremellius had made it his by ſtealth *(per piagium ſibi vindicavit)* from the Antwerp Polyglott, before this was publiſhed in 1572. Tremellius, however, in his preface, teſtifies that he had performed his work ſo early as 1565, which is two years earlier than Boderianus himſelf pretended to have performed his.—In a note, ſome traits are given of Mr. De-Miſſy's character.

The eſſay is followed by a number of additional remarks with reſpect to the *origin of printing*, among which are contained ſeveral anecdotes concerning ſcarce and curious books, their prices, and by whom poſſeſſed.

A Poſtſcript is added, giving an account of a curious French book, printed in 1771 at Leipſic, under the title of "Idée gé-"nérale d'une Collection complette d'Eſtampes, avec une "Diſſertation ſur l'Origine de la Gravure et ſur les pre-"miers Livres d'Images." According to the author of this treatiſe, the origin of *cutting on wood*, which he has traced as far back at leaſt as 1423, is to be attributed to the artiſts employed in making playing cards; who proceeded, from little pictures of ſaints, to ſmall pieces of hiſtory, for the inſtruction of youth, and for purpoſes of devotion. "Bullet" ſuppoſes cards to have been firſt introduced between the years 1375 and 1380. Mr. Meerman allows that they were in uſe ſtill earlier, namely, before 1367: but he will by no means agree that they were formed from engravings of any kind, being then only regular pieces of painted paper. The *common cards* ſtill remain ſo, not being printed at all. The outlines of the *court cards* are formed from *wooden ſtamps*, by an operation different from that of the printing preſs; and they are afterwards coloured.

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The writer of the "Idée générale" will not allow Laurentius Coſter to have been either an engraver or a printer. He cavalierly treats the whole hiſtory as a fiction of the Hollanders; and places, in oppoſition to the poſitive teſtimony of Adrian Junius, the negative ſilence of Carl van Mander, an eminent deſigner, painter, and engraver, who reſided at Harleim from 1585 till 1604, when he publiſhed an account of the illuſtrious painters and other artiſts of Flanders and Holland; and very particularly enumerates the works of ſome who, according to the chronology of Mr. Meerman, muſt have been the contemporaries of Coſter.—It muſt be acknowledged, ſays Mr. Bowyer, that the ſilence of ſuch a writer (eſpecially as he mentions that Harleim *pretended* to the honour of the invention) is of ſome weight; but not ſufficient, perhaps, to overthrow the chain of arguments which has been ſo ably produced by Mr. Meerman.

XIII. FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

FRANCE.

ART. I.

RECUEIL Hiſtorique & Chronologique des faits Memorables, pour ſervir à l'Hiſtoire de la Marine, &c. i. e. *A Collection of memorable Events, which may contribute to the Formation of a general Hiſtory of Sea-Affairs and of Diſcoveries.* 2 Vols. 8vo. Paris. 1777. This is a very entertaining and inſtructive compilation; all the nations ancient and modern, who have made a figure by their marine, are here paſſed in review, Tyrians, Phenicians, Egyptians, Perſians, Athenians, Romans,—Venetians, Spaniards, Portugueſe, Engliſh, Dutch, French, &c. all contribute to this treaſure of hiſtorical facts and anecdotes. Nor does the Author confine himſelf to an account of the maritime expeditions of theſe different ſtates; he points out their origin, their political views and intereſts, and the cauſes of all the great revolutions that promoted their grandeur or brought on their ruin. The diſcoveries alſo of the moſt famous navigators in both hemiſpheres, the courſes they purſued, the degrees of longitude and latitude through which they paſſed, the ſtorms that aſſailed them, the hardſhips they ſuffered, the phenomena they obſerved, occupy a place proportioned to their importance in the work before us.

II. *Dictionnaire Univerſel des Sciences, Morale, Economique, Politique, et Philoſophique, ou Bibliotheque de l'Homme et de Citoyen* i. e. *An Univerſal Dictionary of Moral, Oeconomical, Political and Philoſophical Science, or the Library of the Man and the Citizen.* Vol. I. 4to. Paris. 1777. Printed by Panckoucke.—This is the firſt volume of an immenſe work, of which the publica-

tion

a is undertaken by a bookſeller, whoſe name has a good
l of weight in the literary world, and who is one of the
ſt knowing and adventurous in that profeſſion. The whole
ork is to be comprized in thirty volumes; it is the fruit
fifteen years labour; and to give us an idea of the induſtry
its anonymous authors (who muſt be *Legion*) we are told,
at to compleat the political part of it alone, above ſix thou-
nd volumes, Engliſh, French, German, Italian, Spaniſh, &c.
ve been pillaged, analyſed or tranſlated. We are alſo aſſured
at the authors or compilers of this work are of no nation,
ct or party, neither Engliſh nor French, whigs nor tories,
conomiſts nor anti-œconomiſts, enthuſiaſts nor grumblers,
d all this is very well,—but how far it is true we muſt take
upon the word of the Editor, until we get through the thirty
arts. The matters treated in theſe volumes are as follows:
The law of nature.—2. The civil or Roman law.—3. Pub-
c law.—4. Every thing that relates to police or the internal
overnment of a country.—5. Eccleſiaſtical law.—6. The law
nations and, in general, every thing that relates to political
bjects.—7. The hiſtory of the foundation of ſtates and em-
res, their principal revolutions, their riſe and decline, famous
onſpiracies, and other ſtriking events, which form remarkable
pochas in the annals of the world.—8. A political tablature
r deſcription of each ſtate, its true conſtitution and the alter-
ions it has undergone, its adminiſtration, riches, commerce,
arine, colonies, military force, rural œconomy, population,
bſolute and relative ſtrength, intereſts, &c.—9. An hiſtory
f the negociations that have been carried on, of the treaties
f peace, alliance or commerce that have been concluded, ſince
he peace of Weſtphalia,—with the treaties themſelves.—
0. A compendious account of the lives of great and eminent
ateſmen, whether monarchs or miniſters, with a critical
view of their reigns or adminiſtrations, and a particular
count of thoſe favourites (of either ſex) whoſe credit has
ad any viſible influence on the fate of nations.—11. Analyſis
f, or extracts from, the beſt works, on all the branches of
olitical adminiſtration, and on all the various operations of
overnment.—This plan is vaſt, and yet it makes only *one*
art of the work under conſideration. The *other* is compoſed
f pieces entirely new, and contains *diſcourſes*, *obſervations*,
emoirs, *projects*, and *diſſertations*, relative to points of hiſtory,
orality, juriſprudence, legiſlation, commerce, finances, œco-
omy, and police, drawn up not only by men, whoſe pro-
ſſion is learning, but alſo by perſons who are actually em-
loyed in political departments, and are thus peculiarly quali-
ed to treat matters of this kind.

III. *Ob-*

III. *Obſervations ſur le Thermomêtre.* i. e. *Obſervations on the Thermometer; by the Chevalier de* SERVIERES. 12mo. Paris. 1777. The obſervation that principally employs the Author in this piece is, that the gravity of the liquor in the Thermometer oppoſes its rarefaction, when that inſtrument is in a vertical poſition, and thus the thermometer exhibits fewer degrees of dilatation than it ought to indicate if the action of the heat upon the fluid was not deſtroyed in part by the gravity of the latter. The Author, therefore, to correct the imperfection of the thermometer, in this reſpect, recommends the placing it horizontally, and gives an account of ſeveral curious experiments made at Breſt, by M. Blondeau, ſecretary of the Marine Academy, to prove that the dilatation in an horizontal thermometer is greater than that of an inſtrument of the ſame kind vertically placed.

IV. *Elemens de la Chymie Theorique & Pratique, redigés dans un nouvel Ordre, d'apres les Decouvertes modernes, &c.* i. e. *Elements of the Theory and Practice of Chemiſtry, digeſted in a new Method, in conſequence of the modern Diſcoveries in that Science, deſigned for the Uſe of the Academy of Dijon.* 12mo. Dijon. 1777. This excellent work, notwithſtanding the modeſty of its title, deſerves a diſtinguiſhed rank among the numerous publications in the chemical claſs. It is the fruit of the united labours of Meſſrs. de Morveau, Maret, and Durande, profeſſors in the Academy of Dijon, and it is the ſketch of the public courſe of chymiſtry which they are actually giving in that academy by the particular order of the ſtates of Burgundy. This firſt volume, which is almoſt entirely the work of M. de Morveau, and will be followed by ſeveral more, is highly recommendable as to the practical part, by the accurate and ſatisfactory accounts it exhibits of all the kinds of chemical operations, as alſo for the admirable ſimplicity and perſpicuity that reign in the theory of this excellent writer. M. MORVEAU reduces all the theory of chemiſtry to *attraction* and *equiponderance*, and all the practical part of that ſcience to *diſſolution* and *chryſtallization*.

V. *La Marine des anciens Peuples, expliquée & conſiderée par rapport aux lumieres qu'on en peut tirer pour perfectionner la Marine moderne; avec des Figures repreſentant les Vaiſſeaux de Guerre de ces Peuples.* i. e. *The Marine of the Ancients illuſtrated and conſidered with reſpect to the Lights it may furniſh towards perfecting the Naval Science of modern times,* by M. LE ROY, of the Royal Academy of Inſcriptions and Belles Lettres, &c. &c. Paris. 8vo. 1777. This ingenious Author has undertaken, in the work before us, to throw light upon a ſubject, as yet but imperfectly known, notwithſtanding the number of treatiſes and diſſer-

dissertations we have on the navigation of the ancients. In this volume, he traces up the art of navigation to its origin, when it formed its first rafts; and he follows it from thence through the various steps of its progress and improvement among the Phenicians, Egyptians, Grecians, and Syracusians, so far down as the destruction of the Empire of the East. This, however, is only a part of our Author's plan: in another volume he proposes to give an accurate account of the marine of the Carthaginians and Romans, from the first rise of these nations to the downfall of the Western Empire. We think this work will be favourably received, as it is composed in a lively and spirited manner; though we cannot help being of opinion that there is more amenity than depth in the erudition of the Author.

VI. *Recherches sur les Maladies Chroniques, particulierement sur les Hydropisies & sur les Moyens de les guerir.* i. e. *An Inquiry concerning chronical Disorders, particularly Dropsies, and the Methods of Cure*, by M. BACHER, Doctor-Regent of the Medical Faculty at Paris. 8vo. Paris. 1777. The success of the *Tonick* pills of M. Bacher, Physician at Thann in Alsatia, in the cure of the dropsy, has been so remarkable, that the French government has adopted them in all the military hospitals. The ablest physicians, convinced by repeated experiments of their salutary effects, have strongly recommended them; and in the work now under consideration, the son of that eminent physician communicates to the public the composition of these pills, together with a compleat treatise concerning the dropsy, and the result of above forty years observations on that and other chronical disorders. This work is recommended by the Medical Faculty at Paris, with great encomiums.

VII. *Pratique moderne de Chirurgie, &c.* i. e. *The modern Practice of Chirurgery*, by M. RAVATON, *Surgeon Major of the military Hospital at Landau, &c. and published and augmented by M. Sue, ancient Provost of the College of Chirurgery, &c.* 4 Vols. with cuts. Paris. 1777. This work, greatly esteemed by the adepts in surgery, is the fruit of observations and experiments made, during the space of fifty years, in the army and in the military hospitals.

UNITED PROVINCES.

VIII. *Voyages en differens Pays de l'Europe en 1774, 1775, 1776, on Lettres ecrites de l'Allemagne, &c.* i. e *Travels through different Parts of Europe in a Series of Letters written from Germany, Switzerland, Italy, Sicily, and Paris.* 2 Vols. 8vo. Hague. 1777. We have seldom met with a traveller who speaks his mind with so little ceremony, as the anonymous Author of these letters; and, among the productions of this

kind that have been ſent forth from the preſs, in all parts of Europe, for two years paſt, we have met with few that have afforded us more inſtruction and entertainment than the work before us. There is, it is true, ſomething very rough in the epithets and expreſſions that are frequently employed by this writer; but through this roughneſs a connoiſſeur in characters will perceive, if we are not miſtaken, a frank honeſt fellow, a man of learning, and a friend of common ſenſe, liberty and humanity. We beg pardon of Monks, Cardinals, and Civilians for this favourable opinion of a work in which they are treated with a peculiar degree of aſperity; and we propoſe in our next *Appendix* to give a farther account of theſe letters.

IX. *Tableau de l'Hiſtoire Generale des Provinces-Unies.* i. e. *A Sketch of the general Hiſtory of the United Provinces.* Vol. I. and II. 12mo. This work, though greatly defective in compoſition and ſtile, is not deſtitute of a certain degree of merit. The Author has been laborious in compiling; and this is the chief thing commendable in his work. The art of throwing out of his perſpective view unintereſting objects, except when they are connected with important ones, and of giving to each object and event a degree of attention and detail proportioned to its moment, is unknown to this writer. He alſo makes a merit of dwelling minutely on the particularities of the hiſtory of each reſpective province, and though this circumſtance may recommend his work to the inhabitants of theſe provinces, it will render it tedious to foreigners, who ſeem to extend their curioſity little farther than the Hiſtory of Holland and the Hiſtory of the *Union*. i. e. The Hiſtory of the Provinces appearing as one confederate body in the affairs of Europe.—The two volumes before us begin with the earlieſt account of the Batavs, and end with the reign of Charles V.

MONTHLY CATALOGUE,

For NOVEMBER, 1777.

MISCELLANEOUS.

Art. 14. *Letters from Lord Cheſterfield, to Alderman George Faulkner, Dr. Madden, Mr. Sexton, Mr. Derrick, and the Earl of Arran*; being a Supplement to his Lordſhip's Letters. 4to. 2s. Wallis. 1777.

AS theſe letters are undoubtedly genuine, the Editor ſhewed his judgment by printing them in a ſize fit to bind up with the quarto Edition of the celebrated Letters publiſhed by Mrs. Eugenia Stanhope; and the copper-plate repreſentation of the famous George Faulkener, here prefixed, by way of frontiſpiece, is no improper embelliſhment.

That

"That Lord Cheſterfield frequently correſponded with Mr. Faulkner, is a circumſtance well-known to the literary world; but as few of the letters produced by this whimſical intercourſe (for *ſuch* it certainly was, on the part of his Lordſhip) have appeared in print; the preſent ſpecimens will, therefore, be deemed, in ſome meaſure, a curioſity. The following extract will ſhew in what kind of vein this ſportive genius uſed to unbend, with the honeſt citizen of Dublin:

MY GOOD FRIEND, Bath, Nov. 11. 1752.

—"I always expect your packets with impatience, and receive them with pleaſure; but that pleaſure would be much more complete, if ſome productions of your own now and then accompanied the excellent ones which you ſend me of other people. I muſt freely tell you, that you have been long enough the celebrated and ſucceſsful man-midwife of other people's conceptions, and it is now high time that you ſhould take up the other end of the buſineſs, and beget, conceive, and bear fruit yourſelf. The moſt illuſtrious of your predeceſſors did ſo. The Stephens's, the Aldus's, and many others, acted as men midwives to the greateſt authors; but then they acted as men too, and begot, as well as delivered: and indeed there is ſuch a relation and connection between thoſe two operations, that it is next to impoſſible that one who has been ſo able as you have been in the one, ſhould be deficient in the other. You have moreover one advantage which the greateſt of your typographical predeceſſors had not. They were never perſonally acquainted with Horace, Virgil, Cicero, and others, whoſe productions they brought to light, but were obliged to exhibit them in the always-imperfect, often-deformed, ſtate in which they found them, in ragged and worm-eaten vellum and parchment. Whereas you have been always at the fountain head; you have not only printed and read, but you have heard Swift, Berkeley, and all the beſt authors of the Iriſh Auguſtan age. You have converſed with, you have been informed, and to my knowledge conſulted by them. Should you aſk me, my friend, what ſort of work I would particularly point out to you, I can only anſwer, conſult your genius, which will beſt direct you; if it does not lead you, or rather hurry you, whether you will or not, into poetry, do not attempt verſe, but take the more common manner of writing, which is proſe. Cicero himſelf had better have done ſo. A *Typographia Hibernica*, which no man in the kingdom is more capable of doing well than yourſelf, would be a uſeful work, and becoming your character. I do not recommend to you any ludicrous performances: they muſt flow naturally, or they are good for nothing; and though, were it only by your long and amicable colliſion with Sheridan, Delany, Swift, and others, you muſt be very ſtrongly impregnated with particles of wit and humour, yet I take your natural turn to be grave and philoſophical. A collection of *Anas* would admit of all ſubjects, and, in a volume or two of Swiftiana, you might both give and take a ſample of yourſelf, by ſlipping in ſome Faulkneriana; the ſucceſs of which would, I am perſuaded, engage you to go further. Biography ſhould, in my mind, be your next ſtep, for which you appear to be thoroughly qualified, by the clear and impartial accounts, which your hebdomadal labours give of the deaths

of all people of note. Hiſtory would ſoon follow, which in truth you have been writing theſe many years, though perhaps without thinking ſo: what is hiſtory but a collection of facts and dates? your Journal is a collection of facts and dates; then, what is your Journal but hiſtory? our friend, the chief baron, with whom I have often talked upon this ſubject, has always agreed with me, that, in the fitneſs of things, it was neceſſary you ſhould be an author, and I am very ſure that, if you conſult him, he will join with me in exhorting you to ſet about it forthwith. Whenever you aſſume that character, I claim a very ſtrong dedication with the firſt copy of the work, as an old friend, which, joking apart, I ſincerely am, and

Your humble ſervant, CHESTERFIELD.'

Of the other letters in this ſmall collection, little can be ſaid. Some of them, perhaps, were not worth printing; but every thing written by a CHESTERFIELD will be read.

Art. 15. *Index to Lord Chaſterfield's Letters to his Son.* 4to &c. 6d. each. Dodſley.

This uſeful Index was drawn up for the laſt Edition of *the Letters* and is ſold ſeparately, to accommodate the purchaſers of the former Editions.

Art. 16. *Candidates for the Society of Antigallicans.* In four Letters, from a Friend in Town to his Friend in the Country. 8vo. 1s. Buckland. 1777.

This work hath the ſemblance of an allegory; yet, perhaps it hath no allegorical meaning. We are, indeed, afraid that the writer ſoars a pitch too high for our comprehenſion; but whether HE or WE be moſt in fault, we pretend not to determine.—If, however, the Author hath no covert aim, we may venture to ſay, that his performance ſeems, principally, intended as a ſatire on the lower orders of people, who frequent alehouſes, talk politics, abuſe their ſuperiors, damn *the French*, ridicule the clergy, and are for levelling all ranks and diſtinctions in ſociety. One of theſe letters is, oddly enough, appropriated to the purpoſe of manifeſting the folly, ſin and danger, of *changing one's name*.—Perhaps this is done by way of hinting to the *Canaille* the vanity of truſſing to an *Alias*, when they come to the Old Bailey.

Art. 17. *Intereſting Letters of Pope Clement* XIV. (GANGANELLI) Vol. III*. in two Parts. Tranſlated from the French. 12mo. 2 Vols. 6s. Durham, &c. 1777.

Theſe additional letters, &c. aſcribed to the late worthy Pontiff, ſeem to reſt, with regard to their authenticity, on the ſame degree of evidence on which the former volumes† have been ſo generally eſtabliſhed in the good opinion of their readers. Voltaire, indeed, and others, have endeavoured to ſap the credit of theſe publications, and to prove them ſpurious; but the public have been as little ſatisfied with theſe attempts, as with the Editor's declarations on the other ſide of the queſtion; and we ſee inſerted in the ſecond of the

* So the work is improperly *marked*, as it really conſiſts of two volumes.

† Of which, and of the life of the Author, ample accounts may be found in our fifty-fifth volume.

volume

volumes now before us, an *original Letter*, in anſwer to Voltaire's Objections, which is ſmartly written, but only ſerves yet more to puzzle the argument, and to increaſe the miſt in which the ſubject has been enveloped. To pretend to diſpel this miſt, would be an attempt equally indeciſive on our part, and we ſhall, therefore, leave it to time, which will infallibly effect what the diſputants of the day are unable to accompliſh. Beſide the *Epiſtolary Correſpondence* contained in the *firſt* of theſe volumes, we have in the *ſecond* volume, a number of papers, on theological and moral ſubjects, which are given to us as the genuine products of Ganganelli's pen; and we have the leſs reaſon to queſtion their authenticity, as they bear a cloſe reſemblance in language, ſentiment, and vivacity to the *Letters*. If *theſe* are allowed to be genuine, there will be no room for doubt, with reſpect to the *Diſcourſes*: the merit of which will be acknowledged by all readers, except thoſe who may be diſpoſed to quarrel with ſo pious and benevolent a writer, merely on account of ſuch ſentiments as may ſeem, to a zealous proteſtant, to glance with too favourable a regard towards the Church of Rome.

Art. 18. *Mentor's Letters.* Addreſſed to Youth. 8vo. 1 s. Bath printed; and ſold by Dilly, &c. London. 1777.

A valuable compendium of moral, prudential, and religious advice, properly adapted for regulating the conduct, and improving the minds of youth. The Author* eſpouſes no party in religion, politics, &c. which we do not wonder at, becauſe he appears to poſſeſs a mind ſuperior to the narrow peculiarities of all parties: and as his precepts are frequently illuſtrated by pleaſing narratives, and well choſen examples, the peruſal of them will afford entertainment as well as inſtruction to thoſe young perſons whoſe attention they may chance to engage.—A little more regard to accuracy (and a little more would have ſufficed) might have rendered his letters ſtill more acceptable to readers who are judges of ſtyle †, and who love to ſee good counſel cloathed in elegant language.

Art. 19. *Five Minutes' Reflection concerning Prizes.* 8vo. 6 d. Oxford, printed by Fletcher. 1777.

The prizes here referred to, are the Univerſity-rewards for literary compoſitions. The deſign of theſe is, undoubtedly good; but our Reflector apprehends that the plan of their diſtribution which has been adopted, requires improvement. He thinks HONOUR would be a more deſirable object, as well as a more liberal incentive, than *money*. He ſuppoſes, alſo, that thoſe candidates who fail of obtaining the capital prizes, although their compoſitions are not wholly deſtitute of merit, ought not to be diſmiſſed without *ſome* recompence: which, in the *honorary way*, might be eaſily, and with great

* Mr. E. Rack, Author of a volume of poems, formerly mentioned in our Journal; and Editor of *Caſpipina's Letters*: ſee Review for Oct. Art. X.

† We think it ſomewhat remarkable that a writer who generally expreſſes his meaning in a plain, though not unanimated nor wholly unpoliſhed ſtyle, ſhould uſe the frippery *French* phraſe of '*the Belles Lettres*;' to which we are under no neceſſity of reſorting, while *polite literature* is good Engliſh.

propriety, beſtowed. He then hints at the modes in which this improvement might be accomplished; and, on the whole, we cannot help thinking that theſe *five minutes reflections*, deſerve, at leaſt, *ten minutes conſideration*.

Art. 20. *The rational Conduct of the human Mind, Moral and Religious.* By a moral Chriſtian. 12mo. 3 s. bound. Saliſbury printed; and ſold in London, by Wilkie. 1777.

The golden verſes of Pythagoras, rendered into plain proſe, and very plain verſe, with notes; to which are added two original pieces in verſe, one entitled, *The true Love of God*, and the other, *The happy Dreamer, or the Pilgrim convinced*. What ſort of *poetry* the reader is to expect in theſe pieces, let him judge from the following ſpecimen:

Say, what the true Criterion given to prove
If we with genuine ardor truly love?
Eaſy and plain the anſwer: its effect
Muſt reſt with thee; I only can direct.
Prove thy own heart: 'twill coſt thee little pains,
That, that within itſelf the proof retains.
Out of the heart ſprings all our good or ill;
Thou know'ſt what God commands; thou know'ſt his will,
To theſe commands with heart and ſoul adhere;
In righteouſneſs abound and perſevere.

The Author's name, we obſerve, is annexed to the *Advertiſement* of this publication; *viz.* 'Edward Hopſon Eſq. of Norwich.'

Art. 21. *Yorick's Skull; or College Oſcitations.* With ſome Remarks on the Writings of Sterne, and a Specimen of the Shandean Style. Small 8vo. 2 s. Bew. 1777.

One more hapleſs adventurer added to the croud of Sterne's imitators.

Art. 22. *Select Orations of M. T.* CICERO. Tranſlated by Profeſſor Duncan, and interſperſed with a Variety of Notes, explanatory of the Perſons, Manners, and Cuſtoms of the Romans. Adapted to the Engliſh Reader by Sir Charles Whitworth. 8vo. 2 Vols. 12 s. bound. Keith.

To this work is prefixed the following preface—'It is much to be lamented, that the generality of readers, of both ſexes, employ their time, in the preſent age, in the peruſal of trifling romances, novels, and plays, whilſt works of real merit, replete with entertainment and inſtruction, and admirably calculated to inſpire the nobleſt and moſt exalted ſentiments, are either altogether neglected, or but little attended to. The pernicious conſequences of this prevailing taſte cannot poſſibly eſcape the moſt ſuperficial obſervation, and muſt be matter of painful reflection to every good citizen.

'In order to remedy, in ſome meaſure, this growing evil, I would recommend to the polite and faſhionable reader of either ſex, an attentive peruſal of ſuch of the works of the celebrated writers of antiquity, as have been tranſlated by a LELAND, a HAMPTON, a MELMOTH, or a DUNCAN. The advantages to be derived from an intimate acquaintance with ſuch performances, eſpecially by thoſe who are ambitious of ſpeaking or writing Engliſh with propriety and elegance, are too obvious to require being enumerated.

'With

'With this view, I have recommended the publication of a part of CICERO's works, which is but little known, excepting by thoſe who have had a liberal education, though it may be read with great advantage by almoſt every claſs of Readers. It is, in my opinion, well tranſlated by Dr. DUNCAN, incomparably better than by any other Engliſh tranſlator, and being publiſhed without the Latin original, and with ſuch notes as are calculated for the benefit of the Engliſh reader only, cannot fail, I think, of being acceptable to every perſon who is deſirous of improving his taſte, and cultivating noble and generous ſentiments; and muſt inſpire him with a ſovereign contempt for thoſe trifling, though faſhionable productions, which, without improving the underſtanding, corrupt the heart, and create a diſreliſh for every literary performance that is truly liberal, rational, and manly. C. W.'

As the merit of DUNCAN's tranſlation of Cicero's Select Orations is well known, we need add nothing to what is contained in this preface, in order to recommend the work now before us to public notice.

ASTRONOMICAL.

Art. 23. *Obſervations and Conjectures on the Nature and Properties of Light, and on the Theory of Comets.* By William Cole. 8vo. 2s Printed at Colcheſter; and ſold in London by Robinſon, &c. 1777.

The obſervations contained in this pamphlet were principally occaſioned by the peruſal of Mr. Brydone's Tour, &c. and are intended to obviate ſome difficulties ſuggeſted by that Writer againſt the materiality of light, and the generally received theory of comets. Mr. Cole ſuppoſes with Mr. Canton, though he takes no notice of that ingenious Gentleman's paper on this ſubject (an account of which may be ſeen in the Monthly Review, vol. xlii. p. 422—424) that the particles of light follow one another at conſiderable intervals; and if we compare the velocity of their motion with the duration of the ſenſations excited by them, there will be no difficulty in allowing theſe intervals to be ſufficient for preventing their mutual colliſion, and the deflection of any of them from a rectilinear courſe. On the ſuppoſition that they ſtrike the retina an hundred times in a ſecond, or ſix thouſand times in a minute, this Author eſtimates the diſtance between them at about two thouſand miles. This hypotheſis will not only remove the objection deduced from their mutual oppoſition and reſiſtance, but likewiſe the difficulty attending the effects of their *momenta*. As theſe bodies on which they impinge will be reſtored to their former ſituation in the interval between the ſucceſſive ſtrokes, Mr. Cole conjectures, 'that the lucidity of the particles of light depends on their velocity, and that when their velocity is diminiſhed beyond a certain degree, they are no longer luminous.' And thus does he account for the ſudden annihilation of that immenſe quantity of luminous matter emitted during the day, as ſoon as the ſun is withdrawn from us. He ſuppoſes alſo, 'that thoſe bodies which ſhine without ſenſible heat do not emit a ſufficient quantity of particles to produce heat, while thoſe that excite heat without light do not project their particles with a velocity ſufficient to render them luminous.'

Our Author's obſervations on comets appear not much leſs extravagant than thoſe of Mr. Brydone. Whilſt this Gentleman propoſes to explain the motion of comets by the principles of electrical attraction and repulſion, Mr Cole imagines that they 'are not original, or permanent parts of our ſyſtem; that they do not revolve round the ſun as their only center of attraction; but that, no doubt for wiſe purpoſes, they were originally projected in ſuch directions, and with ſuch degrees of velocity, as to be made ſucceſſively to traverſe many different ſyſtems, to move in new directions, and deſcribe new orbits [of the parabolic or hyperbolic kind] as they are ſucceſſively attracted towards different centers.'

MATHEMATICS.

Art. 24. *A Key to the Lottery*, 1777; containing a Set of Tables, whereby any Perſon may ſee, by Inſpection, the Price of *fair Inſurance*, for every Day's drawing, having the Price of *Tickets* given. Very uſeful to every Office keeper that *inſures*, and to every Adventurer who deſires to be *inſured*. By a CALCULATOR. 8vo. 1s. Millan, &c. 1777.

The value of inſurance, in the method uſually practiſed, is very eaſily aſcertained; ſo that it was hardly neceſſary to be at the pains of computing a ſet of tables for this purpoſe. If the drawing continues for 36 days, the value of inſurance for the firſt day will be the price of the ticket divided by 36; for the ſecond day, the price divided by 35, &c. And when there are two blanks to a prize, the inſurance againſt a blank only will be two-thirds, and againſt a prize only one-third of the above quotient. But we apprehend that thoſe who principally deal in this buſineſs are not very punctilious as to the *real* value of the chance which they either purchaſe or ſell. Nor is there any occaſion for encouraging adventurers in this very pernicious ſpecies of gaming.

POLICE.

Art. 25. *Thoughts on the great Circumſpection neceſſary in licenſing public Alehouſes.* Submitted to the Conſideration of the Gentlemen acting in the Commiſſion of the Peace throughout England. By a Juſtice of the Peace. 8vo. 6d. Johnſon. 1776.

This worthy Writer (for, though unknown to us, we ſcruple not to beſtow on him the epithet which he ſo apparently merits) ſets out with remarking, among other preliminary circumſtances, that the Britiſh conſtitution, 'that once noble and ſtupendous fabric, has received repeated ſhocks, which affect its foundations; but it ſuffers by none of them more than by the inroads and depredations of vice. Hence the civil power is called upon for its aid, and it particularly becomes the duty of every order of magiſtracy to be watchful of the ſteps of vice, and determined to impede and break their rapid courſe: and though it is not in our united power to ſay unto our ſtate, "live for ever," we may, and we ought to contribute the full meaſure of our aſſiſtance towards ſecuring for it, or rather, perhaps, reſtoring to it, under the bleſſing of God, a proſpect of length of days, and an healthful old age.'

The Author proceeds to obſerve, that vice, profaneneſs, and immorality, frequently 'take their riſe from almoſt imperceptible beginnings;'

gipsies;' that 'corrupt as men are, robbery and murder are ſeldom, if ever, the firſt out-ſets of the wretch who commits them: he has learnt, in ſome ſchool of vice, the leſſons and the habits which lead to idleneſs, and to deſperate fortune.'

Theſe ſchools, in which the lower ranks of the people of this country are trained, are the common alehouſes, which are now ſo thickly ſown in every town and village, and on almoſt every highway ſide. In theſe the idler, the drunkard, the gameſter, the ſabbath breaker, are harboured. Here the unwary paſſenger is invited to enter;—and in theſe ſeminaries and nurſeries of ſottiſhneſs, debauchery, and profligacy, young offenders are generally raiſed, who, from perpetrating little crimes, proceed, in time, to the commiſſion of thoſe of the firſt magnitude.

Our judicious Author admits the expediency and utility of inns and alehouſes, for the accommodation of travellers, and for other public uſes; but he wiſely and warmly recommends a due limitation of their number, in every pariſh, village, &c. He adviſes that none ſhould be permitted, but ſuch as are really neceſſary; and that the moſt ſtrict and *impartial* inquiſition ſhould be conſtantly made, by the magiſtrates, into the character and views of every candidate for a licence to keep a public houſe.

After explaining the power and authority with which the legiſlature hath thought fit to inveſt the juſtices, with reſpect to this important branch of their official duty, he particularly ſtates the circumſtances of their proper conſideration and inquiry, whenever applications are made to them for licences. He anſwers the common arguments made uſe of, in theſe caſes, by ill judging lenity, or miſtaken parochial policy, or by the *intereſted* patronizers of thoſe who prefer this idle way of life to more ſober but more laborious occupations; and he earneſtly exhorts his brethren to exerciſe, with unremitting vigour, the power entruſted with them to lay the axe to the root * of an enormous and growing evil, which, if not timely checked, muſt, ſooner or later, prove irrecoverably deſtructive to the manners and morals of the common people: an effect which cannot but tend, ultimately, to the detriment of all ranks, and the total diſſolution of all ſociety.

POETICAL.

Art. 26. *Seventeen Hundred and Seventy-ſeven; or, a Picture of the Manners and Character of the Age.* In a poetical Epiſtle from a Lady of Quality. 4to. 1s. 6d. T Evans.

This ingenious Writer's aim is, according to Mr. Pope, to

——— ——— ſhoot Folly as it flies,
And catch the manners living as they riſe.

He (for if the Author be a Lady, we are not adepts in the ſexual ſyſtem) deſcribes and laſhes, the reigning vices and *frivolities*, the

* His remark, that the duty of the magiſtrate extends no leſs to the prevention than the puniſhment of offences, merits the particular attention of every juſtice of the peace. *Puniſhment* is, indeed, often,—too often! eluded; but *Prevention* is a certain benefit, which neither the chicanery of the law, nor the weakneſs of a jury can fruſtrate.

luxury,

luxury, levity, and debaucheries of the times,—in numbers which Pope himſelf, were he living, might not be aſhamed to own; but his ſtrains, however, are certainly, with all their *poetic* merit, too looſe and licentious for the ſolemn and ſober purpoſe of reformation. The following animated deſcription of that modern ſpecies of fop, the *Macaroni*, may be ſelected from the group of ſatirical portraits here exhibited, as a ſpecimen of the general ſtyle of the performance: and thus it is that the pretended Lady handles the pencil:

> 'That hateful race, diſgraceful to our age,
> Nor beauty warms, nor kindneſs can engage.
> Cold without prudence; lawleſs without fire;
> Proud without worth; debauch'd without deſire;
> Rich without wealth; aſpiring without aim;
> Though laviſh, greedy; vain, though void of ſhame.
> Freſh from their brain, the changeful faſhions ſpring,
> And, imp'd by them, the frolicks ſpread the wing;
> To various fame by various paths they tend,
> Th' abſurd in all, the common means and end.
> Are theſe the men, theſe fading forms of air,
> To bound the wiſhes of a Britiſh fair!
> Hence, ſhadows, hence; unreal mockries rove,
> Diſgrace of manhood, and deſpair of love!
> The maid's reproaches and the matron's gibe,
> To caves and wilds ſhall hunt the baneful tribe;
> Still may deriſion wait the female's pain
> Who looks for joy from ſuch a flimzy train.'

This is, unqueſtionably, the cleverest of thoſe numerous † poetical bye-blows that were begotten by the unconſcious *Omiah* ‡, on the meretricious Muſe of Covent Garden.

Art. 27. *An Elegy on the much-lamented Death of the Electrical Eel*—By Lucretia Lovejoy, Siſter to Adam Strong, Author of 'The Electrical Eel.' 4to. 1 s. 6 d. Fielding, &c.

If the Gymnotus Electricus, lately exhibited to the Public, be really dead, it is to be hoped we ſhall have no more of theſe witty indecencies: ſee the various Articles on this ſubject in our late Reviews.

Art. 28. *Faſhion; or, a Trip to a Foreign C—t.* 4to. 1 s. 6d. Baldwin.

This Bard would figure nobly as epitaph grinder to a country church-yard; and, truly he ſeems to have a family-right to the poſt, with all its honours and emoluments, as a lineal deſcendant of that ingenious wight who firſt ſtruck off thoſe happy lines, ſo often *traſgraved* ——

> "Weep not for me, my parents dear,
> "I am not dead, but *ſleepeth* here."

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† Vid. 'Poetical Epiſtle to Lady Groſvenor.' 'Epiſtle from *Omiah*.' 'Heroic Epiſtle to Mr. Banks,' and a little hundred beſide: ſome of them, poſſibly, by the Author of the preſent ſatire.

‡ This Epiſtle is addreſſed to our late Otaheitean viſitor.

Art. 29. *Selecta Poemata* Anglorum Latine, *seu sparsim edita, seu hactenus inedita. Asseruante* EDVARDO POPHAM, *Coll. Oriel, Oxon. nuper Soc.* 12mo. Vol. III. 3 s. sewed. Dodsley. 1776.

The present volume is graced by many names of eminence in the republic of British literature; and we are given to understand that here it is intended to close this entertaining collection. For our brief mention of the two former volumes, see Rev. vol. li. p. 245.

MEDICAL.

Art. 30. *The Oeconomy of Quackery considered*, in a Reply to Mr. *Spilsbury*'s 'Free Thoughts on Quacks and their Medicines.' By Thomas Prosser. 8vo. 2 s. Bew.

In our Number for October, 1776, we passed sentence on the pamphlet entitled *Free Thoughts*, &c. as above. We imagined that this culprit had been executed accordingly, and that he was dead, and had been buried, long ago; but we were, it seems, mistaken.—Mr. Prosser, however, has fairly tucked him up again.

Art. 31. *Phlebotomy*; or, a Reply, both Purgative and Sudorific, to the Author of a Pamphlet, entitled, "The Œconomy of Quackery, &c. By Francis Spilsbury." 8vo. 1 s. Wilkie.

Not dead yet! or, being dead, he yet *squeaketh*.—Hath a scribbler as many lives as a cat?

RELIGIOUS and CONTROVERSIAL.

Art. 32. *A Charge delivered to the Clergy of the Diocese of Lichfield and Coventry, at the Bishop's Primary Visitation in* 1775 *and* 1776; *and printed at their Request.* 8vo. London. 1776. Not sold.

The Bishop of Lichfield and Coventry has here given such a charge to the clergy of his diocese, as might be expected from a person of his excellent abilities, and his known regard to our ecclesiastical establishment *. The exhortations which it contains may be

* In evidence of this circumstance, we shall here extract what his Lordship has said in relation to the *matchless* excellence of our liturgy.

'The liturgy of the church of England, in which these offices are contained, is composed with so much wisdom, and is animated, at the same time, with so true a spirit of piety, that impartial men have generally agreed in the commendation of it. That the *forms*, prescribed by it, may be lawfully used, few, at this time of day, will dispute. That *other* forms, more complete and perfect, *may* be devised, *as* it is not denied by *us*, who hold those forms, however excellent, to be of human composition, only; *so*, that any such forms of greater perfection are likely to be devised by those who are the readiest to find fault with our liturgy, will hardly be expected by reasonable and knowing men. Much indeed, abundantly *too* much, has been said and written on this subject. Most of the defects, which some have pretended to find in our Ritual, are purely imaginary: the rest, are certainly unimportant. So that our concern is plainly to submit all deliberations of this sort to the wisdom of the Church itself; and, in the mean time, to give all the effect, that depends on *us*, to the ministration, which it requires.'

distinguished

diſtinguiſhed into two ſorts; thoſe in which ALL ſincere chriſtians will cordially agree; and thoſe to which SOME *conſcientious* chriſtians may object.—For the *firſt* claſs we refer to the tract at large: Of the *latter*, further mention is made in the enſuing article.

Art. 33. *Remarks on Biſhop Hurd's Charge, delivered to the Clergy of the Diocefe of Lichfield and Coventry, at the Biſhop's primary Viſitation in* 1775 *and* 1776; *and printed at their Requeſt. In a Letter to his Lordſhip.* By a Country Clergyman. 8vo. 1 s. Johnſon. 1777.

Dr. Hurd having, in the Charge here referred to, advanced ſeveral arguments in favour of church authority in matters of faith, &c. the Author of this epiſtle, entertaining very different ſentiments, hath here offered ſome animadverſions on thoſe arguments; but this he hath done with that good temper and decency of language which ought to be inviolably obſerved in all debates: and which reminds us of a pretty line in ſome poem, if we miſtake not, by the author * of *the Sea Piece*:

"In *manner* meek, in *reaſon* ſtrong."

The topics on which our Author ventures to oppoſe a champion ſo well appointed for literary warfare as Dr Hurd confeſſedly is, are church formularies, impoſitions and dogmas,—human deciſions on ſcripture doctrines,—the defects of our liturgy,—eccleſiaſtical policy,—"*the peace of the church not to be diſturbed*,"—"*public utility*,"—articles of faith,—hardſhips of ſubſcribing,—freedom of judgment,—liberty of diſſent, &c.

It is probable that this anonymous opponent of the claims of our eſtabliſhed church is one of the petitioning clergy, whoſe application to parliament, a few years ago, attracted a large ſhare of the public attention; but this we offer only as conjecture, founded, more eſpecially, on the following paragraph;

'The aſſertion that *peace was preſerved* (by ſeparate confeſſions), *in each particular community* (p. ..), will not, my lord, with all deference, ſtand the teſt of examination. It is prematurely ſaying peace where there is no peace. The confeſſions of foreign proteſtant churches have not been eſtabliſhed in ſilence, or continued without grievous complaints from thoſe who felt their conſciences oppreſſed, or who have ſuffered under their diſcipline. Neither is our own church to be exempted. The body of proteſtant diſſenters are living examples of a breach being made in the peace of profeſſing chriſtianity. It may indeed be ſaid, that they are tolerated;—but their toleration is ſo cramped and limited as moſt juſtly to have made them ſuitors for an enlarged and more certain ſecurity. Nor is it either candid or reaſonable to ſuppoſe that the ſeceſſion of theſe our fellow chriſtians is no way chargeable on the eſtabliſhment. To advance the aſſertion, is to make ourſelves judges of their conſciences, and to aſſume an authority where we have no right. They muſt be ſuppoſed to ſecede from principle, and in turn, we, from principle, to continue our church-membership. And, along with thoſe who have ſeceded, permit me to remind you of a body of men, the greateſt part of whom are yet numbered among us, who, zealouſly affected to the

* The late ingenious Dr. James Kirkpatrick.

church

church of England, wiſhed, under the ſanction of civil authority, reſpectfully to draw her hearer to Chriſt, by confining her confeſſion to the infallible word of God. Their PETITION carried with it a weight of argument drawn both from ſcripture and reaſon, which I conceive no man has yet been able to gainſay. But theſe zealous and aggrieved members, with others, their fellows, remain unrelieved. And it is not without reluctance that I muſt remark, that the *mode* of the rejection of their prayer, as well as that of the proteſtant diſſenters, muſt, in the minds of thoſe diſſentient fellow-chriſtians, who would conſcientiouſly have oppoſed the *matter* thereof,—be a reproach, in after ages, upon thoſe venerable characters whom I could have wiſhed to have ſeen as meek and charitable in their ſpeeches and opinions, as their elevation in civil ſociety makes them to be diſtinguiſhed above others.'

Art. 34. *The Evangelical Hiſtory of our Lord and Saviour Jeſus Chriſt:* Containing, in Order of Time, all the Events and Diſcourſes recorded in the Four Evangeliſts. With Notes for Illuſtration and Improvement; and an Appendix, of the Evidences of Chriſtianity, in the Genealogies, Temptations, and Reſurrection of Jeſus—Fulfilment of Promiſes and Prophecies—Chronology, &c. To which is prefixed, a Table of the Harmony of the Four Evangeliſts. By Tho. Brown. 8vo. 2 vols. 6s. Buckland. 1777.

We cannot too much commend the indefatigable induſtry of this accurate and candid compiler; who, as we underſtand, is a worthy layman, living in the neighbourhood of Greenwich; and who hath, with amazing attention and labour, compreſſed into a moderate compaſs, and in a convenient ſize, whatever hath been publiſhed by the beſt critics, annotators, and harmoniſts, in illuſtration of the Scriptures: accompanied with his own judicious remarks and pious reflections. In ſome inſtances, it muſt be obſerved, the Author's *piety* ſeems to have taken the lead of his judgment; but theſe inſtances are not very many, nor very important. The following *Note* may ſerve as a ſpecimen of his manner of commenting on the ſacred text; and our impartial * readers will, if they pleaſe, connect this paſſage with what has been ſaid, on the ſame ſubject, in our account of Dr. Worthington's treatiſe on the *Demoniacs*: ſee p. 389 of this month's Review.

TEXT, Luke iv. 33,

"There was a man which had a ſpirit of an unclean devil."—

COMMENT.

'It has been thought by ſome, that this man was afflicted with lunacy, or the falling ſickneſs (*Epilepſy*), expreſſed here according to the language of the times when our Saviour came, and his diſciples wrote; whoſe buſineſs it was to reform mens manners; not to reform language, nor to uſe words to a purpoſe they were never uſed before. In the Goſpels, theſe diſeaſes are ſtiled (Δαιμονες) *Demons*; and accordingly this man is ſaid to have an unclean *demon* (Δαιμονιον). But notwithſtanding the many learned and ingenious obſervations, and ſome weighty arguments urged by Mr. Mede (particularly in his

* *We give it alſo as a proof of our own impartiality.*

fourth diſcourſe on John x. 20.), by Dr. Lardner, Dr. Gregory Sharpe, Dr. Arthur Young, &c. yet I cannot diſcern any thing contrary to ſound reaſon and ſcripture, in concluding an agency of fallen angels inflicting madneſs, convulſions, &c. (ſo far as they were ſuffered), for wiſe and gracious purpoſes; ſeeing, as Mr. Whiſton obſerves (Account of Dæmoniacs, p. 55.), that, in the New Teſtament, the ſymptoms of theſe dæmoniacal diſtempers were very different from the ſymptoms of other diſeaſes, and ever included wild, raving, unnatural diſtortions of the limbs, and came upon the unhappy patients by terrible fits or paroxyſms, to the amazement of the ſpectators, and included the ſoreſt lunacy in the world; inſomuch that I could never find any doubt ariſing of old, whether one of the afflicted was ſubject to dæmons or not. Accordingly, the ſacred writers do conſtantly diſtinguiſh between thoſe diſtempers that aroſe from dæmoniacal poſſeſſions, and thoſe that might ariſe from other cauſes, as they exactly diſtinguiſh the ſame in the hiſtories of their cures alſo. See Matt. iv. 24. viii. 16. and x. 1, 8. Mark i. 32, 34. vi. 7, 13. xvi. 17. Luke iv. 41. vi. 18. vii. 21. ix. 1. and xiii. 32. Acts v. 16. viii. 7. and xix. 12.'

*** This work will be peculiarly acceptable to thoſe well-meaning perſons who wiſh to have a right and liberal underſtanding of the ſcriptures, but who cannot afford to purchaſe the voluminous commentaries, and critical inveſtigations, of Clark, Henry, Lardner, &c &c.

Art. 35. *Thoughts of a Citizen of London, on the Conduct of Dr. Dodd, in his Life and Death.* With *Remarks* on the ſeveral Petitions preſented in his Favour; the Arguments of the Court of Common Council of the City of London on the Occaſion conſidered; and ſome *Queries* addreſſed to the Lord Mayor and the Court on the Subject. With *Reflections* on ſome Paſſages of the Ordinary's Account of Dr. Dodd's Converſation in Newgate, and going to Execution. Shewing that the dangerous and hurtful Doctrine, of Chriſtians who have paſſed their whole Lives in Wickedneſs being ſaved at the laſt Hour, by applying to *Chriſt*, has no Foundation either in the Nature of Things or the Scriptures. 8vo, 6d. Owen.

The deſign of this publication may be readily collected from the above tranſcript of its very explicit title-page; and we much approve of the Author's View. He reaſons like a man of ſenſe; which has by no means been the caſe with reſpect to every writer who hath addreſſed the public on this unhappy ſubject. The fallacious arguments of thoſe who contend for the ſaving efficacy of a *death-bed* or a *gallows* repentance, are obviouſly of pernicious tendency; and therefore this rational *Citizen* is much to be commended for taking ſo ſeaſonable an opportunity for oppoſing that erroneous doctrine.—As he apprehends (and, we fear, with reaſon), that 'falſe notions of virtue and religion are daily more and more gaining ground, ſo as to threaten the extinction of integrity, true honour, and virtue, among us,—he is much to be applauded for this judicious endeavour to ſtem the dangerous torrent.—His pamphlet, moreover, merits recommendation on another account: it contains an HONEST inveſtigation of the life and conduct of Dr. Dodd; together with a candid examina-

tion of the proceedings of the Doctor's advocates in the City-council, and a juſt cenſure of their ill-adviſed forwardneſs and active zeal in his behalf.

Art. 36. *The Child's Conductor.* Deſigned to impart to Children, in a plain and ſimple Manner, a full knowledge of thoſe important Truths which ought to take the Lead of all other Inſtruction. By Lady Pennington, for the Uſe of her Grandchildren. 12mo. 1 s. 6 d. Phillips, in George Yard, &c. 1777.

Jacob Behmen in petticoats.—Is the following 'a plain and ſimple manner of explaining, to a child's capacity, 'how God manifeſts himſelf,'—*viz.* 'The hidden God is manifeſted in an outward ſtate of glory in the united ſplendor of fire, light, and ſpirit, working all the glories in heaven: and this manifeſtation of his own unapproachable glory, or diſcovery of the divine powers, is called the kingdom of heaven, or eternal nature; ſo filled with the *triune* power of God, as to be continually bringing forth new wonders and beauties.'—Indeed, Lady P. we muſt acknowledge, that you have here brought forth a wonder, but no *beauty*.

Art. 37. *The Conſiſtent Proteſtant:* Or, the Harmony of divine Truth aſſerted. Being an Anſwer to a Pamphlet, entitled, 'The Doctrine of the Trinity Stated, in a circulating Letter from the Baptiſt Miniſters and Meſſengers, aſſembled at Olney, Bucks, May 28, 29, 1776, to the ſeveral churches they repreſent, or have received Letters from, meeting at Nottingham, Sheepſhead, Leiceſter, Sutton, Amſby, Foxton, Oakham, Spalding, Soham Kittering, Walgrave, Northampton, Road, Olney, Carleton, and St. Alban's, &c. &c. In which are added, by Way of Poſtſcript, a few Remarks on a late Publication, entitled, *Horæ Solitariæ* †; or Eſſays upon ſome remarkable Names and Titles of Jeſus Chriſt; and alſo ſome ſhort Obſervations on a Treatiſe upon the Divinity of our Lord Jeſus Chriſt, written by James Abadie, D. D. and now republiſhed by the Rev. Mr. Abraham Booth. By R Elliot, A. B. formerly of Bennet College, Cambridge. 8vo. 6 d. Johnſon.

To the above long account of the contents of this pamphlet, it is unneceſſary for us to add any thing farther, than that the Author appears to ſupport his conteſt with his numerous opponents with the ſame coolneſs of temper, and ſtrength of argument, which we have had occaſion to approve in his former controverſial writings.

Art. 38. *Chriſtian Memoirs*; or, a Review of the preſent State of Religion in England. In the Form of a new Pilgrimage to the Heavenly Jeruſalem. By W. Shrubſole. 8vo. 5 s. bound. Matthews.

Bunyan's manner, without his genius.

Art. 39. *Sermons.* By the late Rev. George Carr, Senior Clergyman of the Engliſh Epiſcopal Congregation at Edinburgh. 12mo. 3 Vols. 9 s. Cadell. 1777.

Theſe Sermons are publiſhed by ſubſcription, and do not appear to have been prepared by the Author for the preſs.—They are not calculated

† Vid. laſt vol. of our Review, p. 486.

culated to gratify a paſſion for novelty, nor to make deep and forcible impreſſions on the heart and conſcience, but are well entitled to public notice, on account of the candor, moderation, and good ſenſe that appear through the whole of them. We muſt not forget to mention, likewiſe, that they are much ſhorter than compoſitions of this kind generally are, which is a circumſtance that cannot fail to recommend them to many readers. The ſubjects are all practical, and treated in an eaſy, natural manner; the Author's reflections are generally very judicious, his ſtyle is perſpicuous, and he often expreſſes his ſentiments with a degree of elegance not always to be found in pulpit compoſitions.

SERMON.

I. *The Excellency of the Goſpel, as ſuited to the Poor*—Preached at Salters' Hall, April 11, 1777, before the Correſpondent Board in London of the Society in Scotland (incorporated by Royal Charter) for propagating Chriſtian Knowledge in the Highlands and Iſlands, and for ſpreading the Goſpel among the Indians in America. By Andrew Kippis, D.D. 8vo. 1s. Cadell. 1777.

In this judicious Sermon, from theſe words—*The poor have the goſpel preached to them*, Dr. Kippis, firſt, points out the argument in favour of Chriſtianity, which ariſes from our Saviour's having preached the goſpel to the poor, and then ſhews, in a very clear and diſtinct manner, how ſuitable the Chriſtian diſpenſation is to perſons of the meaneſt underſtanding, and in the loweſt ſituations.

In the concluſion of his diſcourſe, he recommends, with much earneſtneſs and good ſenſe, the SOCIETY IN SCOTLAND, for propagating Chriſtian Knowledge in the HIGHLANDS, &c. to the public attention, and endeavours to perſuade perſons of benevolent diſpoſitions, and eaſy fortunes, to lend a helping hand to the ſupport of an inſtitution calculated for promoting the moſt valuable and important intereſts.—We heartily wiſh that what he ſays may have due weight with his readers, and think it indeed impoſſible for a conſiſtent Proteſtant, a friend to his country, and lover of mankind, not to be influenced by what he has advanced.

CORRESPONDENCE.

X. Y. Z. is miſtaken in ſuppoſing that in our ſhort mention of the ſermon preached at Sir Harry Trelawney's ordination, we intended to "hold up the Methodiſts and Diſſenters, who look that way, to contempt; and Sir Harry for joining them." Neither do we think it uncandid to ſay that Sir H. has been "gained over from the Church. Our old Subſcriber" is, ſurely, too delicate in his *feelings!* We wiſh him to read the little Article again, and to be convinced. Mean time, we honeſtly profeſs, that we have not the leaſt doubt but that the worthy *Convert* has "*diſſented* from a principle of conſcience;" and we heartily allow him the right of "private judgment," in its fulleſt extent, in common with every other Chriſtian,—and with every Jew, Turk, and Infidel.

THE

MONTHLY REVIEW,

For DECEMBER, 1777.

ART. I. *A Philoſophical Eſſay concerning Light.* By Bryan Higgins, M. D. Vol. I. 8vo. 6s. Dodſley. 1776.

THE Author of this Eſſay having, as he informs us, in the year 1774, opened a ſchool of Practical Chemiſtry, was encouraged 'by the literary noblemen and gentlemen who ſubſcribed to his courſes of Philoſophic and Practical Chemiſtry,' to publiſh certain *propoſals*, in which was contained the plan of an inſtitution for the 'promoting experimental inquiries into the elements of matter, and laws of nature, and ſuch other ſubjects as are moſt important in natural philoſophy, chemiſtry, and arts.'

In compliance with the wiſhes of the ſubſcribers to this inſtitution, the Author engaged to publiſh ſome parts of his diſcourſes or lectures, and an account of ſome of the experiments that had been made in their preſence. Thoſe which related to *phlogiſton*, and the *elaſtic fluids*, were conſidered by the Author as the moſt intereſting; and he was thought to underſtand thoſe ſubjects better than any others relating to natural philoſophy: nevertheleſs, he found it impoſſible to treat them in a ſatisfactory manner, 'without aſſuming, as *data*, a great number of propoſitions totally repugnant to the received theories of *light* and *fire*.' The preſent Eſſay on *Light* therefore is firſt publiſhed, as an introduction to the more important parts of the intended work; the ſecond volume of which the Author declares his intention ſoon to publiſh. But, in fact, the preſent volume may be conſidered rather as an introduction to the Eſſay on Light, than as the Eſſay itſelf: as the Author cannot be ſaid to enter on the direct conſideration of that ſubject, till he has arrived within 26 pages of the end of the preſent volume.

This introductory part, which, accordingly, conſtitutes nearly the whole of this work, is preceded by 'A *Syllabus* of Chemical and Philoſophical Enquiries,' which the Author compoſed for the uſe of the members of the Philoſophical Inſtitution abovementioned. Though it may ſeem unfair to ſcrutiniſe too nicely into ſuch articles in this ſyllabus as may appear ſingular; or to examine too cloſely the ſhort hints which a man of genius and fancy may chooſe to throw out, in a paper of this kind; yet we cannot avoid obſerving that there are many parts of this *ſyllabus* in which are announced doctrines of an extraordinary nature, and which cannot fail to attract the notice, and particularly excite the curioſity, if not the cenſure, of the philoſophical reader.

While ſome philoſophers ſeem inclined to reduce the number of the four Ariſtotelian elements; either by attempting to ſhew that ſome of them may be compound ſubſtances, or by apparently tranſmuting one of them into another; which muſt utterly annihilate the title of one, and perhaps affect that of the other: the preſent Author not only retains all the old ſet (only ſubſtituting *phlogiſton* inſtead of *fire*) but adds three to the number; as we learn from the ſecond paragraph of the preſent *ſyllabus*, and the ſubſequent kind of commentary upon it; which ſeems to hint even at ſome future poſſible, and even conſiderable, addition to the number: though the Author afterwards declares his opinion that, 'in the preſent ſtate of our knowledge, it ſeems more adviſeable to reſt on theſe (ſeven) only,' for the preſent.

'Obſervations on the experiments and phenomena exhibited in the foregoing courſe of chemiſtry, and other experiments which *demonſtrate* the exiſtence of *ſeven* diſtinct elements of matter, viz. *Earth*, *Water*, *Acid*, *Alcali*, *Air*, *Phlogiſton*, *Light*.'

'Obſervations illuſtrated by experiments of our ſenſe of the foregoing *ſeven* elements, ſeparately; of our ſenſe of the union of two or more of the foregoing elements. Experiments and obſervations ſhewing, that the poſſible and known unions of the foregoing elements, and that the poſſible and known proportions, in which the unions of the foregoing elements may take place, are more numerous than the bodies diſtinguiſhed by philoſophers or naturaliſts; perſuading that all bodies are really compoſed of one or more of the foregoing elements; and that all bodies muſt be admitted to conſiſt of theſe only, until other elementary matter is found neceſſary for the explication of the natural *phenomena*, and is demonſtrated to exiſt.'

Under the article, *Earth*, we meet with the following hints:

'Obſervations and experiments ſhewing the grounds on which we ought for a while to admit the following diſtinctions of *earths*, viz.

'*Seven*

'*Seven* earths, capable of forming, with phlogiſton, ductile metals.'

'*Seven* earths, capable of forming, with phlogiſton, metals not ductile.'

'*Seven* earths, incapable of forming metal, in any known chemical proceſs.'

'*Quer.* Is there but one earthy element, which in various modes of aggregation, or in indiſſoluble combination with other elementary matter, forms twenty-one earthy bodies?'

'*Quer.* *Are there three times ſeven, or ſeven times ſeven earthy elements?*'

The Author is too good a philoſopher, we ſhould hope from the ſpecimens given even in the preſent work, to lay any great ſtreſs on particular *numbers*, or their *multiples*; and yet we could not well avoid recollecting, on this occaſion, the partiality of the great Teutonic *theoſopher*, Jacob Behmen, for this very number, *ſeven*; as well as the following proof, among many others, of its ſuppoſed perfection, not long ago adduced from ſcripture, by one of his pupils:—"*Seven* prieſts, with *ſeven* trumpets, blew *ſeven* days, for the overthrowing of the walls of Jericho, &c." *

The following extracts from this *ſyllabus* will ſtrike ſuch of our Readers as are converſant in the late diſcoveries relative to *air*; thoſe made by Dr. Prieſtley, in particular.

'The cementing principle, *alkaline air*, and other *conceits* of the like nature, conſidered.'

'Modern *conceits*, of *acid air*, *vitriolic air*, *acetous air*, *nitrous air*, *&c.* corrected, &c.'

What important diſcoveries the Author may have made in the inward receſſes of his elaboratory, which may juſtify the contemptuous appellation here given to ſome very intereſting diſcoveries, we know not: but be they ever ſo important, we may venture to aſk, why alcaline and acid *air* ſhould be ſtigmatiſed by the title of *conceits*, while the alcaline and acid *element* are erected into *firſt principles?*—Does then the mere *name* given to a thing conſtitute all the difference between a *conceit* and an *element?*—This manner of ſpeaking is the leſs excuſable in the Author, as it muſt be apparent to every qualified reader, that, notwithſtanding the difference in opinion on certain ſubjects between him and Dr. Prieſtley, the alcaline and acid air of the latter, as well as many other of his *conceits*, to which the Author here evidently alludes, have contributed largely to the preſent performance, if they do not form the very foundation of it: though the Author makes no acknowledgments of this kind, and indeed only twice or thrice, and then very un-

* See Monthly Review, vol. xlvi. April 1772, p. 448.

handſomely, alludes to his benefactor; deſigning him, though evidently without intending to do him any honour by the appellation, under the title of, '*A modern Experimenter.*'—An *Experimenter* indeed!—who has furniſhed matter ſufficient for a hundred *ſpeculators* to work upon, for a century or two to come. In fact, without a knowledge of the diſcoveries of this ſame *Experimenter*, a very conſiderable part of the preſent work would be abſolutely unintelligible.

Paſſing over the many other ſingularities which appear in this *ſyllabus*, we ſhall endeavour to give the Reader a ſlight view of the contents of the work itſelf; in which the Author, after a few preliminary obſervations and definitions, proſecutes his ſubject, in his third ſection, under the title of, '*Diſtinctions of Matter, and Advices concerning ſeven Elements of Matter.*' In the five ſubſequent ſections, he inquires very briefly into the properties of the atoms, or ultimate parts of theſe elements; their immutability; and thoſe powers, or cauſes, which produce the effects expreſſed by the terms, *Attraction* and *Repulſion*. In the ninth ſection he particularly, and more at large, treats of thoſe powers, under the form of certain propoſitions, or, as he modeſtly enough calls them, *notions*; each of which is followed and explained by an appoſite *illuſtration*. Theſe notions are ſeventeen in number; and conſiſt of ſuch propoſitions as the following:

'*Earthy atoms attract each other.*'—'*Atoms of water attract each other.*'—'*Phlogiſton and earth attract each other.*'—'*Each natural part of matter doth not attract every other part: for the ſimilar atoms of divers elements repel each other.*'—'*Atoms which repel each other to the ſmalleſt diſtances between them, or at any time, do repel to all diſtances, and at all times, &c.*'—In each of the ſubſequent *illuſtrations*, the Author collects together, into one point of view, ſeveral chemical or other phenomena which more or leſs countenance the propoſition which precedes it.

On the ſtrength of theſe ſeventeen *notions*, particularly of thoſe reſpecting the different *attractions* and *repulſions* of the *ſeven* elements, the Author, in his tenth ſection, endeavours to prove that the power of gravity does not act equally on all kinds of matter; or that the ſpecific gravity of bodies is not proportional to their denſity, or to the quantity of matter they contain under the ſame bulk; except when they conſiſt of the *ſame kind* of matter; but that it depends on the elementary attractions and repulſions of the different kinds of particles of which a body conſiſts. According to this *notion*, a light body has not neceſſarily more pores than the heavieſt body, and may contain as much matter under the ſame bulk: or, in other words, the ſpecific gravity of a compound body is in the compound ratio of the quantity, and *kind*, of matter contained

in



in a given ſpace; ſo that *ſpecific gravity*, and *denſity*, ought no longer to be uſed as commutable terms.—For the proofs, or rather ſuggeſtions, in ſupport of this *notion*, the Reader muſt conſult the work itſelf.

A much leſs exceptionable doctrine forms the ſubject of the next or eleventh ſection; in which the Author endeavours to ſhew the probability of the opinion that the parts of matter have a *polarity*; or that their ſimple attractions are more forcible in one direction, or axis of each atom, than in any other.

But as even the magnetic needle itſelf, he obſerves, cannot exhibit its tendency to the North, till the impediments ariſing from gravitation, friction, &c. are removed, by poiſing it on a pivot, or in a fluid: ſo the particles of water, previous to its freezing, and the parts of earthy, ſaline, metallic, and other ſubſtances, muſt be poiſed either by menſtrua or fire, or other means, to be enabled to turn towards each other the faces or poles in which they attract moſt forcibly, ſo as to form certain peculiar configurations, or chriſtallizations. Theſe *phenomena* are evident whenever their particles are at liberty to exert their particular tendencies, and to unite in a certain direction, not counteracted by gravity or other diſturbing powers; particularly in the proceſſes of ſolution, fuſion, ſublimation, &c. This doctrine is illuſtrated in ſeveral examples by the Author; who very properly ſubjoins Sir Iſaac Newton's 26th, 29th, and 31ſt queries, in his optics, which firſt led him to this inquiry.

In the twelfth and laſt ſection the Author treats of *ſaturation*, or of that power or quality by which one body can *combine*, or form a *tertium quid*, with a certain determinate quantity of another body; rejecting an union with any additional quantity of that body. To explain this property in bodies, the Author has recourſe to his ſimple primary powers of attraction and repulſion, which he conſiders as fully ſufficient to account for the *phenomena*. His doctrine, on this head, is explained by diagrams, accompanied with ſome appoſite illuſtrations, relating to various combinations of this kind.

The work is terminated by two ſhort chapters on the ſubject of *Light*; where we find the Author maintaining that light does not conſtitute any part of the ſubſtance of the ſun, or of combuſtible and burning bodies, nor is actually emitted by theſe bodies, but is only put in motion by them. He principally recapitulates the well-known difficulties that have been urged againſt the Newtonian or common theory on this ſubject; and rejects the arguments offered in extenuation of theſe difficulties by *Melville*, *Canton*, *Dr. Horſley*, and others, *as being purely hypothetical*; without giving the Reader, as far as we can perceive, any other than hypothetical evidence, and analogy, in ſupport of the *hypotheſis* which he maintains. Concluding however

ever that this part of Newton's theory is erroneous, he adds, that this concluſion will hereafter be rendered more ſatisfactory, 'when he ſhall explain the *phenomena*, and relate the experiments, which ſhew the powers by which light is moved, and the kind of motion which it really receives.'

With this promiſe we ſhall conclude our account of the preſent work; which, though it is rather of a ſingular complection, and contains many whimſical, and problematical, if not erroneous, doctrines, exhibits in ſeveral places marks of the Author's ingenuity; and, in particular, of his addreſs in accommodating various chemical phenomena to his *notions* abovementioned. The 'more important,' and, we hope, leſs hypothetical part of the Author's labours, is reſerved by him for 'a future and more mature publication.' We cannot however approve of his plan, or of his chooſing, at the very commencement of his philoſophical excurſion, to ſet off thus in *the high priori road* of theory. It is indeed a moſt commodious, level, rectilinear, and agreeable *turnpike*, on which the traveller proceeds at a rapid rate; and which affords him many a pleaſant and extenſive view: but on its ſmooth and ſlippery ſurface the unwary and gazing adventurer continually ſlides and trips; and its romantic *views* too frequently turn out mere *viſions*. For our parts, we ſhould preſer ſetting off in the humbler and ſafer path of experiment, and obſervation *a poſteriori*. Though its direction is rather zig-zag, and its ſurface ſomewhat rugged and uneven, it affords a firmer footing to the philoſophical traveller: and though his progreſs is rather ſlow, and the views he catches from thence are not very extended; yet what he does ſee, he ſees plainly and diſtinctly.—In this lower road, if he has had the diſcretion to enter upon it in his ſecond philoſophical excurſion, we ſhall be glad hereafter to jog on with the preſent Author.

ART. II. *Experimental Enquiries: Part the Third*, &c. &c. *Being the remaining Part of the Obſervations and Experiments of the late Mr. William Hewſon*, F. R. S. &c. By Magnus Falconar, Surgeon, and Teacher of Anatomy. 8vo. 5 s. Boards. Longman. 1777.

THE loſs which the medical and philoſophical world ſuſtained, by the death of the late Mr. Hewſon, was aggravated by the circumſtance of his not having left behind him any notes or papers whatever, relative to the curious and intereſting diſcoveries and obſervations which he had made, with reſpect to the ſtructure and offices of the *Lymphatic glands*, of the *Thymus gland*, and of the *Spleen*. The preſent Editor, however, in conſequence of an intimate connexion with him, and the advantages of repeating many of his experiments both *during* his life-time and after his death, as well as of converſing

with him concerning them, became perfectly acquainted with his ideas on the ſubjects abovementioned. He has accordingly, in the preſent work, recited Mr. Hewſon's experiments, as nearly as he could recollect, in the order in which they were made by him; and has illuſtrated the anatomical obſervations and deſcriptions by four plates.

Of the five chapters into which the Editor has divided the work, the firſt only was formerly publiſhed in the *Philoſophical Tranſactions*, Vol. lxiii. Part 2. It contains the account of Mr. Hewſon's curious diſcovery relative to the blood; the particles, or *globules* of which, as they have been called, he found to be neither globular nor fluid; but that each conſiſted of two diſtinct parts; a round but *flat* and *ſolid* red *veſicle*, reſembling a piece of coin, which contained a ſmall and ſolid particle in the centre. The reader will find ſome further particulars relative to this diſcovery by conſulting our account of the volume of the *Tranſactions* above referred to *.

In the four following chapters the Editor has collected, and arranged in a regular order, the ſubſequent anatomical and phyſiological inquiries, to which Mr. Hewſon appears to have been led in conſequence of the abovementioned diſcoveries. His obſervations are directed towards the ſtructure of the lymphatic glands, their veſſels, and contained fluids, and more particularly the *thymus* and *ſpleen*:—two organs, the functions or uſe of which have greatly perplexed the phyſiologiſts. We can only give a ſhort abſtract, or the general reſult of his inquiries.

His doctrine is, that the lymphatic ſyſtem and its appendages, in which he includes the *lymphatic veſſels*, the *lymphatic glands*, the *thymus*, and the *ſpleen*, are the elaboratory which Nature uſes, or the organs which ſhe employs, in fabricating the particles of blood;—that is, the round flat red veſicles, with their central particles abovementioned. He ſhews, that the lymphatic glands ſecrete a fluid, in which may be ſeen, by means of the microſcope, numberleſs ſmall ſolid particles, exactly reſembling, in ſize and ſhape, the *central particles* contained in the middle of the *veſicles*. He obſerves further that, after a lymphatic veſſel has emerged from a lymphatic gland, *central particles* are found to have acquired their 'veſicular portions,' or, as we may term them, *envelopes*; and that they are now become real particles of red blood completely formed. He conjectures, that this newly acquired veſicle may either be a ſecretion from the internal coat of the lymphatic veſſel; or that this veſſel 'has a plaſtic power over its contained fluid, ſo as not only to form a veſicle round the central particle, but alſo to give it its red colour; for till the red veſicle is formed, the central particle is evidently *white*.'

* See Monthly Review, vol. li. p. 230.

With regard to the *thymus*, and *ſpleen*, in particular, we ſhall only obſerve, that the Author conſiders the former as an appendage to the lymphatic glands; for the more perfect and expeditious formation of the *central particles* of the blood, in the *fœtus*, and during infancy. And with reſpect to the *ſpleen*, he offers a variety of conſiderations, from which he concludes that we have as ſtrong proofs that the red or veſicular particles are completely formed by that organ; as that the liver ſecretes bile, or the teſticles, *ſemen*.—Not that the ſpleen is the only organ that executes this function; which is likewiſe, as we ſaid above, performed by the lymphatic veſſels. It ſerves therefore as an auxiliary to the lymphatic ſyſtem, in perfecting and expediting the formation of the veſicles, or red part of the blood. Accordingly it may be cut out of the body of a living animal, without any conſiderable inconvenience to it. In that caſe, as well as when it is diſeaſed, it is ſuppoſed that the lymphatic veſſels are excited to form a larger quantity than uſual of red particles, in proportion to the exigencies of the habit.

The new experiments and facts, on which theſe doctrines are founded, are ſufficiently curious to juſtify us in recommending the peruſal of this *poſthumous work*, if it may be ſo called, to thoſe who would inquire into theſe dark and recondite parts of the animal œconomy. Our thanks too are due to the Editor, for reſcuing the ingenious Author's diſcoveries, and even his ſpeculations, from oblivion.

ART. III. *The Deſolation of America*; a Poem. 4to. 1 s. 6 d. Kearſly. 1777.

MAN, with all his boaſted faculties, is, at the beſt, but a weak and ſhort-ſighted animal. A few *preſent* objects ſeem to employ all his attention, and to fill the meaſure of his capacity: while the *paſt*, the *future*, or thoſe that lie at a *remote diſtance*, make but little impreſſion upon him.—Thus it is that thoſe calm and callous politicians, who, at the diſtance of many thouſand miles, have loſt ſight of humanity, ſtand in need of a mental teleſcope, ſuch as the preſent poem will furniſh, to ſhew them ſcenes of war and ruin, at the real *approach* of which, the boldeſt and moſt unrelenting of the angry ſons of VIOLENCE, would ſhrink back with diſmay.

From the endleſs wranglings of wordy Contention, and the undiſtinguiſhing vengeance of the ſoldier's arm, this poem may be conſidered as an appeal to the virtuous feelings of generoſity and compaſſion. A Bard, to us unknown, has painted the DESOLATIONS of a devoted country, once happy in the *free* enjoyment of all earthly bleſſings, but now groaning beneath the

:ffure of every calamity that ruthleſs WAR, aggravated
:mulated by CIVIL DISCORD, can inflict!—The poem
with the following deſcription:

' Through the dim ſhades by frantic terror led,
From ſcenes of blood a hoary parent fled;
A tender virgin breathleſs with her fears,
Hung on his arm, and bath'd him with her tears:
With wearied ſteps, and with diſtracted air,
Follow'd the faithful partner of his care.
Through the lone ſhadows of ſurrounding night
Trembling they fled, for death purſued their flight.
And oft they ſtopp'd, and oft they turn'd their eyes,
Where a vaſt flame ſhot raging to the ſkies,
While ev'ry gale that mov'd the duſky air,
Pierc'd their ſad ears with accents of deſpair.
Here horrid ſhouts of barbarous triumph flow,
Blended with groans, and mingling ſhrieks of woe:
There feebler wails and dying accents riſe,
And rage remorſeleſs thunders to the ſkies.—
Now ſilent had they reach'd a mountain's ſide,
Whoſe paths unviolated foreſts hide:
There paus'd awhile their ſteps, while each ſurvey'd
The diſtant ruin, from the friendly ſhade.—
At length the wretched mother thus began,
While down her cheeks the liquid ſorrows ran.'

e ' wretched MOTHER' now delineates the horrid ſcenes
ſtile invaſion; but ſhe draws with an *American* pencil.
thibits the ' reeking blade'—' the bloody croſs of Britain,'
g in the van of ' an hoſt of ſlaves,' and ' pointing to
of DEATH.'

preſſions, however, of this *irritable* kind, it is to be appre-
d, will not produce, on this ſide of the Atlantic, all thoſe
· emotions in the Reader's breaſt, which the Poet cer-
intended to excite. But, we perceive, it was not his
to pay any token of reſpect to the ' bloody croſs!'

e unnatural principles and horrid conſequences of the war,
riefly expoſed in the following nervous and comprehenſive

' Yet, yet a moment, the fell ſteel reſtrain;
Muſt Nature's ſacred ties all plead in vain?
Ah! while your kindred blood remains unſpilt,
And Heaven allows an awful pauſe from guilt,
Suſpend the war, and recognize the bands,
Againſt whoſe lives you arm your impious hands!—
Not theſe, the boaſt of Gallia's proud domains,
Nor the ſcorch'd ſquadrons of Iberian plains:
Unhappy men! no foreign war you wage,
In your own blood you glut your frantic rage;
And while you follow where Oppreſſion leads,
At ev'ry ſtep, a friend, or brother bleeds.'——

ong other affecting circumſtances which may naturally
gined to mark the progreſs of the bloody conteſt, ſeveral

are

are preſented to view, which cannot fail to rend the boſom of every Reader, not *ſteeled* by the rancour of party-prejudice*. Take the following as a ſpecimen:

'In vain, for food, the dying infant cries,
With ghaſtly viſage, and beſeeching eyes:—
The pious mother doom'd to certain death,
For his dear ſake, retains the fleeting breath;
But while, with fatal tenderneſs, ſhe drains
The milky treaſures, and exhauſts her veins;
She ſees her breaſt deny it's balmy flood,
And fills his guiltleſs mouth with ſtreaming blood:
Then with a burſting heart from pain retires,
Looks up to Heaven, and on her babe expires.'

Let us avert our eyes from ſuch excruciating ſcenes! Like Le Brun's, and Rubens's pictures of the *murder of the innocents*, they are too much for human ſympathy to endure: and this poem abounds with them.

The manly ſorrows of the FATHER are drawn, to uſe the Poet's noble expreſſion, with SUPERIOR DIGNITY of WOE; and will, in ſome degree, impart to the benevolent Reader's mind, that firmneſs which muſt have given way to the melting impreſſions of female miſery:

'When with ſuperior dignity of woes,
And more compos'd deſpair, the father roſe.
Thrice on the dreadful ſcene he turn'd his eyes,
Then thus with arms extended to the ſkies.
—Not that the victim of revenge and hate,
I periſh by an undiſtinguiſh'd fate.
Shall fear appal, or paſſion ſhake my mind;
For all the hopes and joys I leave behind.
Be witneſs, Heav'n! that my firm breaſt diſdains
To feel a ſorrow for its private pains.—
I ſee the horrors which around me wait;
Nor aſk nor hope to deprecate my fate.—
Caught in the ſweeping toil which covers all,
Alike unpitied, and unmark'd I fall.
My foot already trembles on the verge—
I hear from far the daſhing of the ſurge,
But ſtrive in vain to fly—ſo vaſt, ſo wide,
Deſtruction rolling on, impels its waſteful tide.—
'But oh! my country, when I turn my eyes
Upon thy fall, and view thy miſeries:
Thy ſlaughter'd warriors, and thy captive dames,
Thy roofs polluted, and thy towers in flames;
Thy ſacred walls by impious ſlaughter ſtain'd,
Thy rights invaded, and thy ſhrines prophan'd;

* Some of theſe ſcenes and circumſtances of deſolation, however, are not peculiar to America; they muſt be nearly the ſame in every country ſubjected to the ravages of civil war. Hence, the poem, in general, does not ſeem to be, throughout, ſtrictly appropriated to its title.

By

By tides of grief, and ſhame, and fury toſt,
The boaſted firmneſs of my ſoul is loſt:
Unmanly ſighs from my ſwoln boſom break,
And tears of anguiſh tremble on my cheek.—
Devoted realm! what now avails thy claim,
To milder virtue, or ſublimer flame?
Or what avails, unhappy land! to trace
The generous labours of thy patriot race?
Who urg'd by fate, and fortitude their guide,
On the wild ſurge their deſperate fortune tried;
Undaunted every toil and danger bore,
And fix'd their ſtandards on a ſavage ſhore:
What time they fled, with an averted eye,
The baneful influence of their native ſky;
Where ſlowly riſing through the duſky air,
The Northern meteors ſhot their lurid glare.
In vain their country's genius ſought to move,
With tender images of former love,
Sad riſing to their view, in all her charms,
And weeping wooed them to her well-known arms.
The favour'd clime, the ſoft domeſtic air,
And wealth and eaſe were all below their care.
Since there an hated tyrant met their eyes,
And blaſted every bleſſing of the ſkies.
For not the winding ſtream, or painted vale,
The ſweets of ſummer, or the vernal gale,
Were form'd to fetter down the noble ſoul,
Beneath the magic of their ſoft controul.
Wherever nature bids her treaſures riſe;
Or circling planets ruſh along the ſkies;
Or ocean rolls his ever ebbing wave;
Has fate ordain'd a refuge for the brave;
Who claims from Heaven, and Heaven allows the claim,
To live with freedom, or to die with fame;
And finds, alike contented with his doom,
In every clime, a country, or a tomb.
'O gen'rous ſouls, renown'd through every age,
Vain were your labours, vain your patriot rage;
Vain the great deed, when prodige! of blood,
Ye ſtem'd oppreſſion, and repell'd the flood.
—What! though eternal fame diſplay'd her meed?
And earth admir d, and Heaven approv'd the deed?
When freedom reaſſum'd her awful reign,
And juſtice triumph'd in a STUART ſlain?
Again, exulting in their country's woes,
A long ſucceſſive race of tyrants roſe—
Fall'n, but not cruſh'd, the monſter rais'd his head,
With renovated poiſons from his bed.
With ten-fold rage he rear'd his creſt on high,
And ſable wings that darken'd all the ſky;
Bent the wide Eaſt with unreſiſted ſway,
And blaſted every virtue in his way.—

And

And now, no more by nature's bounds confin'd,
He ſpreads his dragon pinions to the wind.
The genius of the Weſt beholds him near,
And Freedom trembles at her laſt barrier.
In vain ſhe deem'd in this ſequeſter'd ſeat
To fix a refuge for her wand'ring feet;
To mark one altar ſacred to her fame;
And ſave the ruins of the human name;—
He comes, he comes, exulting in his force—
He comes—and deſolation marks his courſe:
Gloomy as night, ſtern as the kindred forms
Of hell, and fiercer than a thouſand ſtorms.'

Enough of HORROR!—Reader! if thou can'ſt bear to have thy heart torn "with pity and with terror," peruſe this poem, and bleſs thy happier lot, which has not doomed thee to be a ſpectator of calamities which may be but too juſtly *imagined*; but which to *realize* and *witneſs* would be intolerable to the eye of humanity.

ART. IV. *Silva:* or, a Diſcourſe of Foreſt-Trees, and the Propagation of Timber in his Majeſty's Dominions. By John Evelyn, Eſq; F. R. S. with *Notes* by A. Hunter*, M. D. F. R. S. 4to. 2 l. 12 s. 6 d. Boards. York printed; and ſold in London by Dodſley, Cadell, &c. 1776.

MR. Evelyn was a gentleman, of a character highly reſpectable in every view. He was poſſeſſed of the moſt elegant and uſeful accompliſhments, and bleſſed with the moſt amiable virtues. His name, in fine, is numbered in that noble conſtellation of men of ſcience, which ſo brightly illuminated our philoſophic hemiſphere in the reign of Charles the Second,—and to which the learned world is ſo much indebted for the eſtabliſhment of the Royal Society: Mr. E. being one of the firſt fellows, and a member of the firſt council, of that illuſtrious body.

As an Author, Mr. Evelyn manifeſted great diverſity of talents. He was a poet, a philoſopher, a mechanic, and a politician; but his greateſt excellence conſiſted in the ſtudy and cultivation of nature, eſpecially gardening and agriculture; to which we may add, a diſtinguiſhed taſte for architecture, painting, and the fine arts in general. His literary productions are numerous, and for the moſt part, ſtill valuable; although ſome of them were merely of a temporary nature:—ſuch of our readers as may happen to be unacquainted with them, will find them particulariſed in the account of his life, as given in the Biographia Britannica, or in an extract of the ſame account, as it ſtands prefixed to this Edition of his *Sylva*.

This celebrated production, which is not the leaſt conſiderable of Mr. Evelyn's writings, hath obtained the warmeſt

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* Of York: well known to the literary world by his *Georgical Eſſays*, &c.

approbation both of the philoſophic inquirer, and the practical cultivator; and, we believe, no Engliſh book on the ſubject, hath been more ſought after, or conſulted to better effect. The learned Wotton, ſpeaking of this work, ſays, "It may be eſteemed a ſmall character of the diſcourſe of foreſt-trees, to ſay that it outdoes all that Theophraſtus and Pliny have left us on the ſame ſubject; for it not only does that, and a great deal more, but contains more uſeful precepts, hints, and diſcoveries, upon that now ſo neceſſary a part of our *res ruſtica*, than the world had till then known, from all the obſervations of former ages." *Reflections on Ancient and Modern Learning.*

The peculiar advantages of this noble and expenſive impreſſion of *the Silva* are,

I. The large handſome quarto page, and the neat letter on which it is printed.

II. The additional article, the life of the Author, as above-mentioned, taken from the *Biographical Dictionary.*

III. The numerous, ample, and copious *notes* of the very attentive and judicious Editor; which, alone, would conſtitute a very conſiderable volume of miſcellaneous extracts, obſervations, and anecdotes concerning the nature, properties, culture, and uſes * of the great variety of trees here treated of,—comprehending all the diſcoveries and improvements relative to the ſubject, which have been made ſince Mr. Evelyn's time, and brought down to the year 1775.

IV. A ſet of fine engravings, of the principal trees deſcribed and treated of, in the work, viz. the oak, elm, beech, hornbeam, aſh, cheſnut, horſe-cheſnut, walnut, ſervice-tree, wild black cherry, maple, ſycamore, lime, poplar, quicken (or quickbeam,) haſel, birch, alder, willow, fir (ſilver, and ſpruce) larch, mulberry, cedar, plane-tree (oriental and occidental) cork, arbutus, yew, holly, and hawthorn; in all, *thirty* well executed quarto copper-plates, beſide *five* others, on the ſame large ſize, repreſenting,

I. A winter view of the cawthorpe oak, near Wetherby, upon an eſtate belonging to Lady Stourton. The dimenſions of this oak "are almoſt incredible. Within three feet of the ſurface it meaſures 16 yards, and cloſe by the ground 26 yards. Its height, in its preſent ruinous ſtate (1776), is above 85 feet, and its principal limb extends 16 yards from the bole."—When compared to this, ſays Dr. H. all other trees are but children of the foreſt.

* To which we may add, the various management of trees, as pruning, and barking; the cure of their diſorders; their medicinal application, &c. &c. &c.

II. Four

II. Four drawings of the *green dale* oak near Welbeck; another vegetable giant. In the trunk of this tree is an aperture, or natural gate-way, through which Sterne's Obadiah might gallop the old coach-horſe, without bruſhing the tops of his jack-boots againſt either ſide of the capacious opening!—

Dr. Hunter has, moreover, decorated this edition with an admirable head of Mr. Evelyn, as a frontiſpiece, drawn and engraved by the exquiſite hand of Bartalozzi.

In his preface, as Editor, the ingenious Doctor gives the following particulars relative to the preſent impreſſion of Mr. Evelyn's work:

'Since the firſt edition of *the Silva*, in 1664*, many improvements have been made in planting, and in every branch of natural knowledge. It therefore became my indiſpenſable duty to bring down the improvements to the preſent time. Theſe make the ſubject of the *notes*, which are drawn from moſt reſpectable authorities. I aſſume no merit beyond the arrangement of the materials, having in all places preſerved the Author's own words, excepting in caſes where the ſenſe was obſcured by an impropriety of expreſſion. To join the ſentiments of ſo many different writers, ſo as to appear with the uniformity of one author, required at firſt a conſiderable degree of attention, but the compoſition grew more eaſy in proportion as the ſubject became more familiar. To the following Authors I ſtand particularly indebted: Sir Charles Linnæus, Dr. Stephen Hales, the Rev. Mr. Hart, Mr. Bradley, the Rev. Mr. Hanbury, Mr. P. Miller, M. Duhamel, and Profeſſor Kalm.—The philoſophical tranſactions of London, have, in many inſtances, been of ſingular ſervice to me; and I have had frequent occaſions to introduce extracts from my own Georgical Eſſays.'

Dr. H. likewiſe acknowledges his obligations to James Farquarſon, Eſq; whoſe excellent memoir on the culture of the Scotch pine is inſerted in the notes to this work.

Mr. Speechly, gardener to the Duke of Portland, tranſmitted, alſo, to our Editor, an account of the method of planting upon his Grace's eſtates in Nottinghamſhire. To the ſame ingenious perſon he was obliged for a deſcription of the method of raiſing PINES without the uſe of tanner's bark, viz. by oak-leaves, collected in the fall of the year: theſe papers are inſerted in the notes; but the learned Editor is ſomewhat miſtaken in ſaying that the idea of uſing the decayed leaves of trees, in the

* This work was delivered in the Royal Society on the 15th of Oct. 1662; and its ſubſequent publication contributed not a little to increaſe the reputation of that laudable inſtitution.

hot-

hot-houſe is *quite new*; for leaves have been ſucceſsfully uſed in raiſing melons, for ſome years paſt *, by Mr. Richard Clark, of Chiſwick, and, we believe, by others. Mr. Speechly had tried *oak-leaves*, only; and he reaſons well in accounting for the cauſes of their ſuperiority to *bark*, for this uſe: but Mr. Clark chiefly uſed the leaves of the *walnut* and *cheſnut*, having an opportunity of collecting a prodigious quantity of them in the grounds of an eſtate, called *the Grove*, in Chiſwick pariſh: of which he had the ſuperintendency,—We know not to whom this idea firſt occurred; but it is, certainly, a very valuable diſcovery; and the public is indebted to Mr. Speechly for his communication of the methods of preparing and uſing this excellent ſubſtitute for tanner's bark, as well as for his arguments in proof of the preference due to the leaves, in every view; for, under proper management (namely, after *fermentation*, &c. as directed by Mr. Speechly) they are a moſt valuable manure,—excluſive of their uſe in raiſing of thoſe delicious fruits, the pine-apple and melon.—Mixed with dung, they, alſo, it is here ſaid, make the beſt hot-beds; for beds thus compounded, preſerve their heat much longer than thoſe which are made entirely with dung. Finally, the leaves, when reduced to black vegetable mould, and mixed with compoſt earth, are beyond almoſt every thing for flowers; as well as for all plants that grow in pots.

Dr. H. likewiſe expreſſes his wiſh to be known to have received favours from Joſeph Banks, Eſq; 'whoſe deſire after natural knowledge, is not confined within the limits of the habitable world †.'

Our grateful Editor pays alſo his tribute of thanks to the Duke of Portland, for his obliging preſent of 'two moſt elegant views of the Greendale oak,' already mentioned ‡; and paſſes his encomium on Mr. Grimm, for his excellent 'delineation of this venerable tree.' He farther declares his great ſatisfaction in acknowledging the merits of the ſeveral ingenious artiſts who have contributed towards the elegance of this work by their maſterly execution in the ſculptural part; viz. Meſſrs. Bartolozzi, Rooker, Vivares, and Miller.

We ſhall conclude our extracts from the Editor's preface, with the two following paſſages; the firſt of which contains

* Mr. Speechly's paper is dated Feb. 1776.

† *Vide* a voyage to the North Pole, undertaken by Capt. Phipps, in 1773, Introduct. p. 12.

‡ Alſo, to William Burgh, Eſq; for an elegant drawing of the *Cawthorne* oak; as well as for his aſſiſtance, in the elucidation of ſeveral obſcure paſſages and corruptions of the text of Mr. Evelyn's work. In this laſt reſpect he likewiſe pays his acknowledgments to the Rev. and learned Mr. Cappe.

infor-

information which may be acceptable to ſuch of our readers as may be in poſſeſſion of any of the former editions of the Silva.

'The liberties,' ſays Dr. H. 'which I have taken with the text, in a variety of places, are warranted from a careful collation of the five editions, with ſome original manuſcripts, without which I could not poſſibly have proceeded with any degree of ſatisfaction; for, of all the books in the Engliſh language, there are, perhaps, none ſo corrupted as the two laſt editions of the Silva: the one printed in 1704, the other in 1729.

'Soon after the publication of the Silva, in 1664, the ſpirit for planting increaſed to an high degree; and there is reaſon to believe that many of our ſhips which, in the laſt war, gave laws to the whole world [the hyperbole is, perhaps, a little too high] were conſtructed from oaks planted at that time. The preſent age muſt reflect upon this with gratitude; and it is to be hoped that we ſhall be ambitious to receive from poſterity the ſame acknowledgments that we at this moment pay to the memory of our virtuous anceſtors.'

May the preſent *republication* of Mr. Evelyn's moſt valuable work contribute to excite a ſimilar ſpirit of planting! Royal example, we find, has not been wanting to direct our eyes toward this important object. Our Editor informs us, in one of his notes, when treating of the culture of the oak, that his Majeſty has ordered a nurſery, conſiſting of 20 acres of land, to be formed on the foreſt of Knareſborough, to which the tenants of the Crown are to have unlimited acceſs, for the purpoſe of ſupplying themſelves, *gratis*, with young oaks, and all ſorts of trees, proper for the foreſt.—We hope the good effects of this munificent deſign will not be fruſtrated, through any inattention, or neglect, either in thoſe whoſe duty it is to carry it into execution, or in thoſe who ought, with grateful induſtry, to embrace it.

ART. V. Farther Account of *Eſſays relating to Agriculture and rural Affairs.* By James Anderſon, Farmer, Monks-Hill, Aberdeenſhire: Vid. Review for October laſt.

BOOKS on agriculture, as well as on moſt other ſubjects, have been ſo often fabricated by needy labourers in the literary vineyard, that we have frequently been induced to paſs them over with a ſlighter degree of notice than might ſeem due at leaſt to the *ſubject*, if not to the merit of the *production*.

As the firſt edition of the book now before us was publiſhed under the ſuſpicious appearance of an anonymous performance, we diſmiſſed it with a ſhort extract and brief character: but now that we know with certainty that the precepts contained

in

in it were not fabricated in the paved fields of Broad St. Giles's*, or the airy regions of Grub-ſtreet, but are the reſult of actual experience, we think it entitled to more particular attention: eſpecially as this ſecond edition is ſo conſiderably augmented as to make it, in a great meaſure, a new work. Theſe additions we briefly pointed out in our Review for October laſt, p. 317; but we forgot to inform our Readers, that they are ſold ſeparately, to accommodate the purchaſers of the firſt edition; and that the Author has aſſured the Public in his preliminary *advertiſement*, 'That if this work ſhould go through another edition, the reſult of experiments, and ſuch other ſmall additions as may be neceſſary, will be given to the purchaſers of this and the former edition gratis.'

The firſt five eſſays that occur in this performance are plain, practical treatiſes on diſtinct branches of agriculture, which have, in a particular manner, engaged the attention of our Author. In all of theſe, we are told, he has ſtrictly adhered to the rule he preſcribed to himſelf at the beginning of the work, 'rather to inſtruct the ignorant by a ſimple enumeration of a few well eſtabliſhed facts, than to amuſe the ſpeculative by an idle diſplay of uſeleſs ingenuity.'

In the eſtimation of perſons converſant with ſubjects of this kind, theſe plain eſſays will be of more uſe, if duly attended to, than many volumes on agriculture which aſſume a more brilliant appearance; and we readily ſubſcribe to the opinion, that if they ſhould be imitated by other practical writers on agriculture, we might thus, in time, be furniſhed with uſeful precepts on every branch; which might be ſeparately purchaſed by thoſe who may wiſh to apply themſelves particularly to any of theſe branches, inſtead of attending to thoſe ſuperficial directions ſo often retailed in *general* treatiſes.

In the firſt eſſay, concerning *incloſures and fences*, our Author treats very amply on the method of rearing and training white-thorn hedges. In oppoſition to the common opinion on this head, he recommends a rich ſoil as a nurſery for rearing thorn plants, and ſhows in what manner thorns may be made to have as abundant roots on a very rich ſoil as in any other. He adviſes the plants to be choſen of a large ſize, and to be planted out early in winter; and he is extremely ſolicitous that the hedge be carefully attended to, during the firſt two years eſpecially, becauſe if it is then neglected, no future care will be able to recover it. The top ſhoots, he ſays, ſhould, on no account, be ſhortened, but the ſides ſhould be kept regularly pruned for ſome years while young, as it is only by adhering to this practice that the hedge can be made to attain a proper

* Pariſh of St. Giles's in the Fields, London.

degree of cloſeneſs and ſtrength. 'I ſpeak here, ſays he, from experience, and therefore do it without the ſmalleſt doubt or heſitation, being certain that future obſervations will confirm the juſtneſs of theſe remarks.' In ſupport of this opinion, we ſhall obſerve, that the crab hedges in Herefordſhire, which are all trained upon the ſame general principles recommended in this eſſay, are univerſally, we believe, allowed to be the fineſt and ſtrongeſt hedges in England.

Toward the end of this eſſay, our Author deſcribes a cheap and efficacious method of ſecuring the banks of rivers from being waſhed away by the violence of the ſtream, which is founded on principles ſo plain, and ſeemingly obvious, that we could not help being ſurpriſed it did not long ago occur to others. He then proceeds to ſhow, upon principles equally ſimple and efficacious, in what manner low ground on the banks of rivers may be effectually ſecured from any riſque of being flooded at improper ſeaſons. Many other particulars relating to ground in that ſituation, are here exhibited, with a perſpicuity that we hardly expected to meet with; and which cannot fail to be peculiarly intereſting to thoſe who have much of this kind of ground. We recollect no preceding author who has treated this ſubject in ſo ſatisfactory a manner: and the many ineffectual attempts that are made, in every part of the country, to ſecure and improve ſuch fields, afford a clear proof that a proper directory (in this reſpect) is much wanted.

In the ſecond eſſay our Author, from principles equally clear and ſatisfactory, ſhows in what manner the farmer may, on many occaſions, at a ſmall expence, remove another inconvenience, which has generally been deemed incurable, viz. the *draining ground incommoded with wetneſs ariſing from ſprings oozing through the ſoil.* This eſſay admits of no abridgment.

In the third eſſay Mr. Anderſon deſcribes a method of levelling high ridges, by means of the plough and ſpade conjoined; which, he ſays, is not only attended with many advantages above any other method of levelling ridges, but alſo comes at a much ſmaller expence. As the inconvenience here intended to be obviated is of a local nature, we ſhall content ourſelves with recommending the eſſay itſelf to ſuch as find themſelves under any neceſſity of performing that operation.

The fourth eſſay treats of the proper method of ſowing graſs-ſeeds. Here he refutes the theoretical opinion that graſs-ſeeds ſhould always be ſown alone, and ſhows that it is a much more œconomical practice to ſow theſe ſeeds with ſome kind of grain: in which opinion, with the exceptions he ſpecifies, we doubt not but every practical farmer will readily acquieſce.

Eſſay V. Treats on hay-making, and contains an account of a very ſimple proceſs by which hay may be made, without danger of loſing

loſing the native virtues of the plant, at a very ſmall expence, and ſcarce any riſque of being damaged by the variableneſs of weather, to which we are much ſubjected in this iſland. This method was given at large in our account of the firſt edition of Mr. Anderſon's work: ſee Review for September 1776.

In all theſe eſſays the Author has ſucceſsfully endeavoured to ſimplify every operation, and to diminiſh the expence of performing it as much as poſſible, while he is at the ſame time extremely attentive that every thing ſhall be done in the moſt perfect manner that the nature of the caſe will admit. We are afraid, however, that haſty readers will ſometimes be in danger of overlooking ſome of thoſe neceſſary diſtinctions which he has indeed ſpecified on all occaſions, but which he has not always placed in ſuch a conſpicuous point of view as to attract the notice and fix the attention of ſuch readers as have not a clear idea of the phyſical cauſes from which theſe diſtinctions ariſe. Hence it would not be matter of much ſurprize to us, if gentlemen of this turn ſhould not be able to perform ſome of the operations he deſcribes with equal ſucceſs. It is only thoſe who read with attention, and practiſe with accuracy, who can be benefited by deſcriptions of new and more perfect modes of practice than thoſe to which they have been accuſtomed.

Eſſay VI. Here our Author engages in a more arduous undertaking, viz. a philoſophical analyſis of quick-lime: in which, while he explains, upon the true principles of philoſophy, the cauſes of the various phenomena that occur in uſing this ſingular ſubſtance, he endeavours to render them plain to the moſt ordinary reader. He is now obliged to aſſume more the appearance of a man of letters than in the preceding eſſays, but he ſtill retains that ingenuous plainneſs of manner ſo conſpicuous through all this performance. The unlearned reader, who would perhaps have been ſtartled at the name of a chemical treatiſe, is conducted by a gradual ſeries of definitions and obſervations, at firſt ſimple and eaſy, to others depending upon theſe, of a leſs obvious nature, but ſufficiently intelligible to thoſe who carefully attend to the arguments as they ſucceſſively occur; ſo that like the *Bourgeois Gentilhomme* of Moliere, who was aſtoniſhed to hear that he had been ſpeaking proſe without knowing it, he will be ſurprized to find himſelf inſtructed in much chemical knowledge, before he is aware that he has been ſtudying it. When chemiſtry thus becomes the hand-maid of the arts, we cannot help viewing it as a ſcience of the utmoſt utility, as nothing can contribute ſo much to bring the arts to their higheſt degree of perfection: and in this reſpect the philoſophy of modern times peculiarly excels that of the ancients.

Our Author, though not the firſt who has explained ſome of the operations of agriculture by chemical principles, is not the

leaſt ſucceſsful; as we here find the nature of quick-lime, and other calcareous ſubſtances, inveſtigated with a clearneſs and preciſion that will afford much ſatisfaction to the candid inquirer. The eſſay is long, and is divided into two parts, the firſt treating of quick-lime as a cement, and the next conſidering that ſubſtance as a manure. The Author, in a ſhort advertiſement prefixed to this eſſay, as if afraid of incurring blame from ſome readers for ſeeming for a while to forget practice in explaining principles, modeſtly apologizes for himſelf, and concludes with adviſing ſuch readers as diſlike any kind of intricate diſquiſitions, to paſs over at leaſt the *firſt part* of this eſſay. 'The *reaſons*, ſays he, for what is advanced in the ſecond part will not indeed be, in that caſe, ſo clearly ſeen; but the practical farmer, if not fully *inſtructed* by that, may at leaſt be *directed* to what he ought to do.' The diſtinction here pointed out between the rational improver and the mechanical practiſer of agriculture, is, we think, uncommonly delicate and juſt.

After giving ſome general definitions, he proceeds to enumerate the various kinds of calcareous matters that come afterwards to be inveſtigated, and he diſtinguiſhes them from each other in the following manner:

'Lime-ſtone and marble are nothing elſe than a calcareous matter *chryſtallized**, and aſſume different appearances according to accidental circumſtances that have occurred at the time of their original formation.

'1ſt, The more perfect theſe chryſtals are, the *harder* and more compact will the ſtone be that conſiſts of them.

'2d, The ſmaller the proportion of extraneous matter that is entangled among theſe chryſtals, the *purer* and finer will the lime be that is made from the ſtone of which they conſiſt.

'From a variation in one or other of theſe two particulars, ariſe all the varieties of calcareous matter, that can be converted into lime; which varieties may be diſtinguiſhed from one another by the following particulars.

'1ſt, When the calcareous matter is *pure*, and perfectly chryſtallized; when it aſſumes a clear and ſomewhat tranſparent appearance, and is found in regular *ſtrata*, without many fiſſures, it is then called *marble*.

'2d, When the calcareous matter is *pure*, but the chryſtallization leſs perfect, though in regular ſtrata, it ſtill obtains the name of marble; but, as it is more opaque, and leſs compact than the former, it is reckoned leſs valuable, and coarſer.

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* 'Saline ſubſtances, when diſſolved in water, and put into proper circumſtances for that purpoſe, ſeparate from the water, and *ſhoot* into regular figures, which aſſume different forms, and are more or leſs tranſparent according to the different nature of the ſalt, as nitre, alum, &c. Theſe regular tranſparent bodies are properly called *chryſtals*.—Hence every body in nature that aſſumes a form and appearance ſimilar to theſe, and is produced in the ſame manner, is ſaid to be *chryſtallized*.'

'3d,

'3d, When the calcareous matter is ſtill pretty pure, but haſtily concreted into an uniform maſs, without having been in a ſtate that permitted it to chryſtalliſize, or to ſubſide into regular ſtrata, it is called *chalk*; which, when reduced to a powder, without calcination, is called *whitening*.

'4th, When the chryſtals are tolerably perfect, but have had a conſiderable proportion of ſand entangled among them, it is no longer called marble, but *lime-ſtone*. And this is more or leſs *pure*, or affords a richer or poorer lime, as it contains a greater or ſmaller proportion of calcareous matter; and is more or leſs *hard* according to the degree of perfection of the chryſtals.

'Even the pureſt calcareous matter perfectly chryſtallized, is called lime-ſtone, and not marble, when it conſiſts of ſmall pieces that have not been concreted into regular ſtrata.

'5th, When the calcareous matter is perfectly pure, and ſhot into ſmaller chryſtals of a tranſparent whiteneſs, it is called *ſpar*,—and, in other circumſtances, *ſtalactites*.

'6th, When the calcareous matter has been formed by nature as a covering for animals, it is called *ſhell*; in which claſs may be included *corals* and *coralline*.

'Theſe are all the ſubſtances that have hitherto been employed for making lime. The other varieties of calcareous matter,—(that I may bring them all under one view, and point out their eſſential diſtinctions,) are as follow:

'7th, When the calcareous matter, while in its fluid ſtate, has been abſorbed into a bed of clayey matter, and with it concreted into an uniform, compact, unchryſtallized maſs, it has been denominated *marle*,—which is more or leſs *pure*, according to the proportion of calcareous matter it contains, and more or leſs *hard*, according to the nature of the clay, and the proportion of ſand that may have been mixed with it. And,

'8th, When *ſhells*, by the lapſe of time, and by long macerating in water, have loſt the animal gluten that cemented them, and are crumbled down to a fine whitiſh powder, they are denominated *ſhell marle*.'

He then proceeds to ſhew what changes calcareous matters are made to undergo by the action of fire; he explains the nature of *cauſticety*, internal, and ſhews in what manner it loſes that quality and becomes *effete*. From thence he takes occaſion to give an ingenious account of the manner in which natural ſtallactites are produced, and beds of marble formed in the quarry; he then ſhews that lime is capable of becoming a cement, in conſequence of an artificial proceſs depending upon the ſame general principles with the natural calcareous concretions, and particularizes all thoſe circumſtances that can contribute to render this artificial cement more or leſs perfect in its kind. This obliges him to take notice of the old Roman cement, ſo remarkable for its hardneſs and durability: in treating on this ſubject it was impoſſible for him to avoid taking notice of

Mr. Loriot's* treatiſe, in which he pretends to have diſcovered the true ſecret of making a cement ſimilar to that of the ancients. From this paſſage (which is too long to be extracted) it appears that Mr. A. entertains no very favourable opinion of the French artiſt: and it muſt be owned that he ſeems to have reaſon on his ſide. Something, however, might be ſaid in Mr. Loriot's favour, or at leaſt in extenuation of the glaring abſurdities pointed out by our Author. It is profeſſedly not the diſcoverer himſelf who has written the eſſay, but a friend, whoſe eager zeal may have prompted him to fall into that exceſſive partiality ſo juſtly reprehended in the work before us. Mr. A. has alſo explained the cauſes of the phenomena deſcribed, not perhaps according to the ideas of Mr. Loriot, but his own. Perhaps, too, ſome facts which appear a little ſuſpicious, may not have been fully underſtood by him, and are therefore unfairly repreſented. But be that as it may, we are ſatisfied Mr. Loriot has been unlucky at leaſt in his panegyriſt, and, if we ſuppoſe that he ſaw the manuſcript before publication, it will be difficult to abſolve him entirely of the charge of ignorance and preſumption here inſinuated againſt him.

Among other particulars that produce an effect upon the quality of lime-mortar or plaſter, our Author explains, at conſiderable length, the effects of the common operation called *ſouring*, and ſhews, on the principles of juſt reaſoning, that although ſome degree of ſouring is neceſſary for every kind of lime cement, yet that it is dangerous to exceed in this reſpect for mortar; but that for plaſter very long macerating with water before it is employed, is not only uſeful, but even abſolutely neceſſary in moſt caſes, if we hope to prevent bliſters. His reaſoning on this head is very appoſitely ſupported by the following quotation from ancient authors, which he introduces in a note:

'It is, ſays he, no unſatisfactory proof of the juſtneſs of the foregoing reaſoning to obſerve, that the practice which would neceſſarily follow from it is exactly what was followed by the ancients, if we can rely on the account given of this matter by *Vitruvius* and *Pliny*.

'*Vitruvius*, ſo far from recommending unſlaked lime for making plaſter, as Monſieur Loriot would ſuggeſt, recommends expreſsly that it ſhould be *ſoured* or macerated in water—for the very ſame reaſons as are given above; as it is only by that means, he ſays, that the plaſter can be prevented from bliſtering—His words are, (Lib. vii. cap. 2.) - - - "Tunc de albariis operibus eſt explicandum. Id autem erit recte, ſi glebae calcis oprime, ante multo

* See Review, vol. li. p. 184. Sept. 1774.

tempore

tempore quàm opus fuerit, macerabuntur. *Namque cum non penitus macerata, ſed recens ſumitur - - - habens latentes crudos calculos paſtillas emittit - - - Qui calculi diſſolvunt, et diſſipant tectorii politiones.*"

'Pliny points out ſtill more clearly the difference between the quality of the lime neceſſary for making *mortar* and *plaſter*—a certain proof that the ancients had been very accurate in obſerving *facts*, as they could have no idea of the reaſoning by which theſe facts might have been explained or corroborated.

"Ruinarum urbis," ſays he, "ea maximè cauſa, quod furto, calcis *ſine ferrumine ſuo cæmenta* componuntur. *Intrita* quoque *quò vetuſtior, eò melior.* In antiquarum (antiquis) ædium legibus invenitur, ne recentiore trima uteretur redemptor; *ideo nulla (nullæ) tectoria eorum rimæ fœdavere.*" Plin. Hiſt. Lib. xxxvi. cap. 23.

'In this paſſage Pliny ſtrongly contraſts *mortar* (cæmenta) with *plaſter* (intrita). The firſt, he ſays (by implication) ought always to be compoſed of lime *cum ferrumine ſuo*, that is, lime that ſtill retains its gluten—lime that ſtill retains that quality by which it is enabled to unite detached matters into a ſolid body, and *glue* them, as it were, together. In other places of his work he deſcribes it as *calcis quam vehementiſſimæ*, lime in its moſt acrid ſtate, that is, perfectly *cauſtic* lime.

'This quality, he plainly hints, it gradually loſes by time, ſo as to come at length to be *ſine ferrumine ſuo*; in which ſtate, as it is impoſſible to become a firm cement for building, he ſeverely reprehends thoſe who uſe it as ſuch.

'But, although he condemns the practice of uſing that old and inert lime for mortar, he immediately adds, that, for plaſter, it is better than new; becauſe it is not ſo ſubject to crack in the work. "*Intrita* quoque quo vetuſtior, eo melior - - - *ideo nulla tectoria eorum rimæ fœdavere.*"

'Monſieur Loriot quotes this paſſage, and contends, that *calcis ſine ferrumine ſuo* means merely ſlaked lime, in oppoſition to his favourite powdered lime-ſhells.—What reaſon he has to think ſo, the reader is left to judge.—It is to be obſerved, however, that Monſieur Loriot does not confine the uſe of his cement to making mortar—Like thoſe medicines that cure all diſeaſes, it is equally proper for plaſter; and indeed it is as a plaſter he chiefly recommends it. There can be no doubt, however, from the authorities above quoted, that the *ancients* were as great ſtrangers to the uſe of it in this ſenſe as the *moderns*.'

Nor has he yet done with Mr. Loriot, who ſeems to have been peculiarly unlucky in having attracted the attention of our Author:—Mr. Anderſon thus proceeds:

'The Reader, if he has followed me thus far, will eaſily perceive, that, although it be in vain to expect thoſe wonderful effects from the practice recommended by Monſieur Loriot, that he ſo pompouſly deſcribes, yet it may happen, that, if circumſtances accidentally concur to that end, a very perfect mortar may be obtained by following his directions. For, if the ſlaked lime that ſhall be employed has not had time to become in a great meaſure *effete*;—if the unſlaked ſhells that are to be pounded have been *perfectly* calcined;—

if the lime-ſtone has been of a ſandy ſort of itſelf;—if the ſand added to it has been of a proper kind, and in due proportion;—and if theſe materials be carefully mixed before they are applied, there can be no doubt but the mortar would be very good: ſo that it may *ſometimes* happen, that thoſe who follow the practice recommended by him, in making mortar for ordinary uſes, may be lucky enough to ſucceed to their wiſh. But, as theſe favourable circumſtances may not chance to occur in other caſes, they may be as far from their purpoſe as they poſſibly could be.

'That gentleman, with his uſual want of accuracy, takes no notice of any of theſe circumſtances. He only recommends that powdered quick lime, by which he means pounded lime-ſhells, be mixed up with common mortar made of old ſlaked lime in certain proportions. He does not give the ſmalleſt hint as to the ſtate of *old ſlaked lime* to be uſed as common mortar; but ſeems to think it a matter of no moment, whether it ſhall have been ſo long ſlaked as to be perfectly *effete*, or the reverſe;—he does not, indeed, ſeem to know any thing about that peculiarity of lime diſtinguiſhed by that term.

'But, independent of that circumſtance, the practice he recommends is much worſe in other reſpects than that uſually followed in modern times, either for making plaſter or cement,—eſpecially the firſt. For, in the ordinary operation of ſlaking, thoſe lime-ſhells that are not enough burnt, have ſome chance of being rejected when the lime is ſifted; whereas, in this method of pounding the whole promiſcuouſly, theſe will be mixed with the others; and therefore it may be expected that ſome of the particles will remain unſlaked for a very long time, which will be in danger of diſuniting and bliſtering the work long after it is put up.'

Towards the end of this part of his eſſay he conſiders the nature of chalk-lime, and compares it with that made from lime-ſtone, with many other particulars that deſerve to be attended to by maſons, but which we are obliged to omit.

In the ſecond part of the eſſay, he treats, with equal accuracy and preciſion, of the qualities of lime *as a manure*; and points out the difference between it and other calcareous manures, viz. chalk, marle, ſhelly ſand, and lime-ſtone gravel; ſhewing in what caſes it may be moſt œconomical to employ the one or the other of theſe ſubſtances, and deſcribing the way in which they may be moſt efficaciouſly applied. But we muſt content ourſelves with recommending the treatiſe itſelf to ſuch readers as wiſh for ſatisfaction on theſe heads.

*** The ſecond volume to be reviewed in our next.

N. B. We are obliged to a Correſpondent, in whoſe judgment we confide, for moſt of the remarks contained in the foregoing Article.

ART.

ART. VI. *The Laws reſpecting* WOMEN, as they regard their *Natural Rights*, or their Connexions and Conduct, &c. *Account concluded:* ſee Rev. for Nov. p. 357.

IN our laſt, we gave a general view of the *plan* of this uſeful work, with ſome *extracts*, as ſpecimens of the execution; and we concluded that firſt part of the article, with the promiſe of a farther extract. We now proceed to the fulfilment of that promiſe, by laying before our Readers, the Author's judicious abſtract * of the trial of the Ducheſs of Kingſton, before the houſe of lords, on an indictment for bigamy †, in April, 1776.

‘ Elizabeth

* The proceedings, at large, were publiſhed, by authority, in October, 1776, price 10 s. ſewed. Printed for Bathurſt.

† The following explanation of this term is given by our Author. ‘ The crime of bigamy conſiſts in a man having two wives living at the ſame time, or a woman having two huſbands. Its ſignification in our law is exactly ſynonimous to polygamy; or having a plurality of huſbands or wives at one time. All ſubſequent marriages during the life-time of the firſt huſband or wife, are ſimply void, and a mere nullity by the canon law. Anciently the temporal courts did not interfere to puniſh even the violation of matrimonial rights; and adultery, which in moſt countries of Europe is treated as a crime againſt the ſtate, was not conſidered in England as an offence puniſhable by the magiſtrate, but left to the correction of eccleſiaſtical cenſure. At length, however, the violation of conjugal duty, accompanied by the circumſtance of an open attack upon the order of ſociety by a ſecond marriage, was, by the ſtatute 21 James I. c. 11. (A. D. 1604.) made a ſubject of criminal cognizance before the magiſtrate, and made felony under the mitigation of the benefit of clergy. Before the paſſing of which act, bigamy was triable by the biſhop's certificate; but if the priſoner, to avoid the charge, pleaded, that the ſecond eſpouſals were null and void, becauſe he had a former wife living, the ſpecial bigamy was not to be tried by the biſhop's certificate. " If any perſon within his majeſty's domi-" nions of England and Wales, being married, ſhall marry any per-" ſon, the former huſband or wife being alive; ſuch offence ſhall " be felony." But a man may claim the benefit of his clergy; or a woman may pray the benefit of the ſtatute of William the Third. This act makes an exception to five caſes, in which ſuch ſecond marriage, though in the firſt three it is void, is yet no felony. (1.) Where either party hath been continually abroad for ſeven years; whether the party in England hath notice of the other's being living or not. (2.) Where either party hath been abſent from the other ſeven years, within this kingdom; and the remaining party hath had no notice of the other's being alive within that time. (3.) Where there is a divorce or ſeparation *a menſa et thoro* by ſentence in the eccleſiaſtical court. (4.) Where the firſt marriage is declared abſolutely void by any ſuch ſentence, and the parties looſed

a vinculo,

'Elizabeth ducheſs dowager of Kingſton was brought to her trial before the houſe of lords, on an indictment found againſt her at Hicks's-Hall, by the grand jury of Middleſex, (founded on the ſtatute 21ſt James I. c. 11.) for bigamy, in having married Evelyn Pierpoint, duke of Kingſton, living her firſt huſband the honourable Auguſtus John Hervey. The ſentence of the conſiſtory court of London in a ſuit of jactitation* inſtituted by her grace againſt Auguſtus John Hervey, was pleaded in barr to her trial, but after very long and able pleadings by council on both ſides, the judges were unanimouſly of opinion that ſuch ſentence was no barr to a proſecution ſet on foot by a third perſon, in no reſpect whatever a party to the former ſuit, and more eſpecially could not ſtop proceedings on an indictment for a criminal offence to which the king was the plaintiff, and who was abſolutely precluded from being a party in the ſuit of jactitation.—Her grace was therefore put upon her trial by her peers; when the following facts came out in evidence.

'In the ſummer of 1744, Mr. Hervey contracted an acquaintance with Miſs Chudleigh, at Wincheſter races; he was then a lieutenant on board the Cornwall, lying at Portſmouth, and deſtined for the Weſt-Indies†. An intimacy immediately began. Miſs Chudleigh was then on a viſit with her aunt, a Mrs. Hanmer, at the houſe of a Mr. Merrill, her couſin, whoſe mother was Mrs. Hanmer's ſiſter; that gentleman reſided at Lainſton, in the vicinity of Wincheſter. In the Auguſt following

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a vinculo, or (5) Where either of the parties was under the age of conſent at the time of the firſt marriage: for in ſuch caſe the firſt marriage was voidable by the diſagreement of either party; which this ſecond marriage very clearly amounts to. But it is the opinion of Sir William Blackſtone, that if at the age of conſent the parties had agreed to the marriage, which completes the contract, and is indeed the real marriage; and afterwards one of them ſhould marry again; ſuch ſecond marriage would be within the meaning and penalties of this act.'

* *Suit of jactitation of marriage* is thus explained by our Author:—'Such a ſuit is grounded on a plea of defamation, when a man or woman publicly declares himſelf or herſelf to be married to another, by which a general belief of ſuch marriage is ſpread; in this caſe the party injured may libel the perſon ſo boaſting in the ſpiritual court, by a ſuit which is called *cauſa jactitationis matrimonii*.'

† Miſs Chudleigh was then about eighteen years of age. In the preceding year ſhe had been introduced into the family of the late princeſs dowager of Wales as her maid of honour. Mr. Hervey was the ſecond ſon of the then earl of Briſtol, and then twenty years of age. *Collins's Peerage*, vol. iv. page 357. *Attorney General*, for the proſecution.

following Mr. Hervey made a ſecond viſit for a few days at Lainſton, during which ſhort ſtay the marriage was contracted, celebrated, and conſummated. Very ſtrong motives on both ſides urged them to have the marriage celebrated with as much privacy as poſſible; the fortune of both was inſufficient to maintain them in ſuch a ſituation as his birth, and her ſituation and views gave pretenſions to, the income of her place would have failed, and the diſpleaſure of his noble family rendered it impoſſible on his part to avow the connection. The marriage was therefore to be kept ſecret, and for that purpoſe was celebrated with the utmoſt privacy. Lainſton is a ſmall pariſh ‡, the church to which ſtood at the end of Mr. Merrill's garden. On the 4th of Auguſt, 1744, Mr. Amis, the then rector, was appointed to be at the church alone late at night, at eleven o'clock. Mr. Hervey and Miſs Chudleigh went out as if to walk in the garden, followed by Mrs. Hanmer and her maid-ſervant, Mr. Merrill, and a Mr. Mounteney, an intimate friend of Mr. Merrill's, whoſe evidence might be thought neceſſary to corroborate that of the aunt and couſin in eſtabliſhing the fact in caſe it ſhould ever be diſputed, and likewiſe to remove any imputation which might otherwiſe have been caſt on the other witneſſes as relations of the lady. The ceremony was there performed by Mr. Amis *, Mr. Mounteney holding a taper in the crown of his hat, Mrs. Hanmer's maid (who afterwards married a ſervant of Mr. Harvey's, and is now called Ann Cradock) was then diſpatched to ſee that the coaſt was clear, and they returned into the houſe without being obſerved by any of the ſervants. The marriage was conſummated that ſame night; and Mr. Hervey ſlept with his bride the two or three nights he remained at Lainſton, after which he repaired to his ſhip at Portſmouth, which had received ſailing orders, and was deſtined for the Weſt-Indies. Miſs Chudleigh went back to her ſituation as maid of honour to the princeſs dowager of Wales. In 1746 Mr. Hervey, being returned to England in October, cohabited with her as his wife for about the ſpace of a month, his ſtay in England being no longer: he then went to the Mediterranean, from whence he returned in January 1747. The fruit of their intercourſe was a ſon born at Chelſea ſome time in the year 1747 †. Miſs Chudleigh's uſual place

‡ The living being about 15 l. per ann. and Mr. Merrill's the only houſe in the pariſh. *Attorney General.*

* For which he ſubjected himſelf to a penalty of 100 l. by ſtat. 7 and 8 Will. c. 35. which inflicts that penalty on a clergyman for marrying without a licenſe, or banns publiſhed. The laws reſpecting marriage are now put upon a footing totally different by the Marriage Act.

† Which it ſhould ſeem ſoon after died.

of

of reſidence was in Conduit-ſtreet, where Mr. Hervey cohabited with her as her huſband, under the reſtraints which their plan of keeping the marriage ſecret demanded, until the May following, when ſome differences aroſe between them, which proceeded to ſuch extremities as to cauſe all intercourſe to be broken off. Twelve years elapſed, and this ſtate of enmity continued, until, in 1759, Mrs. Hervey, who ſtill paſſed for Miſs Chudleigh, paid a viſit to Mr. Amis, the clergyman, at Wincheſter, who was then in a very declining ſtate of health; her couſin Merrill accompanied her to his houſe; ſhe there expreſſed her deſire to Mr. Amis, who then kept his bed, to have a certificate of her marriage with Mr. Hervey: for this purpoſe Mr. Merrill brought a ſheet of ſtampt paper to write it upon, but being at a loſs about the form, they ſent for one Spearing, an attorney in the city, and Miſs Chudleigh, being unwilling to be ſeen by him, concealed herſelf in a cloſet in the room. Spearing objected to the method which they had propoſed, and adviſed that a book ſhould be bought, and the marriage regiſtered therein, in the uſual form, and in the preſence of the lady, who thereupon appeared. The attorney's advice was taken, the book was bought, and the marriage regiſtered and ſigned by the clergyman. The book was entitled, *Marriages, Births, and Burials, in the Pariſh of Lainſton.* The firſt entry ran, *the 22d of Auguſt*, 1742, *buried Mrs. Suſannah Merrill, relict of John Merril, Eſq.* The next was, *the 4th of Auguſt*, 1744, *married the honourable Auguſtus John Hervey, Eſq; to Miſs Elizabeth Chudleigh, daughter of colonel Thomas Chudleigh, late of Chelſea college, deceaſed, in the pariſh church of Lainſton, by me Thomas Amis.* Mrs. Hervey thanked Mr. Amis, and told him it might be an hundred thouſand pounds in her way ‡, and being in a moſt communicative humour, ſhe told Mrs. Amis of the child ſhe had by Mr. Hervey, a fine boy, but it was dead, and how ſhe had borrowed 100 l. of her aunt Hanmer to make baby cloaths; ſhe then ſealed up the regiſter, and left it with Mrs. Amis, in charge to deliver it to Mr. Merrill * on the

‡ The infirm ſtate of the then earl of Briſtol's health, ſeemed to open a proſpect of a rich ſucceſſion and an earldom. It was thought worth while, as nothing better had then offered, to be counteſs of Briſtol, and for that purpoſe to adjuſt the proofs of her marriage; but the earl of Briſtol recovered his health, and this regiſter was then forgotten till a very different occaſion aroſe for enquiring after it. Mr. Hervey's elder brother was then earl of Briſtol, having ſucceeded to the title on the death of his father in 1754. *Collins's Peerage*, vol. iv. p. 348. *Attorney General.*

* Who it may be preſumed had the preſentation to the living of Lainſton.

death

death of her huſband, which ſhe accordingly did, he living only a few weeks.

'In 1768† Mr. Hervey ſent an abrupt and peremptory meſſage to his lady by Ann Cradock, informing her that he was determined to obtain a divorce from her. He likewiſe ſolicited Mr. Cæſar Hawkins to ſignify the ſame reſolution, but in terms more polite and reſpectful, ſaying he wiſhed him (Mr. Hawkins) to carry a meſſage to Miſs Chudleigh, upon a ſubject that was very diſagreeable, but that he thought it would be leſs ſhocking to be carried by, and received from a perſon ſhe knew, than from any ſtranger; that he had been for ſome time paſt very unhappy on account of his matrimonial connections with Miſs Chudleigh; that he wiſhed to have his freedom, on account of the criminality of her conduct, and from the proofs he had of it, which he had been for ſome time paſt collecting and getting together, with intent and purpoſe to procure a divorce; that he believed they contained the moſt ample and abundant proofs, circumſtances, and every thing relative to ſuch proof; that he intended to purſue his proſecution with the ſtricteſt firmneſs and reſolution, but that he retained ſuch a regard and reſpect for her, and, as a gentleman, to his own character, that he wiſhed not to mix malice or ill-temper in the courſe of it; but that in every reſpect he would wiſh to appear and act on the line of a man of honour, and of a gentleman; that he wiſhed ſhe ſhould underſtand that his ſoliciting Mr. Hawkins to carry the meſſage ſhould be received by her as a mark of that diſpoſition; that as moſt probably in the number of ſo many teſtimonial depoſitions as were there collected, there might be many offenſive circumſtances named, ſuperfluous to the neceſſary legal proofs; that if ſhe pleaſed, her lawyers, either with or without herſelf, might, in conjunction with his lawyers, look over all the depoſitions, and that if any parts were found tending to indecent or ſcandalous reflections, which his gentlemen of the law ſhould think might be omitted without weakening his cauſe, he himſelf ſhould have no objection to it; that as he intended only to act upon the principles of a gentleman and a man of honour, he ſhould hope ſhe would not produce any unneceſſary or vexatious delays to the ſuit, or enhance the expences of it, as he did not intend to proſecute to gain by any demands of damages.

† Nine years had now paſſed ſince the lady's former hopes of a great title and fortune had fallen to the ground; ſhe had at length formed a plan to obtain the ſame object another way. Mr. Hervey alſo turned his thoughts to a more agreeable connection. *Attorney General.*

'But

'Both theſe meſſages were delivered to the lady, to the firſt of which ſhe replied, "Am I to make myſelf a whore to oblige him?" In anſwer to the other ſhe deſired Mr. Hawkins to report to Mr. Hervey, that "ſhe was obliged to him for the polite parts of his meſſage, but as to the ſubject of the divorce ſhe ſhould cut that ſhort, by wiſhing him to underſtand that ſhe did not acknowledge him for her legal huſband, and ſhould put him to the defiance of ſuch proof." In conſequence of theſe menaces, on the 18th of Auguſt ſhe entered a caveat at Doctor's Commons, to hinder any proceſs paſſing under the ſeal of the court at the ſuit of Mr. Hervey againſt her in any matrimonial cauſe, without notice given to her proctor. Mr. Hervey, however, changed his mind, and took no ſteps in the buſineſs of a divorce.

'In Michaelmas ſeſſion 1768, Miſs Chudleigh inſtituted a ſuit of jactitation of marriage in the common form; the anſwer given in by Mr. Hervey was, a croſs libel claiming the rights of marriage; his libel was large in alledging all the indifferent circumſtances which attended the courtſhip, contract, marriage ceremony, conſummation, and cohabitation; but when it came to the facts themſelves, it ſtated a ſecret courtſhip, and a contract with the privity of Mrs. Hanmer alone, who was then dead: the marriage ceremony, which in truth was celebrated in the church of Lainſton, was ſaid to have been performed at Mr. Merrill's houſe, in the pariſh of Sparſhot, by Mr. Amis, in the preſence of Mrs. Hanmer, Mr. Merrill, and Mr. Mounteney, who were all dead; Ann Cradock, the only ſurviving witneſs of the marriage, was dropped; and to ſhut her out more perfectly, although ſhe actually ſaw them in bed together, the conſummation was ſaid to have paſſed without the privity or knowledge of any part of the family and ſervants of Mr. Merrill.

'On the outſet of this buſineſs a great difficulty preſented itſelf to the lady, ſhe was obliged to put in a perſonal anſwer upon oath to Mr. Hervey's anſwer, but by a moſt ingenious piece of caſuiſtry her ſcruples of conſcience were removed; ſhe denied the previous contract, ſhe evaded the propoſal of marriage, by ſtating that it was made to Mrs. Hanmer without her privity, not denying that it was afterwards communicated to her; the reſt of the article, which contains a circumſtantial allegation of the marriage, together with the time, place, witneſſes, and ſo forth, ſhe buries in the formulary concluſion of every anſwer, by denying the reſt of the ſaid pretended poſition or article to be true in any part thereof. Finally, ſhe demurs to the article which alledges conſummation, which denial of the article to be true in *any part* reſerves this ſalvo, viz.

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the whole averment of marriage was but one part of the article, the language is ſo conſtructed that that averment makes but one member of a ſentence, and yet it combines falſe circumſtances with true. *They were in Mr. Merrill's houſe at Sparſhot joined together in holy matrimony*, this part of the article as her anſwer calls it is not true; it is true they were married, but not true that they were married at Sparſhot, or at Mr. Merrill's houſe *. Soon after the taking this affidavit, the lady expreſſed herſelf to the following purpoſe to Mr. Hawkins; ſhe ſaid that ſhe had had a great deal of concern and agitation of mind from finding that a poſitive oath was expected from her; that ſhe was not married, and which ſhe had for ſome time together expected would have been put to her in that form; that ſhe thought ſhe ſhould have dropped her ſuit entirely, for that ſhe would not for the whole world have taken that kind of direct poſitive oath, but that what had been offered to her had been ſo complicated with other things that were certainly not true, that

* The plan of the evidence alſo was framed upon the ſame meaſured line. The articles had excluded every part of the family; even the woman whom Mr. Hervey had ſent to demand the divorce was omitted: but her huſband is produced to ſwear, that in the year 1744, Mr. Hervey danced with Miſs Chudleigh at Wincheſter races, and viſited her at Lainſton, and in 1746, he heard a rumour of their marriage. Mary Edwards and Ann Hilham, ſervants in Mr. Merrill's family, did not contradict the article they were examined to, which alledged, that none of his ſervants knew any thing of the matter, but they had heard the report. So had Meſſrs. Robinſon, Hoffiach, and Edwards. Such was the amount of Mr. Hervey's evidence; in which the witneſſes make a great ſhew of zeal to diſcloſe all they knew, with a proper degree of caution to explain that they knew nothing.

'The form of examining witneſſes was likewiſe obſerved on her part, and ſhe proved moſt irrefragably, that ſhe paſſed as a ſingle woman: went by her maiden name; was maid of honour to the princeſs dowager; bought and ſold; borrowed money of Mr. Drummond, and kept caſh with him, and other bankers, by the name of Elizabeth Chudleigh; nay, that Mr. Merrill and Mrs. Hanmer, who had agreed to keep the marriage ſecret, converſed and correſponded with her by that name.

'For this purpoſe a great variety of witneſſes was called; which it would have been very raſh to have produced without ſome foregone agreement, or perfect underſtanding that they ſhould not be croſs-examined. Many of them could not have kept their ſecret under that diſcuſſion; even in the imperfect and wretched manner in which croſs examination is managed upon paper, and in thoſe courts. Therefore not a ſingle interrogatory was filed; nor a ſingle witneſs croſs examined, though produced to articles exceedingly confidential, ſuch as might naturally have excited the curioſity of an adverſe party to have made further enquiries. *Attorney General.*'

the

ſhe could take, and had taken the oath, with a very ſafe conſcience.

'Thus was the object of the jactitation ſuit obtained, and in a few months after ſhe was married to the duke of Kingſton †.

'The evidence given on this trial was, the libel of Chudleigh againſt Hervey in the Conſiſtory court; Hervey againſt Hervey, called Chudleigh, in anſwer; and Chudleigh againſt Hervey in reply. Sentence of the ſaid court read and promulged 10th of February, 1769. The caveat entered by Miſs Chudleigh at Doctor's Commons, 18th of Auguſt, 1768. The regiſter of her marriage with Mr. Hervey, and the regiſter of her marriage with the duke of Kingſton. The witneſſes examined were,

For the PROSECUTION.

Ann Cradock; to prove the marriage ceremony performed, the conſummation afterwards, and from the information of the lady, that a child had been born.

Mr. Cæſar Hawkins; to prove the marriage by the declaration made to him by both the parties, and the birth of a child.

The honourable Sophia Charlotte Fettiplace; to prove the ducheſs acknowledging her marriage with Mr. Hervey.

Lord Barrington; to prove the ſame.

Judith Phillips; to prove the entry in the regiſter, of the firſt marriage by her former huſband; and the birth of a child from the information of the priſoner.

Rev. S. Kenchin; to prove the hand writing of Mr. Amis.

Rev. John Dennis; to prove the ſame.

For the PRISONER.

Ann Pritchard; to invalidate the evidence of Ann Cradock, by depoſing, that Ann Cradock told her ſhe was promiſed a ſinecure from the proſecutor for giving her evidence.

Dr. Warren; to prove that Dr. Collyer, one of the advocates employed in the jactitation ſuit, was incapable of attending the court on account of the ill ſtate of his health.

Mr. Laroche; to prove that Dr. Collyer had, in his preſence and hearing, aſſured the duke of Kingſton, that he might ſafely marry Miſs Chudleigh, for that in ſo doing, he neither offended againſt the laws of God or man.

All the lords found the priſoner guilty of the felony whereof ſhe ſtood indicted, one lord only excepted, who ſaid that ſhe

† The widow of Mr. Amis, who afterwards married a Mr. Phillips, going to wait on the ducheſs ſoon after her ſecond marriage, "Was it not very good-natured," ſays her grace to her, "in the duke to marry an old maid?" I looked her in the face (ſays the witneſs) and ſmiled, but ſaid nothing.

was guilty *erroneouſly*, but not *intentionally*. But on her praying the benefit of her peerage to be exempt from the puniſhment which is inflicted for clergyable offences, namely, being burnt in the brawn of the left thumb with the letter T. after arguments of council, and the opinion of the judges taken, the lords agreed to allow her prayer to have the benefit of the ſtatutes, and ſhe was diſcharged, paying her fees.'

We ſhall now take our leave of this collective view of the laws of England, reſpecting WOMEN, with briefly recommending it to the public as a judicious, and even an entertaining compilement.

ART. VII. *Archaelogia*; Vol. IV. concluded. See Rev. for October.

AN account of the diſcoveries at Pompeii, a city overwhelmed about the ſame time with Herculaneum, forms the fourteenth number of this volume. It was communicated by Sir William Hamilton, who has carefully inſpected theſe ruins, ſo far as they have been cleared from the rubbiſh of pumice ſtones and aſhes. One cannot read the deſcription, and view the engravings attending it, without being affected by the thoughts of thoſe calamities to which human nature is expoſed. On this, and on many occaſions, the antiquary eſpecially is led to exclaim, how vain our *grandeur!* and our *triumphs!*

This article is accompanied with thirteen plates, which add much to the beauty and the value of the volume.

The city is ſuppoſed to have been about an Italian mile in length, and about three miles and an half round. Only one hundred yards of a principal ſtreet, ſuppoſed to run through the whole city, had then been cleared. The width of the horſe way is ſaid to be in general about ten feet eight inches Engliſh, and the elevated foot way on each ſide, about three feet wide, but in ſome parts both horſe and foot way are wider. The tracts of the wheels of the carriages are plainly marked on the pavement, by which it appears that the wheels were near four feet aſunder, and the wheel itſelf about three inches and an half broad. The weight of the matter erupted from mount Veſuvius has generally damaged the upper part of the houſes; the lower parts, we are told, are chiefly found as freſh as they were at the moment of their burial. The plan of moſt of the houſes is a ſquare court, with a fountain in the middle, and ſmall rooms round, communicating with that court. Sir William informs us that the excavations were then carrying on at a ſort of *villa ruſtica* out of the city, in which are ſeveral rooms richly ornamented with paintings, as freſh as the day they were executed. One room has a large bow window; frag-

ments of large panes of glaſs were found here, ſhewing that the ancients of this period knew well the uſe of glaſs for windows. In the cellars are a number of large earthen vaſes for wine, ranged againſt the walls. The ſkeletons of twenty-three of the family were found in the cellar, with ſome rings, ear-rings, &c. &c. and ſome coins of gold, ſilver, and braſs, moſt of which are of the Emperor Galba. The back part of the villa was deſigned for the farmer, the rooms of which are ſimply ornamented; ſeveral ſpades, pickaxes, and other implements of huſbandry were found there. It has a ſeparate entry, and is perfectly ſhut out from the noble part of the villa. On the whole, the plan of this houſe is ſaid io be very curious. It has been well taken by the order of his Sicilian majeſty, and will probably be publiſhed in time, with the reſt of the diſcoveries at Pompeii. The chapel of Iſis is particularly deſcribed; but for this and other intereſting circumſtances, we muſt refer the reader to the volume.

Dr. Milles, Dean of Exeter, preſents us with a diſſertation on a curious ſeal ring belonging to Sir Richard Worſley, of Appledore Combe, in the Iſle of Wight, Bart. This ring ſet in gold, and of exquiſite workmanſhip, is ſaid by the poſſeſſor to have been in his family ever ſince the time of Henry VIII. who uſually wore it, and preſented it to Sir James Worſley his yeoman of the wardrobe, and governor of the Iſle of Wight. The device on the ſeal repreſents a warrior completely armed from head to foot, contending with a lion. The Dean begs leave to obſerve, that the hiſtory alluded to on this ſeal bears no relation to Henry VIII. nor to the houſe of Tudor, but ſeems to be entirely confined to the family of Stuart. He ſuppoſes that the warrior here repreſented is intended for Walter Stuart, who married the daughter of Robert Bruce, king of Scotland, and that this ſeal ring, by means of a connection between the two houſes, came into the family of the Worſleys. This ingenious diſſertation is accompanied by a magnified engraving of the ſeal.

Mr. John Charles Brooke, of the Herald's college, confirms the Dean of Exeter's ſuppoſition that the abovementioned ring came from the Stuarts to the Worſleys, and that the device alludes to the origin of the arms of that family, but as to the antiquity of the ring, he obſerves that the ſculpture ſeems of much more modern date than the workmanſhip of the gold, and that in heraldry we ſeldom meet with the lions ſo elegantly ſhaped as that which here appears, before the 16th century.

Mr. Pegge labours to prove that a piece of gold in the poſſeſſion of Mr. Barrett of Kent, is a coin ſtruck in England, in the name, and by the authority of prince Edmund, ſurnamed Crouch-back, ſon of Henry III. on his being inveſted by the

Pope

Pope with the kingdom of Sicily. Mr. Aſtle gives a conciſe and inſtructive account of the events produced in England by the grant of Sicily to prince Edmund. In the concluſion of his article, having mentioned a gold ſeal of this prince, (as king of Sicily) now in his poſſeſſion, he overthrows Mr. Pegge's ſuppoſition that 'Mr. Barrett's piece was a coin of prince Edmund's, and that it ought to be placed in the ſeries of Engliſh gold coins to fill up the gap in our gold cabinets which intervenes between the reign of William the Conqueror and the forty-firſt of Henry the Third.' He concludes that Mr. Barrett's piece is a caſt from the curious ſeal which he has purchaſed; which was formerly the property of Edward earl of Oxford, and afterward of James Weſt, Eſq.

Mr. Lort, of Cambridge, by a ſhort letter addreſſed to the Rev. William Norris, imparts to the ſociety a curious and ſenſible treatiſe written by the celebrated Dr. John Woodward. Its title is, 'Of the ancient Egyptians, a diſcourſe concerning their arts, their learning, their laws, their government, and their religion. With occaſional reflections on the ſtate of learning among the Jews; and ſome other nations.'

The progreſs made in arts and ſciences by the ancient Egyptians, beyond their contemporaries, has been much inſiſted on by various writers, and ſometimes with a view to depreciate the Jewiſh lawgiver and the Old Teſtament. Dr. Woodward's deſign is to vindicate the Moſaic inſtitution, and refute the charge of Sir John Marſham, and Dr. Spencer, that ſome parts of it were taken from the Egyptians. 'I cannot, ſays the Doctor, aſſent to the common opinion that there ever was really any conſiderable learning among the Egyptians. It might indeed be thought ſuch by the Cyrenians, Arabians, and the inhabitants of the other barren countries round about, where the people had enough to do to procure meat and cloaths, and had little leiſure to attend to ſtudy and the improvement of the mind. And the great plenty, luxury and opulency, that ſtrangers, the Greeks, and others, ſaw in Egypt, made them imagine there was ſomewhat very extraordinary in the thing, and that the Egyptians were maſters of ſome mighty knowledge, by means of which, they were intitled to that ſuperiority and thoſe advantages over all their neighbours; whereas in reality they were all owing to the goodneſs of their country. Then they were the moſt oſtentatious boaſting people in the univerſe, and every body was forward enough to imagine there could not be all that outcry without ſomething at the bottom very conſiderable to want it for.' Their hieroglyphics favoured the general opinion of their learning, but of theſe Dr. Woodward makes very little account, adding, 'there is not in hiſtory, nor any of all their numerous [illegible] yet remain-

ing, ſo much as a ſingle inſtance of any one letter, till the ancient Greeks came among them, till which time we know little or nothing concerning them with any certainty.—As little is there to be ſaid for the ſenſe and virtue of the Egyptians. I believe there can be not *any one ſingle inſtance* produced of either in all their whole ſtory.—Nor had they really any reputation for wiſdom but during thoſe times that their neighbours were ſavage, and had none. While the inhabitants of Greece and the other more barren countries were wholly taken up in ſearch and toil for food, and the common neceſſaries of life, Egypt, being rendered exuberantly fruitful by the yearly inundations of the Nile, and productive of thoſe neceſſaries without any conſiderable labour, the Egyptians had time on their hands, which the neighbour nations wanted, to conſider of methods of living.—But, if arts flouriſhed among the Egyptians to the height that ſome imagine, this muſt needs be apparent in the remains of their works. Or if they were poſſeſſed of ſo great ſhare of learning and wiſdom, it could not but diſcover itſelf in their actions and conduct, in their ſenſe and in their doctrines, in their life and manners.'

To this ſtandard therefore, as the true and proper one, the writer has recourſe for the determination of the queſtion, according to the materials with which we are at preſent furniſhed. He proceeds on this plan to conſider, firſt, their pyramids, of which he pronounces with the Greeks (when they became a civilized and learned people), that they are barbarous piles, and that the money expended in the raiſing them was idly and indiſcreetly employed; the labyrinth alſo he regards as a vaſt pile, but wild, rambling, not manifeſting any ingenuity, but great expence. Their private houſes, he obſerves, were made only of reeds, while they thought they could not uſe too much care in building and adorning their ſepulchres. Their carving and imagery was deficient in art, performance and deſign. Their embalming was curious, but, Dr. Woodward ſays, there was nothing that was conſiderable or extraordinary; nor indeed is it, he adds, ſo much owing to their ſkill or method of conditure, that theſe bodies endure ſound and entire through ſo many ages, as to the *warmth*, the dryneſs and goodneſs of the air in that country: when once they are removed thence, and tranſported to other parts, they are apt enough to decay, unleſs great care be taken of them.'

From the arts he proceeds to enquire into the ſtate of ſcience, but this ſubject we apprehend was reſerved for another treatiſe, as the remainder of the preſent (which conſiſts of many pages) is employed chiefly on their religion, and in refuting the groundleſs ſuppoſition that the Jewiſh inſtitutions were bor-

owed from them. Their religion was undoubtedly, as is here obſerved, the wildeſt and moſt fantaſtic that the ſun ever ſaw. Proofs of this abound, and our Author enlarges very properly on them; but our limits forbid our taking more than a general notice of this point. It may perhaps be thought that he is rather too unfavourable to the ancient Egyptians, and ſhould ſome allowance of this ſort be made, there is ſtill ſufficient reaſon to perſuade us that, in a comparative view, they were but inconſiderable for arts and ſciences. The favourable opinion which the Greeks ſeem to have entertained of the Egyptians may be objected to this: but it ſhould be remembered that this was a prejudice early imbibed, while they were in a great degree in an uncultivated ſtate; they were diſpoſed to credit the Egyptian boaſtings; they received ſome advantages from them, and were inclined to repreſent them in the moſt handſome manner; but they ſoon, we may ſay, infinitely, exceeded them in knowledge and improvements.

We ſhall only add from this treatiſe the concluding paſſage, relative to the diſpute concerning the introduction of Egyptian rites and practices into the Jewiſh law.

'In fine, whether we reflect on the cuſtoms about which the conteſt here is, and the nature, reaſons, or deſign of them; whether we conſult Moſes himſelf, and the reſt of the Jewiſh writers; or thoſe of the Pagan world, the Egyptians and others; all of them conſpire unanimouſly to eſtabliſh this propoſition, that Moſes was ſo far from inſerting any of the Egyptian, or other Gentile rites, into the body of his *laws*, in compliance with I know not what inclinations of the Jews, that he really avoided thoſe rites; and did all that was poſſible to debar the Jews from them, and implant in them an utter abhorrence and averſion to them. Nor has Dr. Spencer given a proof that Moſes really took any ſingle doctrine or practice whatever from the Pagans, after all the pains he has taken for that purpoſe. And, by this time, I think it is plain, no ſuch proof is ever to be expected: but, on the contrary, what this learned writer contends for, is directly againſt fact, hiſtory, and the true ſtate of things.'

The foregoing brief view of a copious and learned diſſertation on an important ſubject, will be agreeable to many readers: but it is ſomewhat diverting to be immediately carried from this grave treatiſe to the 'ceremonial of making the king's bed,' which is the ſubject of the twentieth number. This paper was communicated by Mr. Brooke, of the Herald's college, who extracted it from an original manuſcript, elegantly written, beautifully illuminated, and richly bound, which was ſometime in the library of Henry Duke of Norfolk, earl-marſhal of England. The book, containing the duty of the lord-cham-

berlain, was compiled by order of King Henry VIII. The particular directions which are given for the *makyng the ſayde bedde*, are, at this diſtance of time and ſo ſeriouſly related, of the laughable kind. The article, however, is curious enough, as giving an account of an ancient, though idle ceremony.

The three following articles have a more grave and important caſt. They relate to the Apamean medal to which the learned and ingenious Mr. Bryant hath lately called our attention*. He ſuppoſes with others that the reverſe of this medal repreſents ſome circumſtances of the Noachic deluge. The Honourable Daines Barrington firſt conſiders the ſubject, and examines with great attention the figures and the inſcription; the concluſion which he forms is, that they are not properly applicable to the Moſaical account of the deluge, but he ſuggeſts that they relate to Deucalion's flood, as deſcribed by Ovid and Plutarch. To this he apprehends it agrees without any conſiderable difficulty, except the inſcription ΝΩΕ on the ark, and this he attempts to remove, by a conjecture that it is the dual of εγω, and that it is the beginning of the line in Ovid,

"Nos duo turba ſumus †."

being as he ſays, with the greateſt propriety applicable to Deucalion and Pyrrha, as the only ſurvivors of the calamity. 'I am aware, he adds, that the dual of εγω is commonly ſpelt νωι, but greater miſtakes in orthography are not unuſual in inſcriptions.' All this is ingenious, but it is among thoſe criticiſms which bear a ſuſpicion of greater ingenuity than ſolidity. It *has been* generally thought that the account of Deucalion's flood was a traditionary remnant of the deluge related in the Old Teſtament, and there appears nothing unreaſonable or improbable in the ſuppoſition. But the taſte at preſent ſeems otherwiſe directed. The learned writer of this article obſerves that 'Mr. Bryant ſuppoſes that all accounts of great floods which happened in very ancient times, muſt be referred to Noah's deluge, becauſe it was a general one which overſpread the whole ſurface of the globe, and which calamity therefore could only be delivered down from the ſurvivors of the patriarchal family.' He proceeds, accordingly, to examine with care the three chapters of Geneſis which ſtate the circumſtances of this deluge, and on the whole he cannot ſee reaſon for ſuppoſing it to have been general. In ſupport of this thought, he conſiders the terms *earth* and *heaven* as ſignifying often a particular diſtrict, and the atmoſphere over ſuch a diſtrict; of which ſenſe of the words he offers ſome ſufficient proofs. He writes with candour as well as learning, and apprehends that if the deluge in the time of Noah is admitted

* See Review Vol. liv. p. 187. † Ovid Met. i. 1.

to be a partial one, all difficulties attending the ſubject will be removed: particularly that which relates to the creatures received into the ark. But we do not ſee that this ſuppoſition renders it unlikely that Ovid's relation of the flood might be borrowed in ſome way from the Jewiſh narration. However, we ſhall only add on this article, that on the whole and in regard to the medal in queſtion, Mr. Barrington 'conceives that there had been a great flood at Apamea, whilſt Alexander was high prieſt, which event is commemorated by a medallion repreſenting Deucalion's deluge, it being the moſt conſiderable calamity of this kind which was known to the Gentile world.'

Dr. Milles next conſiders the ſubject: the medallion, he obſerves, was ſtruck at Apamea in Phrygia, during the reign of the elder Philip, and firſt communicated to the public by Falconeri, who printed a treatiſe on it at Rome in 1668. He profeſſes to have ſeen no leſs than three ſpecimens: one in the grand Duke's gallery at Florence; a ſecond in the cabinet of Cardinal Ottoboni, and a third in the collection of Prince Chigi. The firſt of theſe, from which Falconeri took his drawing, and on which he formed his diſſertation, is proved to be ſpurious. The only genuine pieces therefore of Philip, with the reverſe in queſtion, are the Ottoboni and Chigi medallions. Of the latter, nothing is known except the names, but the former, ſays Dr. Milles, has ſtood the examination of medaliſts, is ſupported by the authority of Vaillant, and may have given birth to the ſeveral curious coins which perhaps were caſt in imitation of it. From hence it appears that the letters inſcribed on the *ſuppoſed* ark are ΝΕΩΚ imagined to be the initials of ΝΕΩΚΟΡΩΝ ſignifying ſome office belonging to the city. Dr. Milles ſpeaks with the higheſt reſpect of Mr. Bryant, who, ſays he, wanted not various and abundant proofs of the deluge, and may well be juſtified in illuſtrating his other arguments by the mention of the Apamean coin of Philip. Though the principal view of this writer is to ſettle the ſtate of the medals which have occaſioned the controverſy, he afterwards enquires into the deſign of the *reverſe*. It appears to him difficult to believe, that a fact in the Moſaical hiſtory ſhould be repreſented and deſcribed on a coin of the lower empire, ſtruck in a city of Aſia, where neither the inhabitants nor the mint-maſters can well be ſuppoſed to have been either Jews or Chriſtians: the Deucalionic flood he apprehends to have been more probably deſigned. But after all he aſks, very properly, why we ſhould not conclude that ſome religious or hiſtorical fact relative to Apamea, which hiſtory has not tranſmitted, may be expreſſed by it?

Mr. Charles Combe brings up the rear in this controverſy. He gives us the Abbé Barthelemy's remarks on the coins, from whence we ſhall cite the following paragraph, 'it appears to me probable that the word in queſtion began with ΝΩ, and that perhaps it contained only theſe two letters. What they mean, or whether they have been added *by the tool of a falſifier*, I do not know, and it is but one of the innumerable particulars relating to medals, on which I muſt acknowledge my ignorance. This, however, I will venture to affirm that nothing at preſent appears to authoriſe us to read ΝΩΕ, ΝΕΩ or ΝΕΩΚ.—On the whole this is an old controverſy revived, and it ſeems to remain much in the ſame ſtate in which it was left many years ago.

Dr. Griffith, in the twenty-fourth article, gives an account of coins, &c. found in digging up the foundations of ſome old houſes near the church of St. Mary Hill, London, on the 24th of June 1774. The coins conſiſt entirely of the pennies of Edward the confeſſor, Harold II. and William the conqueror, many of which are in the fineſt preſervation, and ſome ſcarcely at all diſcoloured. Among them are two types of Edward the confeſſor unknown before, and one of William the conqueror. Together with them was found a *fibula* of fine gold, very neatly wrought in filligree, in the centre of it a ſapphire, and in the margin four pearls, of which three only remained. Dr. Griffith obſerves that the number of moneyers is exactly equal to that of the ſeveral pieces, and that there is not, among thoſe of the ſame type, one duplicate moneyer. From this remarkable circumſtance relative to the coins themſelves, added to the diſcovery of a melting pot among them, he thinks it probable that they belonged to ſome moneyer, or other curious perſon connected with the mintage, who, with a particular view, had collected from different mints ſo great a number of ſingle ſpecimens. To his account he adds a liſt of moneyers and towns.

Obſervations on ancient caſtles by Edward King, Eſq; furniſhes an entertaining and inſtructive article. Mr. King has uſed great pains to inform himſelf concerning theſe buildings, and appears well qualified to make the proper remarks. He fixes on Rocheſter caſtle as one of the moſt perfect edifices of this ſort, and one of the fineſt remains of antiquity in this country. It was built about the year 1088. The deſcription given of it is minute and pleaſing, and ſhews that much ſkill and good ſenſe were employed in theſe antique ſtructures. Mr. King dwells longer on this edifice, as a kind of model by which we may be directed in judging concerning others. He examines likewiſe, and in connection with the foregoing, the caſtles at

Canter-

Canterbury, Norwich, and Dover; alſo Rocheſter, Colcheſter, and Guildford. This diſſertation has been already (ſeparately) publiſhed, and an account of it was given in the Review for July laſt, p. 14; to which we may here add the following note, annexed to the obſervations on Rocheſter caſtle; when ſpeaking of the rooms for the garriſon; 'to us, in this refined age, it may naturally ſeem very aſtoniſhing how ſo great a number of men could find lodging in ſuch a building; but a little anecdote which I will venture to relate, on good authority of the family of Lord Lovat (who was one of the laſt chieftains, that preſerved the rude manners and barbarous authority of the early feudal ages) may perhaps enable us to form ſome idea of their manner of dwelling. This powerful Laird reſided in an houſe, which would be eſteemed but an indifferent one for a very private plain country gentleman in England; as it had, (I think) properly, only four rooms on a floor, and thoſe not large. Here, however, he kept a ſort of court, and ſeveral public tables; and had a very numerous body of retainers always attending. His own conſtant reſidence, and the place where he received company, even at dinner, was in the very room were he lodged, and his lady's ſole apartment was her bed-room; and the only proviſion for lodging of ſervants and retainers was a quantity of ſtraw, which they ſpread every night on the floors of the lower rooms, where the whole inferior part of the family, conſiſting of a very great number of perſons, took up their abode.'

The laſt article in this volume, conſiſts of remarks on the bones of fowls found in Chriſtchurch Twynham, Hampſhire, by Mr. Pegge. An account of theſe bones appeared before, in the ninth number of this volume, and was accordingly mentioned by us in the Review for October laſt. An intimation was there given, that probably a Pagan temple had, in more ancient times, ſtood on the ſite of this monaſtery. After offering ſome proofs that the old temples of the idolatrous Britons were often converted into Chriſtian churches, Mr. Pegge obſerves, it is very natural to ſuppoſe, that the miſſionaries of that age would, in all common policy, give the leaſt offence poſſible to their heathen neighbours, on the contrary, that they would incline to ſhew all reſpect to their places of worſhip conſiſtent with the fundamentals and purity of their own religion;—ſo that tho' the idols themſelves were commanded to be deſtroyed, yet in other matters it was thought prudent for the preachers to condeſcend to the weakneſs of the people. 'Hence then, I conclude, adds Mr. Pegge, that theſe Chriſtian miſſionaries, when they found the bones either of beaſts or birds, which on any account had once been deemed ſacred, would not wantonly ſcatter them abroad, eſpecially when they met with them collected together in a certain place,

place, but would permit them to remain there unmoleſted, in order to avoid giving a needleſs, and perhaps a hurtful diſguſt.'

The aboriginal Britons had no temples; but the Romans, it is well known, occupied this part of the iſland very early, and the inhabitants ſoon became *romaniſed*. Among the Romans the cock was ſacred to Apollo, Mercury, Æſculapius, and Mars; one ſort of their auguries was taken from the motions and actions of chickens kept in a coop, and as theſe birds were eſteemed highly ſacred among them. Mr. Pegge thinks this may ſufficiently account for the preſervation of their bones, (when they happened to die) by the romanizing Britons, before their converſion to chriſtianity.

This volume conſiſts of twenty-ſix articles, ſome of which are accompanied by ſeveral very good engravings.

ART. VIII. *The Works of John Locke.* The Eighth Edition. 4to. 4 Vols. 5 l. bound. Rivington, Becket, &c. 1777.

FRIVOLOUS as the age (with reſpect, at leaſt, to the preſent race of Britons) is deemed by ſerious and thoughtful obſervers, the demand for a new edition of the collected works of our profound and diſcerning LOCKE, the PLATO of modern times, is ſome indication that we are not totally loſt to every thing that is noble, and wiſe, and manly in the human mind *.—And that a venerable prelate hath not diſdained to ſuperintend this large and expenſive work, is a proof that the right reverend bench are not wholly abſorbed in the pious contemplation of—Eccleſiaſtical Emoluments, and Church Power. —The truly reſpectable perſon to whom, we had almoſt ſaid, this ſingular praiſe is due, is (as we are informed) the preſent learned and worthy Biſhop of Carliſle.

His Lordſhip's motive for engaging in this laudable undertaking, is briefly intimated in the following ſhort paragraph, taken from his judicious preface:

'The perſon † chiefly concerned in improving this edition of Mr. Locke's works, having long entertained an high eſteem for that author's writings, and being informed that a new edition of them was preparing, became naturally deſirous of ſeeing one more complete than any of the foregoing; and of contributing his aſſiſtance toward it—by not only collating former

* 'The conſtant demand for Mr. Locke's works, ſhews that they have ſtood the teſt of Time, and their peculiar tendency to enlarge and improve the mind, muſt continue that demand, while a regard to virtue, or religion, ſcience, or common ſenſe, remains among us.' EDIT. PREF.

† The Editor's name, or rank, are nowhere intimated in this publication.

editions, and correcting thoſe numerous errors which had crept into moſt of them; but alſo by inſerting, or giving ſome deſcription of, ſuch other pieces as are known to have come from the ſame hand, though not appearing in any catalogue or collection of his works.'

The inſertion of thoſe pieces, known to have been written by Mr. Locke, but which had been left out of the former editions, muſt, undoubtedly, be conſidered as a very material circumſtance in favour of a new edition. Thoſe however, in the preſent impreſſion, are not many, nor very important. They conſiſt of a few letters to and from ſome illuſtrious friends of Mr. Locke's; but the attention of the Public will be chiefly excited by ſome intimations of the Editor's hope that a *ſupplemental volume* may, poſſibly, hereafter, be given to the Public, from certain genuine manuſcripts of this great philoſopher, left in his own hand-writing, concerning which, 'intelligence' had been received, 'unhappily, but too late,' for the tracts 'to be made uſe of on the preſent occaſion.'

His Lordſhip modeſtly apologizes for 'the liberty taken' of ſubjoining a few things by other hands,' [for which, we think, the purchaſers of this edition have reaſon to thank him] 'which ſeemed neceſſary to a right uſe of Mr. Locke's diſcoveries, and a more ready application of the principles whereon they are founded, *v. g.*

'I. To the *Eſſay on Human Underſtanding* is prefixed, a correct *Analyſis*, which has been of conſiderable ſervice, by reducing that eſſay into ſome better method, which the Author himſelf ſhews us (*Preface*, and elſewhere), that he was very ſenſible it wanted, though he contented himſelf with leaving it in its original form, for reaſons grounded on the prejudices then prevailing againſt ſo novel a ſyſtem; but which hardly now ſubſiſt.—This map of the intellectual world, which exhibits the whole doctrine of ideas in one view, muſt, to an attentive reader, appear more commodious than any of thoſe dry compounds generally made uſe of by young ſtudents, were they more perfect than any of them are found to be. This *Analyſis* is printed on a large folding copper-plate ſheet, to bind up, by way of frontiſpiece to the *Eſſay*; which ſtands as the firſt Article in the collection *.

'II. A ſmall tract in defence of Mr. Locke's opinion concerning *Perſonal Identity*; a point of ſome conſequence, but which many ingenious men have frequently miſunderſtood.' This valuable tract, we apprehend, was written by Dr. Law, himſelf.

We could, with pleaſure, extract a great number of curious particulars from the Editor's learned, critical, ſurvey of Mr.

* The *Analyſis* is likewiſe ſold ſeparately, price 1 s.

Locke's

Locke's writings; but we muſt not enlarge. Two or three general obſervations, however, we will communicate to our Readers. They are much to the honour of the worthy Prelate, as they manifeſt the warmth and ſincerity of his attachment to the doctrines taught by our great and amiable Philoſopher, reſpecting the religious and political intereſts of mankind in general, and of this country in particular.

Speaking of 'the ſtorm raiſed againſt Mr. Locke,' (on account of his excellent writings) 'which drove him out of his own country, and long purſued him at a diſtance from it;' and particularly of his famous *Letter from a Perſon of Quality*, giving an account of the debates, &c. in the Houſe of Lords, concerning a bill for eſtabliſhing *paſſive Obedience*, and enacting new *oaths* to enforce it;—he continues:

'This letter was at length treated in the ſame way that others of like tendency have been, ſince, by men of the ſame ſpirit, who are ready to beſtow a like treatment on the authors themſelves, *whenever they can get them into their power*. Nor will it be improper to remark how ſeaſonable *a recollection of Mr.* LOCKE's *political principles is now become*, when ſeveral writers have attempted, from particular emergencies, to ſhake thoſe *univerſal and invariable truths whereon all juſt government is ultimately founded*; when they betray ſo groſs an ignorance or contempt of them, as even to *avow* the directly *oppoſite* doctrines, viz. that government was inſtituted for the ſake of Governors, not of the Governed; and, conſequently, that the intereſts of the former are of *ſuperior* conſideration to any of the latter;—that there is an abſolute indefeaſible right of exerciſing deſpotiſm on one ſide, and as unlimited an obligation of ſubmitting to it on the other: doctrines that have been confuted over and over, and exploded long ago, and which one might well ſuppoſe Mr. Locke muſt have for ever ſilenced by his incomparable treatiſes on that ſubject, which have, indeed, exhauſted it; and notwithſtanding any objections that have yet been, or are likely to be, brought againſt them, may, I apprehend, be fairly juſtified, and however unfaſhionable they grow, continue fit to be inculcated; *as will perhaps be fully made appear on any farther provocation.*'

In concluding this prefatory review of the writings and principles of the great Author before us, our venerable Editor finds himſelf obliged to 'give way to a painful reflection,' which the conſideration of the excellence of Mr. Locke's works, the fate of the Writer, and the little regard paid to his memory, muſt 'naturally excite.'—When, ſays he, we view the variety of thoſe very uſeful and important ſubjects which have been treated in ſo able a manner by our Author, and become ſenſible of the numerous national obligations due to his memory, with what

what indignation muſt we behold the remains of that great and good man, lying under a mean mouldering tombſtone, [which but too ſtrictly verifies the prediction he had given of it, and its little tablet, as *ipſa brevi peritura**] in an obſcure country church-yard †—by the ſide of a forlorn wood—while ſo many ſuperb monuments are daily erected to perpetuate names and characters hardly worth preſerving.'

The life of Mr. Locke is prefixed to this valuable edition of his works, with ſome new, additional, circumſtances and remarks.

* Vid. the inſcription on his tombſtone, written by himſelf.
† At *High Lever*, in Eſſex.

ART. IX. *Lælius: or, an Eſſay on Friendſhip.* By Marcus Tullius Cicero. With Remarks by William Melmoth, Eſq. 8vo. 5 s. Boards. Dodſley. 1777.

MR. MELMOTH's character, as an ingenious and polite writer, is ſo well eſtabliſhed, and his merit as a tranſlator ſo well known, that we ſhall only ſay, in regard to the tranſlation now before us, that it is equal, both in point of elegance and accuracy, to any of thoſe with which he has obliged the Public. The judicious remarks, which are annexed to it, and which conſtitute the largeſt part of the volume, add much to its value, and clearly ſhew that the Writer is well acquainted with the hiſtorians, poets, and philoſophers of ancient Rome. They relate chiefly to the character and conduct of the moſt illuſtrious perſonages that are mentioned in *Cicero*'s Eſſay, and contain many juſt obſervations on ſome very intereſting portions of Roman ſtory, particularly on the views and principles of the GRACCHI.

Speaking of SCIPIO AFRICANUS, the ſecond of that name, who is never mentioned by Cicero but with expreſſions of the warmeſt veneration, and who, according to Plutarch, was the firſt of Romans in *virtue* as well as in authority, our Author offers a remark which well deſerves the attention of every Reader of ancient hiſtory. It is neither juſt, nor candid, he ſays, in determining the merit of diſtinguiſhed characters among the ancients, to examine them by thoſe rules of moral conduct, which, if known, were at leaſt not admitted in the ſame purity and extent, to which they have ſince been refined and enlarged, by the clearer diſcoveries and ſtronger authority of divine revelation.

Mr. Hooke, in delivering his opinion of Scipio, obſerves that Cicero's praiſes of him "are to be conſidered as the language of one party zealot extolling another of the ſame party." —On this paſſage our Author has the following remark: Now, if

if the general complection of Scipio's actions derived their colour from thoſe lights, how comparatively imperfect ſoever they might have been, by which all who were deemed *virtuous* in the times in which he lived, were profeſſedly guided; it would be unreaſonable, Mr. Melmoth ſays, to queſtion his title to thoſe praiſes with which his memory has been honoured through ſo many ſucceeding generations. In bringing ſome few articles of his *public* conduct, however, to the teſt of this equitable criterion, it will appear, our Author thinks, that he cannot entirely eſcape cenſure; and, accordingly, he points out ſome inſtances of this kind in the courſe of his remarks. But taking his character in a general view, it may be aſſerted, we are told, with truth, that as a citizen, a ſoldier, and a ſtateſman: in the accompliſhments of his mind, and the virtues of his heart; he ſtands conſpicuous among the moſt eminent of thoſe celebrated perſonages, who were held in the higheſt *honour* by ancient Rome.

In a ſhort advertiſement prefixed to this work, Mr. Melmoth gives us his ſentiments concerning the views which Cicero had in writing his Eſſay on Friendſhip:

'The following conference, ſays he, ſeems to have been drawn up with a particular view to the ſtate of public affairs at the time it was written, as well as for the more general and extenſive purpoſe of moral inſtruction; ſeveral paſſages evidently alluding to the very critical circumſtances of the commonwealth at that period. It was publiſhed immediately after the aſſaſſination of Julius Cæſar; when ſome of the moſt reſpectable partizans of that ambitious chief, were indirectly endeavouring to turn the popular odium upon the cauſe and the perſons of the conſpirators, by the public honours they exhibited to his memory: a conduct which they attempted to juſtify by the *duties* of private friendſhip. At a conjuncture, therefore, when the reſtoration of the republic in ſome meaſure depended upon the notions that were entertained concerning thoſe *obligations*; to aſcertain the true principles of that *connection*, and mark out the juſt limits of its claims, was a deſign worthy of Cicero, no leſs in his *patriotic* than his *philoſophical* character. Many of the ancients, indeed, maintained very extravagant opinions upon thoſe points: and for this reaſon, perhaps, it is, that there is ſcarcely a ſingle ethic writer of eminence during the philoſophic ages of Greece (of whoſe works any account has been preſerved) who does not appear to have diſcuſſed the queſtion, as a neceſſary and important branch of his moral ſyſtem. It is probable, that the ſubſtance of what the moſt judicious of thoſe philoſophers had delivered in relation to that *inquiry*, is wrought into the preſent performance: it is certain, at leaſt, that Cicero has conſiderably availed himſelf of Ariſtotle's diſſertation inſerted in his *ethics*; as he may be traced likewiſe in the few fragments that ſtill remain of a diſcourſe on the ſame topic, compoſed by Theophraſtus. In fact, he hath ſo accurately ſketched the principal outlines of his ſubject, as to have left little more to

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thoſe who might reſume it after him, than to purſue his principles, extend his reaſonings, and apply his maxims. Accordingly, Biſhop Taylor in our own language, and the very ingenious Monſ. Sacy in the French (the only modern authors of *diſtinction* who have written treatiſes *profeſſedly* on friendſhip) have added nothing *eſſential* to the admirable draught he has delineated.'

We cannot deny ourſelves the pleaſure of placing before our Readers the firſt of our Author's *remarks* as a ſpecimen of the entertainment which this work affords:

'The ſurname of QUINTUS MUCIUS was SCÆVOLA; and it is by the latter appellation he is diſtinguiſhed in the following conference. Having paſſed through the previous honours of the ſtate with the greateſt reputation, he was elected conſul in the year of R. 636. At the expiration of his pretorſhip, he ſucceeded to the government of the republic's territories in Aſia; where he exerciſed his authority with ſuch uncommon equity and moderation, that the inhabitants inſtituted an anniverſary feſtival to commemorate the happineſs they had enjoyed under his adminiſtration: an honour never conferred before on any Roman governor, and one of the nobleſt, as well as moſt ſingular memorials ever exhibited by a grateful people, in teſtimony of public virtue. But it was not only in the more exalted ſpheres of a political life, that his ſuperior merit was conſpicuous: his mind was enlarged by ſcience, and adorned with the elegant arts; inſomuch that it was remarked by his contemporaries, that he was "the greateſt *orator* among the Civilians, and the greateſt *Civilian* among the orators" of his time. Thus diſtinguiſhed by his genius, his talents and his virtues, his houſe was frequented by the moſt illuſtrious citizens of Rome; who daily reſorted to him either for the benefit of his advice, or the advantage of his converſation.

'He married LÆLIA, the eldeſt daughter of LÆLIUS: a lady whoſe virtues and cultivated underſtanding, rendered her an honour to her ſex, and one of the principal ornaments of Rome. She poſſeſſed the elegancies of her native language in ſo eminent a degree, and delivered her ſentiments in converſation, with ſo remarkable a purity and correctneſs of expreſſion, that the firſt orators of the age were ambitious of being admitted into her company; eſteeming the graces of her natural and unſtudied elocution, as the moſt perfect model by which to form or improve their own. It is probable, that CICERO was in the number of thoſe who thus profited by the privilege of converſing with her: it is certain at leaſt, that in ſeveral of his rhetorical writings, he ſpeaks of her ſingular talents in this reſpect, with particular admiration and applauſe.

'To the reſpected conſort of this accompliſhed matron, the venerable QUINTUS MUCIUS, full of years, of dignity, and of wiſdom, CICERO was introduced by his father at the age of ſeventeen: a period, at which the Roman youths were ſolemnly inveſted with the manly robe; and when they entered alſo, upon a mode of inſtruction moſt happily calculated to form them, with the greateſt advantage, for the future parts they were deſigned to act upon the theatre of the world. There is no article, indeed, in which the wiſdom

wiſdom of the ancients may more juſtly be held forth as an example to modern times, than the judicious method they purſued at this critical ſeaſon of every young man's life, to improve his mind and qualify him for public action.

'It was cuſtomary with the Romans, as the finiſhing part of education, to recommend their ſons to the patronage and protection of ſome reſpectable perſonage, eminent for his public and private virtues. From that time the young man, not only attended his illuſtrious guide and examplar, in the public diſcharge of his civil functions both in the ſenate and the aſſemblies of the people; but was permitted alſo to be preſent at the domeſtic conferences he occaſionally held with his ſelect friends, upon any article of intereſting, or uſeful diſcuſſion. Men of the firſt rank and diſtinction in the republic, gloried in being thus ſingled out as conductors of the riſing generation; and the greateſt characters that ever dignified the annals of any age or country, were proud of appearing in the ſtreets of Rome, accompanied by a train of theſe honourable diſciples. The lectures they delivered, were far other than the *verba otioſorum ſenum ad imperitos juvenes:* they were the animating leſſons of patriotic ſages, riſing from the life and impreſſed by the occaſion. A young perſon thus trained to uſeful knowledge and manly habits, amidſt the important and inſtructive ſcenes of public debate in the forum and the ſenate *, was undoubtedly taking a much ſurer and ſhorter road towards rendering himſelf a beneficial and reſpectable citizen, than by wandering through the labyrinths of metaphyſical diſputation, or gleaning the follies and the faſhions of foreign courts.

'Nor did the wiſer ancients defer the great buſineſs of education to the period above-mentioned: they may in ſome degree be ſaid to have entered upon it, from the very moment of birth. Accordingly, they never truſted the new-born infant to the care of unfeeling and mercenary nurſes: on the contrary, every woman, how high ſoever her ſtation might be, conſidered it as an indiſpenſible duty, to ſuckle her child at her own breaſt. But as demands of that tender kind, might happen to riſe too quick upon the virtuous mother, to admit of her giving proper attention to the elder branches of her little family; it was uſual, under thoſe circumſtances, to conſign the latter to the care of ſome female relation or friend: who not only formed their minds during that ſoft and ductile age, but ſuperintended even their playful hours, and guarded them againſt every *impropriety* both of language † and manners. And this province, as well as that which was undertaken at a more advanced

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* 'Magnus ex hoc uſus, multum conſtantiæ, plurimum judicii juvenibus ſtatim contingebat, in media luce ſtudentibus et inter ipſa diſcrimina. *Auct. de caus. cor. eloq.* 33.

† 'Thus CICERO obſerves, *magni intereſt quos quiſque* audiat *quotidie* domi; *quibuſcum loquatur a puero; quemadmodum patres, pædagogi,* matres *etiam* loquantur. *Legimus epiſtolas* Corneliæ, *matris Gracchorum:* apparet filios non tam *in gremio educatos, quam in ſermone matres.* De clar. orator.

Cum

time of life, by the other ſex, was deemed an employment of ſo much credit and dignity, that ladies of the firſt rank and character did not diſdain to be engaged in it. Thus we find the names of thoſe venerable matrons, CORNELIA, AURELIA, and ATTIA, the reſpective mothers of the GRACCHI, JULIUS CÆSAR, and AUGUSTUS, mentioned in the liſt of theſe honourable governeſſes.

'But, *—proh! curia inverſique mores!*—when the Romans had loſt the virtues together with the liberties of the ancient republic; theſe generous cares, with every other rational and laudable attention, gave way to the faſhionable diſſipations of thoſe degenerate days. The little child was now conſigned to the care of ſome paltry *Greek* female, in conjunction with two or three other ignorant and vicious domeſtics, equally unqualified and indiſpoſed for the important office of tuition. From the idle tales and groſs manners of this low and illiberal tribe, the ſoft and ductile mind was ſuffered to receive its earlieſt, and deepeſt impreſſions. The parents themſelves indeed, far from training their young families in the principles of virtue and knowledge, were the firſt to lead them, by their own encouragement and example, into the moſt luxurious indulgencies and moſt unprincipled licentiouſneſs of manners. A paſſion for horſeraces, theatrical entertainments, and gladiatorial ſhews, the favourite *occupations* of that frivolous age, was ſown even in the very womb: and when once the ſeeds of theſe contemptible and unmanly pleaſures have early taken root in the heart, they neceſſarily over-run and deſtroy every affection of nobler growth. The author from whom the general purport of this melancholy repreſentation is taken, was a living and lamenting witneſs of the manners he deſcribes*: and he complains, that all converſation was ſo univerſally infected with topics of this unworthy nature, that they were the conſtant ſubjects of diſcourſe, not only amongſt the youth in their ſeminaries, but even of their tutors themſelves. For it was not, he remarks, by ſtricter morals, or ſuperior genius, that this order of men gained diſciples; it was by the meaneſt compliances with their pupils, and the moſt ſervile adulation of their patrons.

'Whether this picture of degenerate Rome, bears a ſtriking reſemblance in all its features to thoſe of more modern days, is left to the reader's conſideration: and his own reflections cannot fail of reminding him, that by this total depravation of morals and conſequent neglect of education; the fair fabric of civil liberty, which had been raiſed by the manly principles of their brave anceſtors, was

* '*Auctor Dialog: de caus. corrupt. eloquent.* To the ſame purpoſe likewiſe the admirable QUINCTILIAN: *Utinam liberorum noſtrorum mores, non ipſi perderemus! Infantiam ſtatim deliciis ſolvimus.—Quid non adultus concupiſcet, qui in purpuris repit? Nondum prima verba exprimit, et jam coccum intelligit, jam conchylium expoſcit. Antè palatum eorum quam os inſtituimus.—verba ne Alexandrinis quidem permittenda deliciis, riſu et oſculo excipimus. Nec mirum; nos docuimus, ex nobis audierunt: noſtras amicas, noſtros concubinos vident. Omne convivium obſcœnis canticis ſtrepunt; pudenda dictu ſpectantur. Fit ex his conſuetudo, deinde natura. Diſcunt hæc miſeri antequam ſciant vitia eſſe.* Inſt. orat. I. chap. 2.'

gradually undermined, till it fell into total ruin. Thus the once virtuous Romans ſinking into a race of abandoned voluptuaries, became the worthy ſlaves of the moſt execrable ſucceſſion of tyrants that ever diſgraced human nature! *Pighii an* III. *Cic. Brut.* 53. *de ſenect.* 9. *de orator.* I. 45.'

The Author's concluding remark will give peculiar pleaſure to every friend to Chriſtianity. He introduces it with obſerving, that 'the antient moraliſts were not agreed in what claſs of ſocial merit to rank friendſhip; ſome placing it high in the ſcale of moral virtues, and others conſidering it as having no claim, in a ſtrict and proper ſenſe, to be admitted into their number.'

He goes on to obſerve, that 'the notions of two celebrated moderns in eſtimating the value of this connection, are at a ſtill greater diſtance from each other. The noble author of the *Characteriſtics*, animated with a warm ſenſibility of the moral charms of this generous affection; and not being able, it ſeems, to diſcover that it is either *injoined*, or *encouraged*, by the Chriſtian inſtitution, imputes this pretended omiſſion as a capital *defect* in the code of evangelical ethics. On the contrary, a late ingenious advocate * for that ſacred cauſe, which it was the unhappy direction of this accompliſhed nobleman's learning and talents to depreciate; far from diſcerning any thing laudable or meritorious in private friendſhip, has attempted to prove that it is totally incompatible with the *genius* and *ſpirit* of the goſpel. And thus the very ſame *ſuppoſed* circumſtance, which appears to have been no inconſiderable obſtruction to the noble philoſopher's faith; is aſſigned by the elegant defender of Chriſtianity, as one of thoſe *internal* marks which authenticate its divine origin.——

'Widely, however, as theſe admired writers differ in their moral taſte; there is one point,' Mr. Melmoth ſays, 'in which they may be perfectly united: for the ſame mode of reaſoning which overturns either of their reſpective poſitions, will equally confute both.'

Mr. M. proceeds to ſhew that, though private friendſhip does not expreſsly enter into the precepts of Chriſtianity, yet the divine founder of the Chriſtian religion, as well by his own example as by the ſpirit of his moral doctrine, has not only encouraged but *conſecrated* FRIENDSHIP. Nay, it may be ſafely aſſerted, he ſays, that among all thoſe memorable examples of friendſhip, which have been celebrated with the higheſt encomiums by the ancients, there cannot be produced a ſingle inſtance, in which the moſt diſtinguiſhed features of exalted amity are ſo ſtrongly diſplayed as in the concluding cataſtrophe of our Saviour's life—*John* xix. 25, 26, 27.—But for what the ingenious Writer farther advances on this ſubject, we muſt refer our Readers to the work, from whence we have had the pleaſure of detaching the foregoing paſſages.

* Mr. Soame Jenyns.

ART.

ART. X. *The Canadian Freeholder:* in two Dialogues between an Engliſhman and a Frenchman, ſettled in Canada: ſhewing the Sentiments of the Bulk of the Freeholders of Canada concerning the late Quebec-Act; with ſome Remarks on the Boſton-Charter Act; and an Attempt to ſhew the great Expediency of immediately repealing both thoſe Acts of Parliament, and of making ſome other uſeful Regulations and Conceſſions to his Majeſty's American Subjects, as a Ground for a Reconciliation with the United Colonies in America. Vol. I. 8vo. 5 s. 6 d. Boards. White. 1777.

IT is the uſual fault of political writers to be ſo ſtrongly attached to the cauſe or party which they defend, as entirely to overlook the intereſts of truth, or the advantage of their country. Hence, we are accuſtomed to receive the information which they profeſs to give, with a certain degree of ſcepticiſm, and to infer from their writings, much leſs the real ſtate of the things they deſcribe, than the particular ſentiments or oſtenſible creed of their reſpective parties. This obſervation has never been more ſtrongly illuſtrated than in the different repreſentations held up to the public, of every event which bears any relation to the American controverſy. If we conſult the writings which have been publiſhed on both ſides, we ſhall find they agree in nothing except their virulence and prejudice, their diſpoſition to conceal every thing which weighs againſt themſelves, and their propenſity to calumniate their adverſaries. According to one ſet of men, the Americans are a body of mercenary and ungrateful rebels, who, cheriſhed, ſupported, and defended at the expence of the parent ſtate, threw off every reſtraint of gratitude or legal ſubordination, the very inſtant they believed themſelves able to do it with impunity: according to another party, they are the moſt patient and virtuous of the human race, who after having ſubmitted to almoſt intolerable wrongs, while there remained any hope of redreſs, have been at length ſtimulated to juſt oppoſition, by a manly fortitude, and an heroic love of freedom.

It is our duty in the diſcharge of the office we have undertaken, not only to point out the critical merits or defects of the works which come before us, but to deſcribe in ſuch a manner their tendency and aim, as equally to warn our Readers againſt the deceptions of ſophiſtry, and to point out the genuine ſources of information. In the faithful execution of this uſeful and laborious undertaking we are always happy, when we can introduce to the public a book of ſo reſpectable a character as the Canadian Freeholder. The intention of the Author is in his own words, 'to convey to the public a true repreſentation of the ſentiments of the French, or Canadian, inhabitants of that province concerning the late Quebec act, according to the beſt accounts the writer of this dialogue has received of them; and

likewiſe to ſuggeſt ſome reaſons for repealing without delay, together with that obnoxious act, the late act of parliament for altering the charter of the Maſſachuſett's Bay.'

In the beginning of his work, our Author deſcribes the ſentiments of the Canadians, in relation to the change of laws and government, produced by the famous Quebec act in 1774, by which the popiſh religion was eſtabliſhed throughout an immenſe province of the Britiſh Empire in America, and the King's authority there rendered abſolute. This act he reprobates as equally contrary to the expectations and wiſhes of the inhabitants, and contrary to the royal proclamation in 1763, by which general aſſemblies were promiſed to the people, in the ſame manner as they exiſt in the other Britiſh provinces of America, and in the mean time the enjoyment and protection of the Engliſh laws and Engliſh conſtitution. This promiſe, however, to the great ſurprize of the Canadians, and Britiſh ſettlers, was no otherwiſe executed than by veſting the legiſlation of the province in a Governor and Council, both which were to be nominated by the King, and removeable at his pleaſure. Nor were they better ſatisfied with the revival of the French laws, and the eſtabliſhment of the popiſh religion; ſince by the one they loſt that beneficial check upon the behaviour of the clergy, which they had enjoyed, ſince the capitulation granted by Sir Geoffrey Amherſt in 1760, and by the other were expoſed, at leaſt dreaded to be expoſed, to all the inſolence and tyranny they were wont to ſuffer from a beggarly and inſolent nobility. He explains the cauſes which prevented the French inhabitants from petitioning againſt theſe obnoxious regulations, which were, the habits of terror and implicit acquieſcence produced by an arbitrary government, the falſe repreſentations of the Romiſh clergy, and the want of neceſſary information; as there is but one printing preſs in the province, and that under the immediate direction of the government. Thus have the gracious deſigns of the Britiſh legiſlation in favour of the province of Canada been rendered abortive, and the diſintereſted acquieſcence of our Biſhops in the legal eſtabliſhment of popery, as well as the condeſcenſion of a moſt reſpectable majority in the houſe of commons, in favour of arbitrary power, inſtead of winning the Canadians by ſuch beneficial privileges, have only alienated their affections, and diſpoſed them to concur in the rebellious projects of the reſt of America.

Our Author then proceeds to give an accurate and perſpicuous detail of every circumſtance, which is neceſſary to be known, in tracing the progreſs of the preſent unfortunate diſputes. He recites the hiſtory of the charter of Maſſachuſett's Bay, its forfeiture during the corrupt and tyrannical reign of Charles

Charles II. and the changes which were made in it, when renewed by William III. He deſcribes the conſtitution of the aſſembly and council by which that colony was governed, and recommends it as an excellent model to have been purſued in ſettling the province of Canada; ſince on one ſide the aſſembly, being choſen by the people on the moſt liberal ideas of repreſentation, affords ſtability and protection to public liberty; and on the other the council 'though dependent on the favour of the aſſembly for a re-election, has uſually, till of late years, taken part with the governor againſt the aſſembly where his pretenſions have any ſhadow of reaſon to ſupport them, and has always oppoſed the attempts of the aſſembly to encroach on the prerogatives of the crown.' Had this form of government been granted to the Canadians, together with the aboliſhment of the juridical rights exerciſed by the ſeigniors of that province over their vaſſals, and which were not included in the articles of capitulation by any fair and obvious interpretation, or might have been compenſated by a very trifling ſum of money, the Canadians would have felt very different ſentiments towards the Britiſh government from thoſe they at preſent entertain.

But unfortunately popular aſſemblies and councils have been for ſome time paſt obnoxious to the miniſters of the crown, ſince the period which engaged the attention of the Americans to the deciſion of the important queſtion which now divides the two kingdoms. The riots in particular which happened in the province of Maſſachuſett's Bay, the turbulent ſpirit of that people, the ſettled oppoſition of the council to the ſchemes and pretenſions of government, have alienated the minds of his Majeſty's governors, and been the occaſion of the moſt fatal miſrepreſentations. For equally inattentive to the former moderate conduct of the council, and unmindful of the opinions which almoſt univerſally prevail in America, concerning the Britiſh claim to the right of taxation, they have too precipitately indulged their private reſentment at the expence of the public peace. Hence have ariſen complaints to the Britiſh miniſtry accompanied with the dangerous advice of exerting 'the ſupreme and uncontrolable authority of the parliament of Great Britain, to correct the charter of the province in this particular, and make the council leſs dependant on the aſſembly.'

And here an enquiry very naturally occurs, how far the Americans are juſtified by their charters in refuſing obedience to the Britiſh parliament, when it exerciſes the power of impoſing taxes upon them. This queſtion, after the moſt impartial examination of every paſſage which is produced by the Americans to ſupport their claim of exemption, is decided by our *Author againſt them*: ſince neither in the charters of

thoſe provinces which poſſeſs charters to appeal to, nor in the commiſſions of thoſe which are governed by royal commiſſions, is there a ſingle clauſe which can admit of ſuch an interpretation.

But as in every government the meaſure of authority and obedience is leſs decided by ſpeculative principles, than by the actual habits introduced by chance and ſanctified by time; the Americans ſeem much better founded when they plead the forbearance of the Britiſh government to impoſe taxes upon them, as a ſilent renunciation of that power. Machiavel, indeed, pronounces, that every ſtate is in danger of deſtruction whoſe government is not frequently reduced to its original principles. But this muſt be underſtood of ſtates which have undergone fewer changes, and whoſe government is leſs complicated than that of England. Many innovations have been already made, which though attended with the moſt beneficial effects, are certainly contrary to the real principles of the Engliſh conſtitution, and would meet with little mercy from a zealous reformer. The game and exciſe laws by which the bulk of this nation is diſarmed and ſubjected to an inquiſitorial power equally odious as far as it extends, with what prevails in the moſt deſpotic countries; the riot act, introduced under the pretence of ſerving a temporary purpoſe, and then for the wiſeſt reaſons rendered perpetual; the ſeptennial bill, by which the repreſentatives of the people aſſumed the right of limiting that power to which they owed their own exiſtence; and laſtly, the eſtabliſhment of a ſtanding army, ſufficiently numerous to annihilate all the remaining liberties of the nation, are ſtrong teſtimonies, that the ſpeculative principles of a conſtitution and its actual adminiſtration may ſometimes vary. For theſe reaſons, it is not wonderful that the Americans, accuſtomed to explain their charters in a manner the moſt favourable to their own pretenſions, and apparently encouraged in theſe ideas, by the forbearance of the Britiſh government, ſhould ſtart at the actual exerciſe of a power, whoſe exiſtence they had begun to doubt, and whoſe conſequences however mitigated, they had the juſteſt reaſons to dread. If, when the moſt uncorrupted part of this nation reclaim their ancient rights, and remonſtrate againſt the alterations which have been made in the conſtitution, they are anſwered with no other arguments than thoſe derived from cuſtom and expedience, why ſhould not theſe arguments be equally binding when applied to the pretenſions of the legiſlative body? Is it of leſs conſequence to mankind, that the intereſts of a particular family be ſupported, or its influence extended, than that the lives and properties of millions ſhould be ſecured to them by every precaution which human prudence can uſe for their defence? —This reaſoning has unfortunately

made

made but too deep an impreſſion upon the minds of a people, whoſe ſenſibility upon every ſubject which relates to the enjoyment of their liberty, renders them ſometimes liable to magnify the objects of their fear; and whoſe diſtance from the ſeat of legiſlation prevents their having that perfect acquaintance with their maſters, which would have removed their apprehenſions, and convinced them that no authority, however new or unprecedented, was ever claimed by a Britiſh parliament, which did not contribute to the ſafety, honour, and eſſential freedom of the empire.

Our Author, however, makes a diſtinction between thoſe taxes which are impoſed for the private exigencies of the provinces which pay them, and thoſe which are intended to promote the general advantage, or inſure the ſafety of the whole empire; but that we may not miſrepreſent his opinions upon ſo delicate a ſubject, by abridging them, we ſhall conclude this article by a quotation from the book itſelf.

FRENCHMAN.

'According to this account of the uſage that has prevailed upon this ſubject, I am inclined to think, that the Americans have no more pretence to claim an exemption from parliamentary taxation, for thoſe general purpoſes you have juſt now mentioned, from long uſage than from either the letter or true meaning of their charters, or the royal commiſſions under which they are governed; both which we have already examined and found to be inſufficient to ſupport ſuch a pretenſion. But with reſpect to the local purpoſes of their reſpective provinces, I ſhould incline to a different opinion. For, as the charters and commiſſions impower the aſſemblies of the ſeveral provinces, either expreſsly or by implication, to raiſe money in their reſpective provinces for thoſe local purpoſes, and they have uniformly been permitted to do ſo ever ſince their firſt eſtabliſhments, without any interference of the parliament of Great-Britain, or their ever exerciſing during this long ſeries of years a concurrent juriſdiction with the aſſemblies in the raiſing money upon the Americans for thoſe purpoſes, I cannot but look upon this long forbearance of the Britiſh parliament to exerciſe its authority upon this ſubject, and their acquieſcence in the exerciſe of this power by the American aſſemblies, as amounting, in reaſon and equity, if not in ſtrict law, to a renunciation of its authority of taxing the Americans for theſe purpoſes, and a transfer of it to the American aſſemblies. Don't you enter into the diſtinction I make between the two caſes?

ENGLISHMAN.

'I do enter into it very clearly: and I think it very well founded. And I had even thought of it myſelf before you men-

mentioned it; though it has not been much attended to by the writers on either ſide of this controverſy. The zeal of the writers in ſupport of the authority of Great-Britain has made them inſiſt upon the right of the parliament to tax the Americans in all caſes and for all purpoſes whatſoever, even for the ſupport of their reſpective domeſtic governments: and that of the writers on the American ſide of the queſtion has made them deny the right of the parliament to tax them in any caſe, or for any purpoſe whatſoever, even towards thoſe general expences of the Britiſh empire, towards which they have not hitherto been taxed at all, and towards which the charters and the royal commiſſions do not authorize their aſſemblies to tax them. But the truth often lies between two extreme opinions; and perhaps it does ſo in this caſe.'

[*To be continued.*]

ART. XI. *The Errors of the Church of Rome detected.* In Ten Dialogues, between *Benevolus* and *Sincerus*. To which another is added, containing a brief Vindication of the Revolution, and ſubſequent Settlement of the Crown upon the illuſtrious Houſe of Hanover. Inſcribed (by Permiſſion) to his Grace the Archbiſhop of Canterbury. By the Rev. James Smith, Vicar of Alkham and Capel, and Rector of Eaſtbridge, in Kent. 8vo. 5 s. Boards. Printed at Canterbury and ſold by Johnſon in London. 1777.

THE Author of theſe dialogues is a proſelyte from the church of Rome: he was educated in the principles of Popery, and actually officiated, as a miniſter, in the ſervice of that church. But, prompted by a liberal ſpirit of inquiry, he perceived the errors of his firſt attachment, and deſerted a church, the tenets and practice of which he could no longer approve. His converſion from Popery ſeems to have been the effect of the matureſt reflection and conviction. He is well inſtructed in the grounds of the Proteſtant reformation; and has here given us a recital of the principal arguments that have been urged by Proteſtants againſt the Popiſh doctrines, worſhip, and uſurpation, and which ſufficiently juſtify their ſeparation. It is not very likely that thoſe who ſtill continue enſlaved by the ſyſtem of Popery, will pay much regard to the reaſoning of an apoſtate; otherwiſe we might hope that the number of our proſelytes would increaſe; but, whether this work will be at all regarded by ſuch or not, it cannot fail of being uſeful, as an antidote againſt the induſtrious attempts, that are continually renewed, for unſettling the faith of avowed Proteſtants; and with this view, we recommend it to particular notice. The Author diſcovers, not only an extenſive acquaintance with the controverſy between Proteſtants and Papiſts, but that liberal and ingenuous temper, which muſt be always favourable to truth and conviction. Some extracts from the firſt dialogue,

&c.

in which he gives us a candid account of himſelf before his ſeparation from the church of Rome, will not, we apprehend, be unacceptable to our Readers:

'For ſome years (ſays he) after my admiſſion in the Engliſh college for ſecular or pariſh prieſts at Liſbon, my little ſhare of underſtanding was ſo dazzled by the pomp and ſplendour of external worſhip, ſo overawed by the authority of the ſuperiors of the college, of which I was a member, that my mind was filled, as it were, with a ſtupid admiration of the public forms of devotion, and a blind ſubmiſſion to the maxims of thoſe gentlemen. At the expiration of about three years of this term, an oath of an extraordinary nature, called the college oath, was tendered to me and my fellow-ſtudents. By this oath each perſon who takes it becomes bound to receive orders in the church of Rome, and conſequently engages to continue there to qualify himſelf by ſuch a courſe of ſtudy as is there appointed for that purpoſe; and alſo, that he will return to England as a miſſionary, to bring over as many proteſtants as he can, to the communion of the church of Rome, whenever the preſident of the college ſhall think proper. This oath, you may eaſily perceive, was a ſtratagem contrived to ſecure the continuance of ſtudents, and their conformity to the deſigns for which the college was founded. As a refuſal to take it is immediate expulſion, and I had no material reaſon for departing from my firſt intention at my entrance, I complied, and together with my companions, took the oath in the college church, adminiſtered with the uſual ſolemnities. Thus I became bound to finiſh my ſtudies there, by a new and forcible tie; and nothing leſs than an abſolute conviction of the unjuſtifiableneſs of my engagement, could releaſe me from ſo ſacred an obligation. This, however, was far from happening; for, though difficulties often preſented themſelves to me and my fellow-ſtudents in divinity, during our four years application to that ſcience, in many points of popiſh faith and practice, yet the ſuppoſed infallibility of the church of Rome, which had thus determined, was deemed then a ſufficient ſolution. The firſt ſuſpicions, which I conceived of the erroneouſneſs of the church of Rome, aroſe more eſpecially from the adoration of images. My conſcience was frequently alarmed with apprehenſions that thoſe reverential bowings, bendings of the knee, and proſtrations before them, daily practiſed in the public worſhip of that church, where it is eſtabliſhed by law, were contrary to thoſe expreſs words of the ſecond commandment; thou ſhalt not bow down to them, &c. My fellow-ſtudents often fell into the ſame doubts. We ventured now and then to inſinuate them to our profeſſors of divinity: but what elſe could be the reſult of ſuch a reference, beſides a ſubmiſſion to, and acquieſcence in their palliations,

tions, and deluſive gloſſes, ſince we had not diſcovered the unalienable right of judging for ourſelves, in religious, as well as in worldly concerns, and at the ſame time held thoſe profeſſors in high and deſerved eſteem for their abilities, erudition, and virtues?'

'When I was about the age of twenty-five I had finiſhed my academical ſtudies, and returned to England replete with the moſt exalted opinion of the irrefragability of the diſcriminating tenets of the Roman church; and with a full perſuaſion that ſuch were the preponderancy and prevalency of her argumentative artillery, that even in the management of ſo inexpert an engineer as myſelf, it was able to demoliſh all the fortreſſes and bulwarks that could be raiſed againſt them by both the univerſities of Oxford and Cambridge.' In the courſe of his reading, our Author was thoroughly convinced, 'that the twelve ſupernumerary articles of Pope Pius the IVth's creed, eſtabliſhed by the council of Trent, were novel, falſe, and deſtructive.' And when he urged his difficulties to ſome of the moſt conſiderable men of his own perſuaſion, he received only evaſive anſwers, and he was referred to the authoritative decrees of the church. Whilſt he was debating, with one of theſe gentlemen, 'the points of praying to ſaints and angels, and the honour to be given to their images, he aſſerted, that I might diſuſe thoſe practices, if I had any ſcruple about them, without leaving the church of Rome. This, Sir, you are ſenſible, was granting a great deal. Since Pope Pius the IVth's creed, the preſent ſtandard of the faith of the church of Rome, expreſsly ſays, 'I moſt firmly aſſert, that the images of Chriſt and the mother of God, who was always a virgin, are to be had and retained; and that due honour and worſhip is to be given to them.' Upon this I put the following queſtion to him: what am I to do, Sir, as an officiating miniſter, in a public or private chapel, on Good-Friday, when the ritual or rubric of the church of Rome orders the ſpecial adoration of the croſs? ſhall I be juſtified in the eye of that church, do you think, in omitting it, as I took the reſolution to do laſt Good-Friday *, in a large congregation, that I might not be guilty of groſs idolatry? at this queſtion he ſeemed ſtaggered, and made no reply.'—Thus I diſcovered, that I could no longer profeſs myſelf a Roman Catholic, without acting the part of a diſſembler; ſince, after a five years examination and ſcrutiny into the points of controverſy, between the church of Rome and the

* This was in the year 1764, in the magnificent chapel of Lowdry-houſe in Suſſex, the ſeat of the right honourable Lord Viſcount Montague, in the time of the late Lord, to whom the Author was chaplain.

reformed

reformed churches, and the matureſt deliberation, it appeared highly probable to me, that the church of Rome was ſo far from being infallible, that ſhe actually had, and does err, in the twelve additional articles of Pope Pius's creed, and ſeveral others. Neither could I join outwardly in communion with her, ſince I conſidered her external forms of worſhip in many parts ſuperſtitious and idolatrous; much leſs could I continue to officiate as a miniſter in the church of Rome, ſince, by ſo doing, I ſhould teach and ſeduce others into the belief and compliance with thoſe doctrines and practices, which my own reaſon rejected and condemned, as groundleſs and unlawful: and this would be unjuſtifiable, hypocritical, and ſacrilegious in the higheſt degree.'

The ſecond dialogue in this work diſcuſſes the nature of popery and the right of private judgment: the third treats of the ſole and complete rule of faith; the fourth, fifth, and ſixth expoſe the infallibility of the church of Rome, the pope's ſupremacy, and the doctrine of tranſubſtantiation. The ſeventh dialogue treats of the ſeven ſacraments and auricular confeſſion; the eighth, concerning the doctrines of purgatory, ſatisfaction, ſupererogation, and indulgencies; the ninth, concerning the invocation of ſaints and angels, and adoration of images and relics; the tenth, of public prayer in an unknown language, celibacy of prieſts, pretenſion to miracles, and perſecuting laws in the church of Rome: to all which is added a dialogue on the revolution, containing many liberal and juſt remarks on the origin, nature, and deſign of government.

XII. FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

FRANCE.

ART. I.

MEMOIRES concernant l'Hiſtoire, les Sciences, les Arts, Moeurs, &c. i. e. *Memoirs concerning the Hiſtory, Sciences, Arts, Manners, Cuſtoms, &c. of the Chineſe.* By the Miſſionaries of Pekin. Vol. II. 4to. Paris. 1777.—We gave, immediately after its publication *, a particular account of the firſt volume of this uſeful, inſtructive and entertaining work, and took notice of the hopes it naturally excited of new information relative to ſeveral points of conſequnece, in the ſucceeding volumes. The ſecond volume now before us ſhews that theſe hopes have not been ill-founded. It contains a variety of curious materials, and among others, ſome memoirs concerning the ſtate of population and of the arts in China, which amply

* Vid. Appendix to Review, Vol. lv. p. 530.

refute

refute the raſh and unſupported aſſertions of the famous Mr. *Pauw*, whoſe accounts of America and China have deceived many, and taken in, even ſome of the *knowing ones*. As the limits preſcribed to the Monthly Foreign Article will not permit our enlarging farther *here* on this ſecond volume, we ſhall reſerve a more particular and circumſtantial account of it for the next *Appendix*:—which will be publiſhed with the Review for January next.

II. *Traité de la Structure du Coeur, de ſon Action & de les Maladies*: i. e. *A Treatiſe concerning the Structure of the Heart, its Action and its Diſeaſes*. By M. DE SENAC, Counſellor of State and firſt Phyſician to the King. 4to. 2 Vols. Paris. 1777. Though this be a *ſecond edition* of a celebrated work, yet it deſerves particular attention, becauſe it has all the merit of a new compoſition. When this work was publiſhed, many years ago, it was crowned with the applauſe of the firſt judges in Europe, among whom we may mention, particularly, Morgagni, Haller, Van Swieten, Lieutaud, Pringle, Meckel and Camper. M. DE SENAC, however, thought the work ſuſceptible of great improvement from farther reſearches, and therefore propoſed to enrich it with conſiderable additions. In the execution of this deſign he employed twenty years, and the aſſiduity of his application, during that ſpace of time, to every kind of inquiry and labour that could tend to perfect his work, was extraordinary. Accordingly, this ſecond edition, when compared with the firſt, may be conſidered as a new work, enriched with a great number of new facts, new obſervations, new and ample diſcuſſions, and abounding in every kind of erudition that belongs to the ſubject. Such is the judgment pronounced by the members of the Academy of Sciences, who were appointed to examine it, and we have only to obſerve farther, that M. *Portal*, the Author's friend, has added to the explication of the figures ſome new deſcriptions, and ſome curious obſervations on the ſtructure of the heart.

III. *Oeuvres du R. P. de la Berthonye*. i. e. *The Works of the R. Father* DE LA BERTHONYE, D.D. *of the Order of Preaching Friars, in Defence of the Chriſtian Religion againſt Infidels and Jews*. 3 Vols. 12mo. Paris. 1777. This publication deſerves to be diſtinguiſhed from the multitude of volumes that have lately appeared in defence of chriſtianity. It was this learned eccleſiaſtic, who diſpelled, by his candour, and the force of his reaſoning, the doubts, which the celebrated M. *Bouguer* had entertained concerning the truth and divinity of the chriſtian religion.

IV. *Memoires pour ſervir à l'Hiſtoire de Louis, Dauphin de France, mort à Fontaine bleau, le 20 Decembre, 1765*. i. e. *Memoirs, relative to the Hiſtory of Lewis, Dauphin of France, who*

died at Fountainbleau, the 20th of December, together with a Treatiſe concerning the Knowledge of Mankind, compoſed in conſequence of the Order of that Prince in 1758. Vol. I. and II. 12mo.—This work is compoſed with ſpirit, ſimplicity, and good taſte;—it is inſtructive and entertaining, and deſerves a place in the library of every good citizen. The anecdotes, contained in the *firſt volume*, give an high idea of the wiſdom, prudence, piety, talents, and knowledge of the late Dauphin;—the Treatiſe concerning the Knowledge of Mankind takes up the greateſt part of the ſecond volume.

V. *Memoires Philoſophiques du Baron de ***, Grand Chambellan de ſa Majeſté l'Imperatrice Reine:* i. e. *Philoſophical Memoirs of Baron ***, Lord Chamberlain to the Empreſs Queen, &c.* Paris and Vienna. 8vo. 1777.—This work, which is full of attic ſalt, and carries ſtriking marks of the pen of a man of quality, is a keen and elegant ſatire, in which the ſect, that has ſo undeſervedly and preſumptuouſly aſſumed the title of *philoſophers*, is covered with ridicule. The ingenious and virtuous Baron diſcovers their impoſtures, their plots, their ſtratagems to deſtroy their enemies, and to exalt their partiſans; he ſhews the tendency of their principles and maxims to enflame the paſſions, to corrupt every religious and moral ſpring of action, to trouble the peace and order of families, and to poiſon the ſources of national and domeſtic felicity: he deſcribes them in ſhort, as the enemies of human nature and human ſociety. The Author gives us the hiſtory of his opinions, of his ſcepticiſm, and his return to the faith; and his work, of which we are to expect a ſecond volume, cannot fail of doing ſervice to the cauſe of religion and virtue.

VI. *Hiſtoire Generale de la Chine ou Annales de cet Empire, &c.* i. e. *A general Hiſtory of China, or the Annals of that Empire, tranſlated from Ton-kien-kang-mou.* By the late Father J. A. M. de MOYRIAC DE MAILLA, &c. Vols. III. and IV. Paris. 1777. Theſe two new volumes are much more intereſting with reſpect to their contents, than the two preceding *, and they exhibit to us the hiſtory of a period, which begins an hundred and forty years before Chriſt, and reaches to the 240th year of the Chriſtian Era. In this period we ſee the memorable events of the grand Dynaſty of the *Han*, the cauſes which prepared its ruin, the riſe of the Dynaſty of *Tein* and its downfall after a reign of 150 years. It was in theſe critical times of fermentation and tumult that the genius and policy of the Chineſe appeared to the greateſt advantage. The violent ſhocks, that have ſo generally proved fatal to other empires and ſtates, had no other effect in China than to re-eſtabliſh the ancient laws of the empire, and to reſtore the primitive virtues

* Vid. Rev. Vol. liv. p. 394.

of the nation, thoſe laws and thoſe virtues, which are the true baſis of its government.—Amidſt the exceſſes and extravagancies that diſhonoured the Dynaſty of the *Han*, it is aſtoniſhing to find them ſeeking, with a kind of frenzy, a beverage, that was ſuppoſed to ſecure immortality here below, and cutting off the thread of life before the time, in conſequence of the dictates of this mad paſſion. It was at this period of delirious folly, that the Chriſtian religion paſſed through the greateſt revolutions, it had yet met with in China. We ſee the Emperor *Han-ou-ti* offering ſacrifices to the ghoſt or ſpirit of *Foyer*, from the hopes ſuggeſted by the Bonzes *Tao-ſſé*, of producing ſilver, prolonging life, and ſeeing the immortals. The worſhip of the idol *Foe* was afterwards introduced into China, together with all the abſurd notions of the Indians with reſpect to the nature and tranſmigration of ſouls. This revolution furniſhed materials for the hiſtory of the errors of the human mind. We alſo find, in the volume before us, valuable materials for the hiſtory of the progreſs of ſcience, and of natural philoſophy in particular: for ſcarcely ſhall we meet with elſewhere a more ample detail of eclipſes and comets; and the liſt of the earthquakes, that have happened in China is given here in a more accurate and circumſtantial manner, than in any other hiſtory. There is an account of one, which muſt have been terrible beyond expreſſion, and which happened in the year 114 of the Chriſtian era, when the earth opened beyond the tropic, and produced a chaſm of above 100 *lys*, which make 30 of our miles. Beſides all theſe objects, which regard, in a great meaſure, the intellectual and phyſical ſpheres of knowledge, (and which have been too much excluded from hiſtory, becauſe hiſtorians have been, generally ſpeaking, too ignorant or too injudicious to take them into conſideration) we have a narrative of thoſe events that are ſuppoſed to belong more particularly to the hiſtorical page, and which are the reproach of human nature, even wars and conqueſts. The conqueſts of the Chineſe in Tartary, their excurſions towards the frontier provinces of Perſia, and ſeveral other objects of this claſs, are circumſtantially related in theſe two volumes.

VII. *Principes de Morale, de Politique, & de droit Public, puiſe's dans l'Hiſtoire de notre Monarchie, &c.* i. e. *Principles of Morality, Politics, and public Juriſprudence, drawn from the Hiſtory of the French Monarchy; or Diſcourſes relative to the Hiſtory of France*, dedicated to the King. By M. MOREAU *, Hiſtoriographer of France. Vols. II. III. and IV. 8vo. Paris. 1777. Theſe volumes contain three new diſcourſes rela-

* For our account of the firſt Vol. ſee our laſt Appendix, (viz. Vol. lvi.) p. 555.

tive

tive to a period of the Hiſtory of France, which extends from the latter years of the reign of Clovis, to the year 679, when Pepin began to diſplay thoſe eminent talents, which ruined the family of that monarch, and placed his own upon the throne. The ingenious Author has accurately inveſtigated all the cauſes that concurred in bringing about this revolution. Laws, cuſtoms, manners, employment, views of ambition, means of accompliſhing them, every thing, in a word, that can throw light on this event, is expoſed and diſcuſſed with the greateſt accuracy; and M. *Moreau* loſes no occaſion of enforcing the principles which conſtitute the true grandeur of the prince, and the real happineſs of the people.

VIII. *La Theorie du Chirurgien, ou Anatomie generale & particuliere du Corps Humain, &c.* i. e. *The Theory of the Surgeon, or the general and particular Anatomy of the Human Body, with Chirurgical Obſervations on each Part.* By M. DURAND, ancient Surgeon in the French Army. 2 Vols. 8vo. Paris. 1777. M. DURAND, who is a man of conſiderable reputation both as an anatomiſt and an operator, has not only given in this Work an accurate deſcription of the ſeveral parts of the human body, but has alſo pointed out their ſymmetry, their action, and their uſes, and laid down directions for young operators, which muſt be of ſignal uſe to them in the courſe of their practice.

IX. *Eſſays de Jean Rey, Docteur en Medecine, ſur la Recherche de la Cauſe pour laquelle l'Eſtain & le Plomb augmentent du poids quand on les Calcine, &c.* i. e. *Eſſays of* JOHN REY, *Doctor of Phyſic, containing Reſearches concerning the Reaſon why Lead and Pewter increaſe in Weight when they are calcined.* 8vo. Paris. 1777. This is a new Edition, greatly improved and augmented *, of an old book, which muſt make the *Prieſtleys*, the *Blacks* and the *Fontanas* ſtare; and will tempt many to think that *there is nothing new under the ſun.* It is, indeed, ſingular enough to learn from this old book, that the chemical experiments and diſcoveries, that make the greateſt noiſe in the world in our time and day, were known and expoſed to public view by a country phyſician, who lived in the year 1630 in a village in the province of Perigord. It is not, indeed, impoſſible that JOHN REY may have derived his knowledge from the works of *Van Helmont*, his contemporary, in whoſe writings we find the firſt rudiments of thoſe valuable diſcoveries, which have lately been publiſhed relating to *fixed air*. However that may be, it is not a little ſurprizing, that the germ of theſe improve-

* This Edition has been augmented and enriched with notes from manuſcripts of the original work, which are in the King's library and in the convent of the Minorites at Paris.

ments

ments in Natural Knowledge ſhould have been ſo long hid in obſcurity. It is amazing that REY's book, however rare it may have been, ſhould have been abſolutely and univerſally unknown; and it was impoſſible to look into it, even ſuperficially, without perceiving that it is entirely deſigned to give a ſolution of the famous problem in chemiſtry of the *exceſs* or augmentation of weight in metallic calcinations. *Boyle* alſo was certainly acquainted with this phenomenon, and his opinion concerning it may be ſeen in a ſmall, but curious treatiſe of his *de Ponderabilitate flammæ*. Since the time of that celebrated philoſopher a variety of hypotheſes have been formed on this ſubject, ſome remarkable for their ſingularity, others for their ſubtilty, and all for their inſufficiency to ſatisfy a rational inquirer, though each has its vogue and day. Of theſe there is an hiſtorical and philoſophical account in an excellent work, entitled, *Digreſſions Academiques*, publiſhed in the year 1772, by M. *Morveau*, an eminent magiſtrate of Dijon, who employs all the moments of leiſure, which his poſt will admit of, in the ſtudy of chemiſtry. His opinion concerning the cauſes of this phenomenon is ingenious: but the experiments made, during this laſt year, by M. *Lavoiſier*, have proved in the moſt ſatisfactory manner, that the ſolution of this problem depends entirely on the quantity of air that is abſorbed by metals in the act of calcination. Now though M. *Lavoiſier* † may have made this diſcovery by his own ſagacity and induſtry, and it is not meant to rob him of the honour of the invention, yet if he looks into the work before us (which was certainly unknown to him when he made this diſcovery) he will find that it had been already made by Dr. JOHN REY, whoſe words, relative to the ſubject in conſideration, are as follows: "The air condenſed attaches itſelf to the calcined ſubſtance, and continues gradually to adhere even to its moſt minute parts: thus its weight augments from the beginning to the end (of the calcination): but when the whole maſs is covered with or *muffled up* in it (the French word is *affublé*) it can then admit no more."——

The Editor has added to this Work, the method of rendering air viſible, and ſo far tractable as to be meaſurable by pints. This addition is attributed to *Moitrel d'Element*, an engineer, and a man of parts; who lived in the year 1719. We even find among the proceſſes of *Moitrel*, that which Dr. Prieſtley and other modern philoſophers actually make uſe of to pour air from one veſſel into another, and which is one of the moſt

† For an account of Mr. Lavoiſier's former experiments, ſee Rev. Vol. lv. p. 211.

curious

curious parts of the *apparatus* employed in making experiments on the different kinds of air.

ITALY.

X. *Storia Critica, &c.* i. e. *A Critical Hiſtory of the Philoſophical Opinions of all Ages, relative to the Human Mind, Coſmology or the Syſtem of the Univerſe, the Supreme Being and the Law of Nature.* Vols. I. II. III. and IV. 8vo. Padua. 1777. This great work, which will fill no leſs than eighteen volumes, may be conſidered as a metaphyſical library, and does honour to the judgment and laborious induſtry of its author Father DON BASILIO FERZI, a learned monk of Mount-Caſſin.

XI. *Raccolti di Opuſcoli Fiſico-Medici, &c.* i. e. *A Collection of Phyſico-Medical Diſſertations.* Vols. XVI. and XVII. 12mo. Florence. 1777. The firſt of theſe volumes contains a letter from M. Targioni to M. Mochetti, concerning inflammable air,—the continuation of experimental reſearches into the properties of blood, by the late Dr. Hewſon,—an obſervation of M. Macquer, relating to the ſediment and ſtony incruſtations which urine forms in the veſſels where it is kept,—a letter from M. Piſtoi to the Abbé Rozier, concerning the thunder that fell at Sienna, on the 18th of April laſt, and which the writer conſiders as an evident proof of the efficacy of electrical bars, or conductors.—In the ſecond of theſe volumes, we have the continuation of Dr. Hewſon's reſearches already mentioned,—a letter from M. Macquer to Dr. Nicholas Bartoccini, Profeſſor at Mantua, on the properties of fire confined in bodies; and an academical diſcourſe, by M. Targioni, concerning *ſomnambules.*

XII. *Dell' Influſo Lunare, &c.* i. e. *A Diſſertation concerning the Influence of the Moon.* By Count CHARLES MAGGI. 8vo. Breſcia. 1777. M. Toaldo, in his *Treatiſe of Meteorology, applied to Agriculture,* (publiſhed a few years ago) revived the doctrine of the ancients with reſpect to the influence of the moon, and expoſed it in a manner which ſhewed that it did not deſerve a place among thoſe popular prejudices, which ſound philoſophy ought to reject with diſdain. His obſervations ſeemed to render it, at leaſt, highly probable, that the moon acts with a *phyſical* and *mechanical* influence on our atmoſphere, as alſo upon the animals and vegetables of our Globe. The work before us is deſigned to illuſtrate and confirm this hypotheſis; and it exhibits ſeveral experiments and obſervations, not unworthy the attention of the learned, in this branch of ſcience.

XIII. *Della Origine, &c.* i. e. *A Diſſertation concerning the* Picentes. By M. MICHEL CATALANI 4to. Fermo. 1777. This is a very elegant diſh for the philologiſts, and particularly for the antiquarians;—the lover alſo of claſſic ground will take of it with pleaſure. The people here in queſtion gave their

name to that part of Italy which is now called *Ancona*, and in Latin *Picentinum*, and the author of this piece attributes a ſingular origin to that people. He ſhews that they did not deſcend from the Hetrurians, as hath been generally ſuppoſed, but from the Sabines; and in ſupport of this opinion he quotes the following paſſage of Pliny book iii. l. 13. which, indeed, decides the matter: *Picentes a Sabinis orti ſunt voto veris ſacri.* This paſſage gives M. CATALANI an occaſion of regaling us with a learned and curious digreſſion concerning the *ver ſacrum* of the ancients. This was a famous act of religion, by which a ſolemn dedication was made to the gods of all that ſhould be born in the ſpring. The Sabines were the firſt who gave the example of a ſuperſtitious regard to this abſurd vow, and that people did not even except their children in their promiſe to obſerve it: humanity, however, prevailing over ſuperſtition, prevented their fulfilling this barbarous part of their vow: inſtead of a real ſacrifice of the lives of their children, they obliged the children thus devoted to leave their country when they had arrived at the age of reaſon, and ſeek a reſidence elſewhere. Theſe exiles went into other countries; and it is from one of theſe emigrations that our Author derives the origin of the *Picentes*.

XIV. MUSÆI CAPITOLINI *Antiquæ Inſcriptiones a* FRANCISCO EUGENIO GUASCO *ejuſdem Muſæi Curatore, P. nunc primum conjunctim Editæ Notiſque illuſtratæ.* i. e. *The ancient Inſcriptions in the* Muſæum Capitolinum *or Collection of the Vatican, now firſt publiſhed together and illuſtrated by Notes.* By the Marquis DE GUASCO, Principal Keeper of this Collection. Rome. Vol. II. in Folio. 1777. This ſecond volume contains various kinds of inſcriptions, which the noble and learned Author has diſtributed into three claſſes: the firſt contains the military inſcriptions,—the ſecond relates to the arts, profeſſions and labours, which employed the freedmen of the ancients,—the third exhibits the conjugal inſcriptions.

XV. *Le principali Proprietà delle Curve Coniche, &c.* i. e. *A Treatiſe concerning the principal Properties of Conic Curves.* By the R. F. JOHN BAPTIST CRISPI; *compoſed on Occaſion of a public Academical Exerciſe, held in the Nazarean College at Rome, by Count* JEROME PADULLI. 8vo. Rome. 1777. There is a remarkable degree of perſpicuity and preciſion in this little treatiſe; to which the Author has added an *Appendix*, containing an application of the principal properties of Conic Curves to baliſtics.

XVI. MARZIALE *in Albion di Paolo Rolli, &c.* i. e. *Martial in Albion, or Epigrams by the late* PAUL ROLLI, *to which are prefixed* MEMOIRS *of his Life, collected by the Abbot J. B. Tondini, of the Academy of Florence, and Profeſſor of Belles-Lettres*

and



and Eloquence at Jeſi. 8vo. Florence. A collection of Italian Epigrams, which we mention principally on account of their witty and ingenious author PAUL ROLLI, who reſided many years in London, and is on that account called *Martial in Albion*, where the greateſt part of his poems and particularly theſe epigrams were compoſed. They are in the true ſpirit of Martial. PAUL was born at Rome in the year 1687. He was the ſon of Philip Rolli, an eminent architect, who gave him a good education. He ſtudied under the direction of the celebrated Gravina, and diſtinguiſhed himſelf early by his taſte for letters and his poetical talents. He came over to England with a nobleman of this country, who introduced him to the royal family, to whom he taught Italian. He remained in England till the death of Queen Caroline, who had always been his kind protectreſs: he returned to his own country in the year 1747, where he died in 1767, leaving a noble library, and a rich collection of pictures, medals, and other curioſities relative to the arts and ſciences. He is conſidered as one of the beſt Italian poets of the preſent age. His odes, elegies, ſongs, and *Hendeca Syllabics* in the manner of Catullus, are much eſteemed in Italy. He compoſed ſeveral pieces for the opera at London, and an Italian grammar for the uſe of the Engliſh. He publiſhed at London elegant editions of ſome of the moſt celebrated Italian Authors, not to mention his tranſlations, which are numerous.

XVII. CAMILLI GARULLI *Hypotheſis Copernicana, Cometæ, et Elegiarum Monobiblos, &c.* i. e. *Two Latin Poems on the Copernican Syſtem, and on Comets.* By CAMILLI GARULLI, *addreſſed to M. Spinucci, Biſhop of Macerata. To which is added, a Book of Elegies.* 8vo. Rome. 1777. In theſe philoſophical poems, the aſtronomical ideas are juſt, and the poetry is pure and claſſical. The elegies have alſo a conſiderable degree of merit.

XVIII. The following article though a tranſlation, yet by the additions with which the learned and ingenious Tranſlator has enriched it, may juſtly claim the merit of a new work. We alſo ſee here two of the firſt *philoſophers* (in the true ſenſe of that word) of the preſent age, uniting their labours in defence of the chriſtian religion. The one is the celebrated profeſſor LEONARD EULER, ſo highly diſtinguiſhed by the diſcoveries with which he has enriched mathematical ſcience, and who, under the auſpicious ſhade of toleration, has paſſed his days in the inveſtigation of truth; and the other is the famous Abbot de FONTANA, to whom the ſcience of Natural Philoſophy owes ſome of its moſt intereſting improvements in modern times. It is pleaſing to ſee the great mathematician of the North meeting with a Tranſlator in the Tuſcan Philoſopher, in the work before us, which is entitled, *Saggio di una Diſeſa, &c.* i. e.

An Eſſay in Defence of Divine Revelation. By M. LEONARD EULER, tranſlated from the German; to which is added an Examination of the Argument drawn by the Author from the Abbreviation of the Solar and Planetary Year. 8vo. Pavia. 1777. The critical reflexions of the Abbot on ſome of the arguments of M. EULER, are equally candid and judicious.

XIX. *Agricoltura, &c.* i. e. *An Account of the Agriculture, Produce, and Commerce of Sicily.* By the Abbot DOMINIC SESTINI, Correſpondent Member of the Academy of the Georgiphili at Florence. Tom. I. 8vo. Florence. 1777. The ancient writers, more eſpecially Strabo, Diodorus Siculus, and Cicero, and thoſe who have viſited Sicily in modern times, are unanimous in their accounts of the fertility of that country: This, therefore, is an object that the Abbot SESTINI does not enlarge upon in the preſent work. He confines his account to the methods of culture and rural œconomy in uſe among the Sicilians, to the produce of their lands and to their commerce with foreign nations. This firſt volume is divided into fifteen chapters, in which he treats of ſeeds, grain, vegetables, oil, almonds, piſtachios, manna, kali, ſaffron, &c. marks the quantities of theſe commodities, that are annually obtained by culture in Sicily, as far as they can be aſcertained by laborious reſearches, together with the quantity of them that is employed at home, that which is exported, and the prices they bring in foreign markets. The articles of kali and ſaffron, are treated with uncommon accuracy and knowledge of the ſubject.

XX. *Buſſiani Carminati Laudenſis, de Animalium ex Mephitibus, et noxiis halitibus interitu, ejuſque proprioribus Cauſis, Libri tres.* i. e. *A Treatiſe concerning the Death of Animals from mephitical Exhalations and noxious Steams, and of the more immediate Cauſes to which it is owing.* 4to. Lodi. 1777. Some philoſophers ſuppoſe that it is by deſtroying the *irritability* of the nerves, others, that it is by blunting their ſenſibility, that mephitic exhalations kill animals. M. CARMINATI diſcuſſes, here, theſe different opinions, and ſhews by the experiments, which he has made himſelf, that both theſe means of deſtruction take place, in different caſes, and that it is not always in the ſame way, that theſe noxious vapours are mortal.

GERMANY and the NORTH.

XXI. ABHANDLUNG *von den Kraften der Korper, &c.* i. e. *A Treatiſe concerning the Properties of Bodies.* By M. Gabler, D.D. Counſellor to the Elector of Bavaria, and Profeſſor of Philoſophy. 8vo. Ingoldſtadt. 1777. This little work is remarkable for its preciſion and perſpicuity: the learned Author ſeems maſter of his ſubject, as far as ſuch a difficult ſubject can be maſtered, and has the double merit of thinking juſtly and expreſſing himſelf happily. He has alſo the talent of giving

us *multum in parvo*, ample matter in a ſmall ſpace, and yet without confuſion. He examines the nature of bodies, their repulſion, attraction, and various movements, their hardneſs, ſoftneſs, adheſion, fluidity, impenetrability, opacity, tranſparence, elaſticity, and roughneſs;—their chemical operations, ſuch as decompoſition, precipitation, chryſtallization, fermentation, and gravity; ſo that this work may in ſome ſort paſs for an elegant abridgment of Natural Philoſophy.

XXII. *Ueber die Krankheiten der Gelehrten, &c.* i. e. *A Treatiſe concerning the Diſeaſes to which Men of Letters are ſubject, together with an Account of the ſureſt and eaſieſt Methods of preventing or curing them.* By M. ACKERMAN, M. D. 8vo. Nuremberg. 1777. The book publiſhed ſome years ago by the celebrated M. Tiſſot of Lauſanne, on this ſubject, met with a very favourable reception from the public; but it by no means renders the preſent work ſuperfluous, as the Swiſs phyſician has left more than gleanings for the German doctor. The principal objects of Dr. ACKERMAN's attention are as follows: the cauſes that bring on diſeaſes, the labour of the mind—the unnatural poſtures and attitudes of the body—the diſeaſes peculiar to ſtudious men—the chamber ſet apart for ſtudy—the manner of ſtudying—the exerciſes of the body and the gymnaſtic of the ancients—diet—evacuations—hypochondriac complaints,—rheumatiſms and hemorrhagies.

XXIII. *Materialen zu der Ruſſiſchen Geſchichte, &c.* i. e. *Hiſtorical Memoirs of Ruſſia from the Death of Peter the Great.* Part I. Riga. 8vo. 1777. An hiſtory of Ruſſia, in which the reign of Peter the Great does not enter, is certainly deprived of one of its greateſt ornaments, and this ſo much the more, as we do not think that all *has been* ſaid that *might be* ſaid with reſpect to that illuſtrious reign. However that may be, the work here under conſideration has a high degree of merit, and there is no doubt but that the preſent reign furniſhes great and intereſting objects to an hiſtorian. The judicious Author whoſe name is SCHMIDT, and who is well known in the literary world, does not proceed ſo far in the volume before us. He begins his work by an introduction, which preſents to the Reader a rapid ſummary of the events in the Ruſſian empire, anterior to the year 1725; but he does not go farther back in this Review than the ninth century, beyond the middle of which all is thick darkneſs. But though M. SCHMIDT enlarges upon the objects contained in this ſummary, in proportion to their importance, and the evidence with which they are accompanied, he entertains us, however, with ſome curious remarks upon the ancient laws and conſtitution of this great empire, of which he gives us a very accurate notion. He is particularly careful in ſhewing us how far the predeceſſors of PETER the

First deserve the reputation of having pointed out the way to that great man, and animated him by their example, and thus he does justice to some characters that have, perhaps, been too much neglected, without diminishing the lustre of the Russian hero and legislator. He also presents the character of Charles XII. of Sweden under more favourable colours, than those in which other historians have exhibited it.—The introduction is followed by the history of Catharine II. whose genealogy is illustrated and ascertained in a manner sufficient to put an end to the different and contradictory accounts which have been given of that matter by different historians. The negociations, relative to the rights of the house of Holstein-Gottorp to the kingdom of Sweden and the internal commotions, occasioned by the succession to the Russian throne, are treated at length in this volume. The history of Peter II. and the life of Osterman, are also circumstantially related, and, at the end of the volume, we have, by way of supplement, a letter from Ivan Basilowitz to Charles V. Emperor of Germany, which is worthy of attention, as it attributes the same origin to Russians and Germans; and alleges, in proof of this, the proper names of certain ancient cities and castles.

MONTHLY CATALOGUE, For DECEMBER, 1777.

POETICAL.

Art. 13. *The Justification*; a Poem. By the Author of THE DIABOLIAD. 4to. 2s. 6d. Bew. 1777.

AN animated dialogue between the Poet and his *noble* Friend [Lords and Poets are easily brought together upon paper] in which he strenuously endeavours to convince Mr. **** of the odium and danger of writing satire. On the other hand, the Bard declares and *justifies* his resolution to proceed in this obnoxious walk of poetry, in defiance of all opposition, and every effort of open or secret revenge. In vindicating his determined plan †, against the imputation

† 'The Satirist, to fulfil that design which the liberal spirit of our law cannot reach, and the necessary politeness of modern religion dare not undertake, should not content himself with one or two occasional efforts. Vice is a monster whose scaly rind mocks the point of a single dart, though thrown by the strongest arm, and can be alone subdued by firm and repeated attacks. *On this idea I propose to publish, as particular events or characters may demand my notice, and as my abilities, such as they are, may serve me,* a Series of Poems, *wherein the manners and characters of the present times will be represented with truth and attention. To those, perhaps, the following pages may serve as a natural introduction.*' PREFACE.

In pursuance of the foregoing declaration, the Author has advertised, at the end of this dialogue, "SATIRE THE FIRST, addressed to

imputation of wanton cruelty, or malignancy of diſpoſition, he thus aſſerts the rectitude, nay, the *benevolence* of his deſign, and the general utility of ſatirical caſtigation:

'Satire, my Lord, employ'd in the defence
Of injur'd virtue, is benevolence:——
And ſuch is mine! The verſe that ſtrives to mend
The diſſipated heart, is virtue's friend:
While the vain Muſe that does on vice beſtow
Its frothy flatteries, is virtue's foe.'——

In ſine, inſtead of convincing the poet, 'of the error of his way,' the Poet convinces my Lord that ſatire *may* give ſome check to vice, and effect ſome reformation, where both the influence of religion and the terrors of the law may fail.—At laſt, by manifeſting his readineſs to beſtow praiſe on the good, as well as correction on the bad, the difference between our diſputants is compounded; and the noble Moderator, pleaſed with the ſpecimens of panegyric ‡ which the Bard has here introduced to

'——— ſmooth the roughneſs of his rigid lays,'

gives up the point, with the following plaudit, which concludes this well-maintained poetical conteſt:

LORD. 'At length, with joy, I ſee your equal lays
Can ſink to cenſure, or can ſoar to praiſe;
On ſhameleſs Vice can ſtamp Shame's crimſon dye,
And give the Good their immortality.
——— Thus the bold eagle leaves his azure way,
And ſeeks the carrion carcaſe for his prey;
There dips his beak;—but, when the banquet's done,
He plumes his wings and riſes to the ſun.'

We would juſt hint to this promiſing and ſpirited Writer, whom we ſuppoſe to be a young man, to be more attentive to (what bards of ſpirit are apt to neglect) correctneſs of taſte, and exactneſs with reſpect to rhymes. A nice ear will with difficulty be brought to endure ſuch harſh abbreviations as *'neath* for beneath,—eſpecially at the beginning of the line,

'Neath* ſcalding ſuns, and 'mid the burning ſand.

Nor can we eaſily admit ſuch awkward rhymes as *ſenſe* and *conſcience:*

'Tell me, my Lord, if this celeſtial ſenſe,
Known by the awful name of Conſcience.'

Nor ſhould we have been ſorry if that 'undo,' p. 10, had been left *undone:*

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to Lord Viſcount **; to be publiſhed in the Courſe of the Winter." *Flebit, & inſignis totâ cantabitur urbe.*

‡ The names thus *favourably* diſtinguiſhed by our Satirift, are thoſe of Saville, Camden, Rockingham, Chatham, and Biſhop Lowth.

* This ugly word occurs in another part of the poem:

'To ſhelter *'neath* a royal canopy.'

We hope this ingenious Writer will think it *'neath* him to uſe it again, in any future production.

' Or make him ſtill with keener guſt purſue
The foul deſign, and urge him to *undo*.

But there are not many of theſe little blemiſhes in this poem.—On the whole, we think that our Author's JUSTIFICATION will rather add to, than diminiſh the reputation which he gained by his DIABOLIAD.

Art. 14. *The Viſion of Prophecy; or, Scandal convicted*; a poetic Epiſtle to his Grace the Duke of Devonſhire, wherein the Calumny of the Times is ſatirized, and a Letter to her Grace the Ducheſs of Devonſhire particularly conſidered. The Whole calculated for the Vindication of Youth, Innocence, and Beauty, and for the Dignity and Honour of the Fair Sex. By a Templar. 4to. 1 s. Shatwell. 1777.

The title-page is ſomething in the ſtyle of a quack's advertiſement, which tells you what his medicines are *calculated* to perform. The Author ſays, his chief aim is, that the prophecies contained in his pamphlet ſhall be accompliſhed. Now when a man propheſies, and is reſolved, at all events, to ſee his prophecies carried into execution, verily, againſt ſuch a prophet there is no law.

Thus our new Ovid's metamorphoſe
Would change a lady into a gooſe.

Hola! Meſſrs. Reveurs, ce ſuffit. ce ſuffit!

Art. 15. *An Epiſtle to Dr. Shebbeare.* To which is added, an Ode to Sir Fletcher Norton, in Imitation of Horace, Ode VIII. Book IV. By Malcolm Macgregor of Knightſbridge, Eſq; Author of "the Heroic Epiſtle to Sir William Chambers," &c. Second Edition †. 4to. 1 s. 6 d. Almon. 1777.

A keen, acute, ſpirited ſatire on court connexions, in which poor old Shebbeare comes in for

——— ſtripes he was not form'd to feel.

The Ode, in imitation of Horace, is eaſy and familiar; but there is not much in it.

Art. 16. *Poetical Reveries.* By Jacob Mountain, M. A. 4to. 1 s. 6 d. Dodſley. 1777.

The firſt of theſe poems is addreſſed to a hunting phyſician, to whom the Author gives ſome curious advice:

' Ceaſe then to thunder o'er the trembling mead'

* * * *

——— ' Thou whom Nature made
' To lead, in meaſur'd ſtep, the various dance.'

So, here we have a Doctor who will needs *thunder* though born to *dance*. He has apoſtatized from Apollo and Mercury, and invaded the province of Jupiter. His Poet, however, muſt be more unfortunate; for he ſolicits his own diſſolution:

' O kill me, fatal paſſion, kill me!'

We wiſh him a reprieve, however, for the ſake of ſeveral paſſages in theſe ' Poetical Reveries,' with which we are better pleaſed.

† The firſt edition eſcaped our notice.

Art.

Art. 17. *An Epiſtle from Shakeſpeare to his Countrymen.* 4to. 1 s. Richardſon and Urquhart. 1777.

This poem merits little cenſure, and leſs praiſe. The Writer's chief view ſeems to have been to pay a compliment to Mr. Garrick; who is univerſally allowed to have caught Shakeſpeare's mantle, when, like the prophet of old, that immortal ſpirit dropt it, in his flight to heaven.

There are two other pieces in this publication, which likewiſe beſpeak a mediocrity of genius for poetical compoſition:—But we reſpect the Writer's modeſty, as he appears to be really diffident of his talents; and we are, therefore, pleaſed to think that he will be the leſs ſhocked at this unbiaſed opinion: the gentleman is wholly unknown to us.

Art. 18. *Ranelagh*; a Poem. By the Author of ſome late Publications. 4to. 1 s. Almon.

Many good, clever ſatirical verſes are here (as we who are confined in our garrets might imagine) thrown away; for what reader, we would aſk, dwelling 'beyond the lamps,' or 'the ſtones-end,' will be able to decypher,

'Now ſink to hell, and ſay C—s ſent them thither'—

* * * *

'May grace a monkey - - - as it graces ——!

* * * *

'Behold the heir of — — — ** and grace.'

Not that *we* are ſo completely ſecluded from ſociety, but we can gueſs what the ſly rogue would be at, with his breaks and his daſhes; but we think it a pity that a bard ſo ſpirited and ingenious, ſhould write what may not be as intelligible in every part of his Majeſty's dominions, as within the narrow circle of the rotundo in Ranelagh gardens.—And yet, ſuch is the force of poetic merit, or ſo prevailing the taſte for ſatire, that, we ſee, the poem before us hath, with all its obſcurity againſt it, made its way to a third edition.

Art. 19. *Reading Races*; *or, the Berkſhire Beauties.* a Poem. 4to. 1 s. 6d. Newbery, &c. 1777.

Celebrates the beauties who graced the ball at Reading races, with no unhappy variety of deſcription and praiſe. Little praiſe, however, will fall to the Author's ſhare for ſuch rhimes as *before ye—allegory*, and *deſcend—ſtand*. There are, nevertheleſs, ſome good verſes in the poem; but they are indelibly diſgraced by appearing in company with the following couplet;

Cupid was ſeen to baſking lie
Extracting lightning from an eye.

Art. 20. *Elegies.* I. On the Death of Samuel Foote, Eſq; II. On Age. By Thomas Holcroft, of the Theatre-Royal, Drury-Lane. 4to. 1 s. Bew. 1777.

Theſe little, haſty, occaſional effuſions of *rhiming grief*, are generally dictated by friendſhip; to criticiſe them, might, therefore, be thought to imply, in ſome degree, a want of ſympathetic feeling, and of humanity: we ſhall, for this reaſon, only obſerve, that Lyttelton's, and Brown's, and Shaw's Monodies remain ſtill unrivalled.

Art.

Art. 21. *Poems.* By Elizabeth Fell. 4to. 4s. ſewed. Robſon. 1777.

We recollect that this good * Lady publiſhed a volume of Poems, in the year 1771; to which we ſhewed ſome tenderneſs (as the productions of a female pen) by declining to criticiſe them. The ſame reaſon prevails, with reſpect to the publication now before us.

MEDICAL.

Art. 22. *Reports of the Humane Society, inſtituted in the Year 1774, for the Recovery of Perſons apparently drowned.* 8vo. 1s. 6d. Rivington.

With reſpect to this periodial publication we need only to obſerve that it is divided into two parts; in the firſt of which are related the inſtances of ſucceſs which have fallen under the immediate cognizance of this Humane Society in the courſe of the year 1776; and which are followed by a ſummary view of the unſucceſsful caſes: and that in the ſecond part is given a general account of the proceedings of the Society, and of other eſtabliſhments which have originated from it; together with ſome ſingular caſes, ſelected from publications made by the conductors of ſimilar inſtitutions in Holland and France.

MISCELLANEOUS.

Art. 23. *Mild Puniſhments found Policy; or, Obſervations on the Laws relative to Debtors and Felons, &c.* By William Smith, M. D. 8vo. 1s. 6d. Bew. 1777.

The Author of this tract diſplays, at ſome length, many of the well known imperfections of our laws reſpecting felons and debtors; and particularly the 'obvious diſproportion and ſeverity' of our criminal law. He endeavours to awaken our legiſlators from 'the lethargy which has long prevailed concerning our police;' and enumerates the principal frauds practiſed by *ſwindlers* and ſharpers of various denominations. He exhibits plans for the cure or mitigation of the evils he complains of; and cloſes the production with a ſet of clauſes propoſed to our legiſlators, as extremely neceſſary to be added to any future act of inſolvency; and with a plan for the relief of poor diſtreſſed families.

Art. 24. *A Panegyrical Eſſay*, or a few ſerious Arguments, irrefragably proving that the preſent Times are of all Times that ever were, the moſt heroic, wiſe, and virtuous; with ſome occaſional Encomiums on a late Apology for the Life and Writings of David Hume, Eſq; 4to. 1s. Bew. 1777.

A mere bauble, a *jeu d'eſprit*, a feeble attempt at irony and humour!

Art. 25. *A genuine Narrative of the Life and theatrical Tranſactions of Mr. John Henderſon*, commonly called *the Bath Roſcius.* 8vo. 1s. Evans. 1777.

This pamphlet is not, as its title imports, a plain narrative, but rather a ſtrained and laboured panegyric on Mr. Henderſon as a private man and a public performer, including much ſevere ani-

* GOOD in the pious, i. e. the beſt, acceptation of the word.

madverſion

madverſion on ſeveral late as well as preſent directors of our theatres. To this end, many pretended converſations are without ſcruple betrayed, and partial extracts of private letters are laid before the Public. It appears, however, incontrovertibly, on the face of this narrative, that different managers have, at different times, been in treaty with this great theatrical genius, and that Mr. Garrick in particular adviſed, inſtructed, and correſponded with him. The biographer endeavours to exculpate his hero from the black imputation of having endeavoured to turn Mr. Garrick's friendly letters into ridicule, but fairly acknowledges his having exerciſed his talent of *mimickry* at that gentleman's expence. We heartily wiſh the young man may continue to *imitate* ſuch an original.

Art. 26. *Letters from the late moſt Rev. Dr. Thomas Herring*, Lord Archbiſhop of Canterbury, to William Duncombe, Eſq; deceaſed, from the Year 1728 to the Year 1757, with Notes and an Appendix. 12mo. 3 s. 6 d. ſewed. Johnſon. 1777.

We look with pleaſure on the ſlighteſt remains of thoſe whom we have loved and eſteemed, and never was any man more eſteemed and loved, than the amiable and excellent writer of theſe Letters. Rational in his religion, ſocial in his piety, liberal in his ſentiments, 'I abhor,' ſays he, in the honeſty of his heart, 'the Trinitarian controverſy.' In ſhort, he was the Ganganelli of his time, without ſuperſtition; the Fenelon, without enthuſiaſm. Theſe Letters are of no other conſequence, indeed, than as they feature out the liberal mind, the ingenuous heart. Yet have not theſe moral pictures their value and their uſe? And is not the world likely to be the better for them?

The Appendix conſiſts of various detached pieces, the principal of which are ſome letters between the Archbiſhop of Cambray, and the French poet Delamotte.

DRAMATIC.

Art. 27. *The Quaker*; a Comic Opera. As performed at the Theatre Royal in Drury-Lane. 8vo. 1 s. Bell. 1777.

A little piece, abounding with ſtrokes of morality, and not deſtitute of humour. We cannot ſay much in favour of the poetry.

POLITICAL.

Art. 28. *A Bill, on the Principles of Lieutenant Tomlinſon's Plan, for the more eaſy and effectual Manning of the Royal Navy, &c.* Moved for in the Houſe of Commons March 11, 1777. By the Honourable Temple Luttrell, &c. 8vo. 1 s. Matthews.

The practice of manning the royal navy, on ſudden emergencies, by the arbitrary method of *impreſſing*, is univerſally complained of, not only by the injured individuals who experience its very ſevere and, frequently, moſt cruel conſequences, but by the generous and humane, of all ranks and degrees, who have opportunities of becoming acquainted with the violent proceedings of preſs-gangs, and with the hardſhips often inflicted on the unhappy men who are *forced* and *dragged* into the public ſervice; a ſervice into which, (it may be hoped) under proper regulations and encouragements, they might be induced voluntarily to enter, with a proſpect of advantages,

which

which would ever determine them to prefer it to the private ſervice of the merchants.

Mr. Tomlinſon's plan ſeems to contain many good *proviſions* reſpecting the ſalutary end propoſed, but as it failed of obtaining the approbation of government, it was, in courſe, rejected by the Houſe of Commons; after a debate, in which Mr. Luttrell's motion was ſeconded by Sir Edward Aſtley, and farther ſupported by Sir George Yonge, Governor Johnſtone, Sir George Saville, and the Right Hon. T. Townſhend.—The ſubſtance of the ſpeeches delivered by theſe gentlemen, as well as of thoſe who ſpoke in favour of the *cuſtomary mode*, is given in the pamphlet; the readers of which are, by this means, greatly aſſiſted in forming a judgment of the merits of Mr. Tomlinſon's plan. Several teſtimonials in approbation of the ſcheme, are alſo inſerted: theſe were tranſmitted to the Author, by reſpectable and experienced gentlemen, both in the profeſſional and commercial line, in various parts of the kingdom. To the whole is prefixed the following N. B.—'The proviſions herein contained, are calculated for the general benefit of the ſtate, the ſpecial and immediate redreſs of ſeamen and their families, as well as many thouſands of other perſons unconſtitutionally and dreadfully aggrieved, by the preſent practice of impreſſing into the naval ſervice. They are therefore printed, and ſubmitted to the public at large, in hopes of meeting that zealous encouragement, which it is humbly preſumed the nature of the object will be found to deſerve.—If the ſenſe of the nation ſhould clearly and implicitly prove favourable to the bill, it will again be moved in the Houſe of Commons,—when there can be but little doubt of its ſucceſs under the national auſpices, *notwithſtanding it unluckily tends to diminiſh the perquiſites exacted by a very powerful miniſterial board.*'—This laſt clauſe is, however, in our opinion, ſufficient to create a doubt, as to the *ſucceſs* of the honeſt Lieutenant's bill, in the mind of every intelligent reader. When the 'national ſenſe,' and 'the perquiſites of a powerful miniſterial board,' come in competition, the *knowing ones* will not heſitate to determine which of the oppoſite ſcales will preponderate.

Art. 29. *An Eſſay on the Legality of impreſſing Seamen.* 8vo. 2s. Cadell. 1777.

Every thing that can be urged in defence of the expediency, and in proof of the legality, of the (ſtill odious) practice of impreſſing ſeamen, appears to be here ſtated, in the fulleſt and cleareſt manner. The ſubject is, no doubt, extremely difficult; but it is, nevertheleſs, inveſtigated by the preſent Eſſayiſt, with the utmoſt perſpicuity and force of argument. He firſt gives a clear, general, and impartial ſtate of the queſtion, and then proceeds, methodically, to eſtabliſh the following points:

I. That an inequality of rank is inſeparable from ſociety; that in the diſtribution of the duties of ſociety, thoſe which are the moſt diſagreeable public duties muſt fall to the lot of that part of mankind which fills the lower ranks of life; that this mode of diſtribution, howſoever hard or unjuſt it may appear to the humane eye, is neceſſarily incident to ſociety in all its ſtates; and that it is, in ſome degree

degree, corrected by government, though a neceſſary attendant on all governments.

II. That the impreſs of ſeamen is a meaſure of neceſſity and expediency, juſtifiable on both and on either of theſe principles; and that, in the advanced ſtate of government which the Britiſh nation hath attained, perſonal ſervice neither is, nor ought to be, nor can be, the duty of every citizen: this, our ingenious and able Author undertakes to prove by general reaſoning, and to illuſtrate it by examples.

III. That an impreſs is both expedient and neceſſary, to fill the armies and navies of our ſtate.

IV. That an impreſs of ſeamen is a part of the common law, and often recognized in the ſtatute law of this realm: in proof of which he quotes a great variety of inſtances.

This maſterly vindication of a ſpecies of deſpotiſm, to the coercive benefits of which the moſt valuable claſs of men in the nation ſeems to be unhappily though perhaps neceſſarily expoſed, appears to have been occaſioned by Mr. Luttrell's bill, which is the ſubject of the foregoing article. The Eſſ-yiſt tells us, in his introduction, that ſince the negative paſſed by the Houſe of Commons in the laſt ſeſſion, the honourable Gentleman, who was the mover of the queſtion, favoured him with a long converſation on the ſubject, and was pleaſed to hear from him the heads of the preſent performance. 'The difference in our ſentiments,' ſays he, 'was not ſo great as might have been expected. We agree in the main, and indeed, the only point which theſe ſheets were written to eſtabliſh, viz. 'that after every inducement is held out to the ſeaman, to make him inliſt himſelf voluntarily into the ſervice, there muſt be ultimately, ſome mode of *compulſion*, to produce the deſired effect.—Perhaps ſo; but, then, let every inducement, every mode of *invitation*, which it is in the power of the nation to offer, be held forth to theſe brave people, that, if it be poſſible, they may not be the only SLAVES in a country which they are ſpending their beſt days, and even devoting their lives, to preſerve in the full enjoyment of that WEALTH and FREEDOM, of *which they are not allowed to partake!*

NATURAL HISTORY, &c.

Art. 30. *A Diſcourſe on the Attraction of Mountains, delivered at the Anniverſary Meeting of the Royal Society, November* 30, 1775. By Sir John Pringle, Baronet, Preſident. 4to. 1 s. 6 d. Davis.

This diſcourſe which has, through mere accident, been long overlooked by us, was delivered by the preſident, on his preſenting Mr. Maſkelyne with the annual prize medal of the ſociety, for his intereſting aſtronomical obſervations made on the ſides of the mountain, *Schehallien*; for the purpoſe of aſcertaining the truth of the doctrine of univerſal gravitation; by the deviation of a plumb line from the perpendicular, produced by the attractive power of the mountain. We need not add any thing further with reſpect to the ſubject of this diſcourſe; as a particular account of theſe important and deciſive experiments has already been given by us, in our 54th volume, June 1776, p. 447.

Art. 31. *Beauties of Natural Hiſtory; or Elements of Zography, &c.* Illuſtrated by Copper Plates, &c. 12mo. 3 s. 6 d. Richardſon and Co. 1777.

This little compendium of Zography is principally extracted from the writings of Buffon, Edwards, Pennant, Brookes, and Goldſmith. Conſidering its ſize, the articles contained in it are neceſſarily very ſhort: but it appears to us to be ſuperior to the other productions of a ſimilar kind and ſize, in our language; and by the information contained in it, and the manner in which it is conveyed, ſeems well calculated to give young perſons a taſte for this particular branch of knowledge.

RELIGIOUS.

Art. 32. *An Apology for the Clergy, and particularly Proteſtant Diſſenting Miniſters:* A Sermon preached at the Ordination of the Rev. John Yates, and the Rev. Hugh Anderſon, in Liverpool, October 1, 1777; by the Rev. William Enfield, LL. D. with a View of the Character of the Chriſtian Miniſter, in a Charge delivered on the ſame Occaſion, by the Rev. Richard Godwin. 4to. 1 s. Johnſton. 1777.

The chief deſign and end of this publication may be given in the words of the preface; viz.

——'Many prejudices againſt the miniſters of religion have ariſen out of the groundleſs claims, and the improper conduct of Prieſts in all denominations; and the whole order has ſuffered in the public eſtimation from the faults of individuals. It was therefore apprehended, that it would be a ſeaſonable ſervice to the cauſe of religion, to endeavour to place the clerical character on its true foundation, and to exhibit a genuine portrait of the chriſtian miniſter.

'The whole body of proteſtant diſſenting miniſters have, particularly of late, been without diſtinction conſidered as belonging to the numerous, and daily increaſing tribe of fanatics. This treatment appears to us, to ſay the leaſt, injudicious; and renders it neceſſary for thoſe who are ambitious to be conſidered as ſteady friends to free inquiry and rational religion, to offer ſomething in their own juſtification; at leaſt ſo far as to inform thoſe who may need the information, that even among us, ſome attention is paid to liberal ſcience and poliſhed manners, and that all diſſenting miniſters are not methodiſts or fanatics.

'There ſeem moreover to be peculiar reaſons at preſent for declaring our entire diſapprobation of that dogmatical and cenſorious ſpirit, which many who call themſelves diſſenters diſcover; and our full conviction of the inconſiſtency of condemning others, for making uſe of that right of private judgment which we all claim for ourſelves. It is not merely out of civility, but from principle, that we never return thoſe cenſures, which ſome of our brethren ſo liberally beſtow upon us. At the ſame time we think ourſelves at liberty to juſtify our own mode of preaching; and to declare it as our opinion, that the cauſe of chriſtianity is better ſupported by inculcating the obvious principles and plain duties of religion and morality, than by inſiſting upon ſubjects of doubtful ſpeculation, or

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by ſoaring beyond the reach of common ſenſe into the regions of myſticiſm and rhapſody.'

Non tali auxilio, nec defenſoribus iſtis,
Tempus eget.

Purſuant to this deſign, Dr. Enfield, in diſcourſing from Rom. xi. 13. 'I MAGNIFY MINE OFFICE,' enters on a general defence of the prieſthood,—but not 'as an advocate for thoſe high claims to ſpiritual dominion, which were ſo univerſally aſſumed in the early ages of the chriſtian church, and which have not, indeed, to this day, been wholly relinquiſhed. All pretenſions to apoſtolic authority, tranſmitted by uninterrupted ſucceſſion from age to age, and all the privileges ſuppoſed to be appropriated to the clerical order by this authority; every claim of infallibility in judging of matters of religion, or of an excluſive right to preſcribe articles of faith and modes of worſhip to the general body of chriſtians, or to confer peculiar powers and dignities on eccleſiaſtics,' he regards 'as originating in the ambition and avarice of intereſted men, who have artfully deviſed, and ſucceſsfully employed this expedient to enſlave the minds of the ignorant vulgar.'

He, accordingly, draws a juſt ſketch of the amiable character of a miniſter of that religion which was inſtituted by Jeſus Chriſt, the great preacher of righteouſneſs; and ſo far as the clergy, of whatever denomination, approach to the primitive perfection of that character, they are, undoubtedly, the moſt reſpectable of all orders of men that ever exiſted on earth. As to the *diſſenting* clergy, in particular, we think it may be reaſonably preſumed that the candid Readers of Dr. Enfield's excellent diſcourſe will be induced to form a more favourable, juſt, and honourable idea of them, than is commonly entertained by many of the eſtabliſhed church, 'merely' (as our Author apprehends) for want of being acquainted with the *true* principles of their diſſent:'—of which principles a fair and liberal repreſentation, in a general view, is here given.

As it might be expected, from the prefatory advertiſement, that Dr. E. would, in this diſcourſe, bear particularly hard on thoſe *fanatics* who are too often confounded with the general body, and more rational part of the diſſenters, we muſt obſerve, that this is by no means the caſe, that he indulges in no invective againſt them, and only, in one place, points (in the following moderate terms) at the narrow contracted ſpirit which is too frequently ſeen to prevail among them.

'If they imagine that the cauſe of Chriſt is beſt ſupported, by perpetually inſiſting upon inexplicable myſteries, by indulging the natural propenſity of the vulgar to ſuperſtitious ſcrupuloſity or weak enthuſiaſm, or by vague declamations on topics which have no immediate connection with morality; let them enjoy their opinion, and purſue their plan of inſtruction in peace; provided only, that they be more ſparing of their cenſures and anathemas againſt thoſe who *have not ſo learned Chriſt*; and that in their zeal for the doctrines, they do not ſo far loſe the ſpirit of the goſpel, as to forget the precept of our common maſter, "Judge not, that ye be not judged."

Mr. Godwin's charge contains a plain and rational illuſtration of the genuine temper, true principles, and proper conduct of a chriſtian miniſter.

Art. 33. *A Charge* delivered at ſeveral Viſitations of the Clergy held in the North Riding of Yorkſhire in the Year 1776. By Francis Blackburne, M. A. Archdeacon of Cleveland. 8vo. 6d. Dodſley.

A plain, pious, ſenſible diſcourſe, delivered by a rational and worthy divine.

SCHOOL BOOK.

Art. 34. *Fables, Lettres, et Variétés Hiſtoriques:* i. e. Fables, Letters, and an Hiſtorical Miſcellany. 12mo. 3s. 6d. Dilly.

This work is deſigned for the uſe of ſchools, and appears to be extremely well calculated for the purpoſe both of amuſement and inſtruction. It is introduced with a few fables written by the Author of a very elegant Poem on the *Seaſons*.—The letters are by Racine, Fontenelle, Rouſſeau, Flechier, Bourſault, Madam du Bocage, &c. Thoſe of Racine deſerve particular attention: they were written to his ſon, when under age, and contain excellent counſels of prudence, which do honour to the father's head and heart.—The letters are followed by an hiſtorical miſcellany, containing about two hundred articles, ſelected from ſome of the beſt writers both ancient and modern, and admirably calculated to impreſs the mind with juſt notions of virtue, generoſity, public ſpirit, and a love of liberty.—In a word, though the whole is intended for youth, there are few readers, even of the moſt advanced age, who will not find ſomething that is new to them in this valuable collection.

☞ *The* Single Sermons *in our next.*

*** If E. A. had obſerved the frequent anſwers which have been given, in former *Notes to Correſpondents* who have requeſted our thoughts in regard to the merit of writings which have not paſſed through the preſs, he would not have laid us under the neceſſity (in purſuance of our fixed and unalterable plan) of declining, in this manner, to paſs any judgment on the *Poetical Specimens* which he has paid us the compliment of ſubmitting to our opinion.

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†‡† In reply to a letter from *Ayr*, we ſhall only obſerve, that our Correſpondent, with all the partiality of an Author, has reaſon to be ſatisfied with the Article to which he refers; and that ſome publications are of ſuch a nature as to admit of an account only in general terms. The writer of that Article has no leiſure to enter into a private Correſpondence.

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‡*‡ Our review of an important publication, entitled, *Defence of Lord Pigot*, will be given next Month.

*** *The Editor of the Review would be glad to know how to addreſs a private letter to* RUSTICOLA.

APPENDIX

TO THE

MONTHLY REVIEW.

VOLUME the FIFTY-SEVENTH.

FOREIGN LITERATURE.

ART. I.

Eloge Hiſtorique de Michel de L'Hoſpital, Chancelier de France.—An Hiſtorical Eulogy of MICHAEL DE L'HOSPITAL, Chancellor of France. With this Epigraph.

Ce n'eſt point aux eſclaves á louer les grands hommes.
It is not for ſlaves to praiſe great men.

THIS panegyriſt, whoſe maſculine wit, energy, and eloquence rank him with the beſt writers and the boldeſt thinkers, has done prudently to omit the mention of his name in the title of his work: he has thus eſcaped perſecution, without renouncing much in point of fame; for it is generally ſuppoſed, nay even pretty well known, that a famous advocate at Paris is the author of this maſterly performance, and that the advocate in queſtion muſt be Monſ. Guib—t.

The French academy, by holding forth their prize of eloquence, for 1777, to the compoſer of the beſt diſcourſe on the character and merit of the Chancellor DE L'HOSPITAL, who broke forth from the deepeſt clouds of obſcurity, and became one of the brighteſt ornaments of human nature, has given occaſion to great exertions of talents and genius. Many men of the firſt eminence * entered the liſts for this prize, animated by the excellence of the ſubject ſtill more, than by the ambition of literary fame. But here comes an author who ſpurns both the character of the academy and the allurements of the prize, and pretends that it is impoſſible to praiſe *L'Hoſpital* with that free-

* Such as the Abbé REMI, whoſe diſcourſe obtained the prize—Mr. DOIGNY whoſe diſcourſe ought to have obtained it—and the Marquis of CONDORCAT, whoſe performance was too voluminous to come in competition.

dom and truth, which the ſubject requires under the eye and influence of that ſociety. "Since, *ſays he*, the ſtatutes of the academy oblige the candidates to ſubmit their productions to the cenſure of the *Sorbonne*, and ſince we have ſeen *that* Sorbonne foaming with rage againſt the principles of charity and toleration that were diſcerned in the eulogy of Fenelon, how will its doctors bear the eulogy of a man, who always ſpoke the language of philoſophy and reaſon in the preſence of kings, who preſerved France from the horrors of the Inquiſition—who propoſed to allay the miſery of the people by diminiſhing the opulence of the clergy, and who ſecretly inclined to the proteſtant religion, as it appeared to him to have the moſt benign influence upon liberty, induſtry, and humanity? Beſide, *continued he*, how is it poſſible, without falling into involuntary compariſons, to praiſe a miniſter, who maintained, in office, all the virtue and integrity of his character, who employed his utmoſt efforts to enlighten the underſtanding and preſerve the morals of a young monarch, and who, in a word, was rather the miniſter of the nation than of the throne?—Let the man then who feels the generous impulſe of talent, and eſpecially of that kind of talent that is animated by the love of truth, attempt the eulogy of ſuch a miniſter—and what will happen? Struck with the view of what the ſubject obliges him to ſay, and feeling the reſtraints preſented by the tribunal before which he is to appear, the pen will drop from his hand—and the greater the elevation and energy are, that raiſe him aloft, the more painfully will his ſoul deſcend from the height to which it has ſoared, fall back upon itſelf, and ſink oppreſſed by the weight of its ſhackles."

Our Author then will have nothing to do with the French academy, which he looks upon as the enemy of freedom and genius; ſuſpecting, even, that the ſubtle tyrant, Richlieu, inſtituted that ſociety with a deſign to ſubject the greateſt part of learned men in France to the deſpotic diſcipline of government. It is to the PUBLIC that he addreſſes his Eulogy; ITS ſuffrage is his prize, and under ITS inſpection he dares to praiſe without weakneſs, intereſt, or fear.—Theſe and many other bold thoughts, introduce this Eulogy: Let us proceed to the ſubject, and give, from this Author's excellent piece, a compendious ſketch of the hiſtory and character of one of the greateſt and beſt among men.

L'HOSPITAL was one of thoſe examples which Providence raiſes, from time to time, to humble the pride of high birth, and to animate the drooping ambition of merit without anceſtry. His father was a phyſician: his grandfather was a Jew. He was born at Aigue-Perſe, in Auvergne, in the year 1506, and received from his father, who was a man of ſenſe and probity,

a good education. While the ſon was at the academy of Touloufe, the father, by following the famous conſtable de Bourbon, to whom he owed his fortune, expoſed him to the reſentment of an incenſed monarch. Accordingly, the young man, then at the age of eighteen, was arreſted by an order from court, and thrown into priſon. The iron hand of tyranny, which rather than let one of its victims eſcape, will involve twenty innocent perſons in diſtreſs and ſuffering, brought the young and guiltleſs DE L'HOSPITAL before its tribunal. He appeared before it with the dignity of a man and the ſimplicity of a child; and, by this early experience of the inhumanity of deſpotiſm, he became, for the reſt of his days, the friend of the oppreſſed, and the enemy of perſecution.

He was, however, releaſed; and the firſt thing he did after the recovery of his liberty was, to ſet out for Italy, to comfort his father, who had retired to Milan, with ſome of the partiſans of the Duke of Bourbon. He had ſcarcely arrived there, when Francis I. inveſted that city, and the Duke of Bourbon marched at the head of the Spaniſh army to raiſe the ſiege. Amidſt theſe tumults of war, the father of our chancellor, deſirous to remove his ſon from theſe ſcenes of horror, ſent him diſguiſed, through the French army, to the univerſity of Padua, to finiſh his education. The revival of letters had then made a progreſs in Italy, ſuperior to any thing of the kind in the reſt of Europe. The various branches of law, natural, political, civil, and eccleſiaſtical, were publicly taught in no country but Italy; and of all the academies there, Padua held the firſt rank. Beſide, the fine arts were in all their glory at this period, and the ſublime productions of Raphael, Titian, and the Caraccis formed the taſte of the young L'HOSPITAL, whoſe hours of relaxation from ſtudy were frequently employed in animating the canvaſs, and making the marble breathe life and character. Poetry alſo attracted him by its charms, and he retained a kind of paſſion for this delightful art, even in the midſt of his public employments; it chaced away the fatigues of buſineſs, and brought pleaſure and ſerenity to his rural retreat. Thus he paſſed ſix years, thus he finiſhed his education;—and he often recalled to remembrance this happy period of his life, when (as he expreſſed himſelf, twenty years after, in a letter to a friend) he lived, diſengaged from the hurry of affairs, in a benign climate, under a ſerene ſky, ſurrounded with objects of contemplation and ſtudy, and converſing with the great men of antiquity, who ſeemed to riſe from their tombs to inſtruct him.

How ſtriking was the ſeries of events that happened during L'HOSPITAL's reſidence at Padua! The battle of Pavia—Francis I. a captive—the treaty of Madrid—the fruitleſs campaign of Bourbon in Provence—and, finally, the death of that prince

at the ſacking of Rome, at the very moment when Fortune ſeemed to be preparing for him an illuſtrious triumph: this cataſtrophe was fatal to the hopes of the father of L'Hospital, who, now, deprived of his protector, had no reſource or conſolation left, but in the genius, the talents, and the virtues of his ſon, whoſe merit had raiſed him to a profeſſorſhip in the univerſity at Padua. The father and ſon met at Bologne: from thence they went to Rome, where the ſon, preceded by his eminent reputation, was appointed, almoſt as ſoon as he arrived, Auditor of the Rota. The Cardinal de Grammont, who was then in that city, undertook to obtain, in France, the pardon of the father, and the promotion of the ſon; and, with that view, engaged the latter to return with him to Paris, while the father remained in the frontier, till the ſucceſs of the cardinal's ſolicitation ſhould be communicated to him.—During the voyage, the cardinal died at Toulouſe; and young L'Hospital, in vain, ſolicited at Paris, the pardon of his father; who retired to Lorrain, where he was employed as phyſician to the ducheſs, and died ſoon after.

L'Hospital was thus left at Paris without friends, without credit, and with a name that expoſed him to the ſuſpicious eye of government; but his genius, talents, and elevation of mind, were his reſource. He turned his views to the bar, and made ſuch a ſhining figure there, that he drew the attention of the public in a particular manner. His merit procured him a nuptial alliance of great conſequence to his fortune, and he ſoon became one of the counſellors (or judges) of the parliament of Paris. That ſeat of juſtice had fallen from its primitive dignity, and was degraded by venality, when L'Hospital became one of its members, in 1537. In this ſphere his efforts to bring about a reformation were incredible. Though nothing was more remote from his natural diſpoſition than ſanguinary proceedings, yet he was one of the moſt ardent proſecutors of the preſident Genty, who was condemned to the gallows for his malverſations, and was, in conſequence, executed at Montfaucon. He obſerved, however, that to exhibit particular examples of the execution of juſtice, was only lopping off the branches of the tree, while the evil was at the root; for, ſaid he, the great *principles of the reſpect or contempt that are ſhewn to the laws, are to be derived from the morals of the people, and the characters of thoſe who ſit in judgment.* His morals entitled him to ſpeak this language: they were as pure and auſtere, as if he had been the founder of a riſing ſtate.

To the moſt extenſive knowledge of all the branches of law and juriſprudence, this great man added the happy talent of ſpeaking in public. But his eloquence was not like that of many in our days, ſays the Author (nor like that of ſeveral in

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our country ſaith the Reviewer), *exuberant in words*, but *barren of ideas*, adapted rather to *dazzle*, than *convince*: it diſdained pompous circumlocutions, and uſeleſs, tinſel ornaments; it was always proportioned to its ſubject, and kept its main purpoſe in view. This eloquence, which had appeared with ſuch dignity in the ſeat of juſtice, was deſtined to ſhine in higher ſpheres. The functions of a judge exhibited a field too narrow for the activity of L'Hospital's genius. By the influence of Olivier, who was raiſed to the poſt of chancellor, he was ſent ambaſſador from Henry II. to the council which the Pope (Paul III.) had removed, in 1547, from Trent to Bologna. None could be better qualified for this important commiſſion: he was perfectly acquainted with the ſpirit of the court of Rome, which, at this period, was yet the center of almoſt all the politics of Europe: he had obſerved, with his own eyes, upon the ſpot, the vices of the Popes, the avarice of the clergy, and the profanation of the goſpel; unwilling, however, to pull down the edifice of religion on account of the defects that had taken place in its conſtruction, his great aim was to free it from theſe imperfections; for religion, purified from the profane mixtures of ſuperſtition, was conſidered by him as the baſis of public morals, a check upon monarchs, the conſolation of the unhappy, the alliance of God with man, and *the golden chain* (to uſe Homer's expreſſion) *that connects the earth with the throne of the Moſt High:* It was more eſpecially his conſtant opinion, that religion ought neither to be an inſtrument of perſecution and oppreſſion, nor the friend of tyrants,—that it was her province to open her boſom like a tender mother to *all* her children, however diſtinguiſhed by variety of ſentiments in matters of little importance to the advancement of morality, and to the perfection and felicity of human nature.

L'Hospital came to the council with theſe ſentiments, which were directly oppoſite to the ſpirit that reigned in that aſſembly, where the Pope and the Emperor (Charles V.) employed all the arts of negociation, all the inſtruments of corruption, all the wiles of perfidy, to obtain the ends of their avarice and ambition. It was therefore in a chaos of tumult, paſſions, and cabals, that L'Hospital was here called to obſerve and to negociate; he accordingly made many noble attempts, conducted with wiſdom, to form a party, that might triumph over theſe enemies of toleration, liberty, and true religion, but reſtrained in his operations by the orders of his court, he failed in his upright endeavours, and after a reſidence of four months in this ſcene of tumult, he deſired to be recalled.

On his return, he found his friend Olivier diſmiſſed from his poſt of chancellor, and ſent into exile, by the influence of Diana de Poitiers, Ducheſs of Valentinois, the miſtreſs of Hen-

ry II. as ſhe had been to his father. On this occaſion he addreſſed to his friend an epiſtle, in Latin verſe, on the happineſs of a rural life, in which we find the elegant poetic vein of Horace adorning the philoſophy of Epictetus. *You do well*, ſays Olivier in his anſwer, *to accuſtom yourſelf to the idea of exile, for you poſſeſs the talents which advance to great employments, and the virtues that occaſion a ſpeedy removal from them.* It happened, however, that the learning and genius of L'Hospital made amends for his loſs by the removal of Olivier; for they recommended him to the protection and favour of Margaret de Valois, ſiſter to Henry II., who was an illuſtrious patroneſs of learning and merit; by whoſe application to the king he was made ſucceſſively maſter of requeſts, and firſt preſident of the chamber of accounts. In the functions of this important charge he employed the moſt vigorous and well-directed efforts to prevent the ruin with which the nation was threatened by the ſenſeleſs prodigality of Henry, who, in the ſpace of two years, had ſpent all the treaſure left by his father, and involved himſelf in a debt of ſeventeen millions; and though our reformer could not reſtore things to the order he aimed at, which required a miracle, yet he ſaved the kingdom from deſtruction.

An affair that had no connection with the finances involved this great man in a good deal of perplexity. The council of Henry II. compoſed of the Guiſes, the Conſtable de Montmorency, the Mareſchal de St. André, and Bertrandi, keeper of the ſeals, bore with impatience the oppoſition of the parliament of Paris, which, on many occaſions, either refuſed to regiſter their edicts, or, when they conſented, did it with diſagreeable reſtrictions. Several plans were formed to render the parliament more obſequious to the royal authority, and to reform abuſes that had taken place in the adminiſtration of juſtice. L'Hospital was the perſon to whom the miniſters had recourſe for the ſupport of their meaſures, and he lent them his aſſiſtance.—To prevent all objections to his conduct here, as if by diminiſhing the influence of parliament he was ſervilely attempting to augment the authority of the monarch, our Author tells us, that the great maxim of L'Hospital (and *that* which was the baſis of his conduct, as long as he continued at the head of affairs) was this, that the parliaments were merely courts of juſtice,—that they were neither the repreſentation of, nor a ſupplement to the *ſtates-general*, and that theſe latter were the true council of the nation, the *palladium* of its rights, and the reſource, which it might one day employ to repair the edifice after pulling it in pieces. In conſequence of this principle, the ſtates-general of France were three times convoked during the miniſtry of L'Hospital, and he propoſed that, in the interval between one convocation and another, they ſhould leave a committee

mittee aſſembled to look to the execution of the meaſures that had been reſolved on. He had therefore great views of liberty in following this line of conduct, and yet the parliament, offended at his proceedings, had the impudence to repreſent him as the creature of the court, and the abettor of deſpotiſm; and to perſecute him as ſuch.

L'Hospital had remained ſix years at the head of the finances, and ſaw little or nothing around him but iniquity and diſtreſs. The diſorder of the court, the anarchy of the adminiſtration, the diviſions that fermented in the heart of the kingdom, the armies of France defeated abroad,—all theſe public calamities ſat heavy on his heart. At the acceſſion of Francis II. to the throne, in 1559, he enjoyed a moment of conſolation and hope; for Olivier was recalled from exile, and re-inſtated in his office: but this moment was tranſitory, for Olivier was no longer the ſame man, and during the few months that he ſurvived his reſtoration, he was a paſſive and yielding inſtrument in the hands of the Guiſes. He owed to them his new change of fortune, and did not conſider, that he who ſerves the public is often obliged to forget perſonal benefits as well as injuries. In this unpromiſing ſtate of things, under a monarch who was but ſeventeen years old, and was likely to continue a minor in reality as long as he lived, an incident happened which removed L'Hospital from the confuſion and diſorder then reigning in his country. Margaret de Valois, who by a nuptial alliance became Ducheſs of Savoy, appointed him her chancellor; and he followed this princeſs, his benefactreſs and his friend, caſting back, like Æneas, a penſive and painful look toward his country, and beholding it, without being able to ſave it, a prey to the flames of civil diſcord.

The means and inſtruments that kindled this flame, are deſcribed by our Author with a maſterly pen; we ſhall not, however, follow him here, but go on to the period when Olivier, ſinking under the burthen of his ſervitude, paid the laſt debt to nature, and left the poſt of chancellor vacant. Catherine de de Medicis promoted L'Hospital to this high office, partly through the influence of the Dutcheſs of Montpenſier, who was ſecretly a proteſtant, and knew the tolerating ſpirit of this great man, and partly with a deſign to oppoſe to the faction of Guiſe, of whoſe power ſhe was jealous, a man who was adapted to counterbalance their influence. Here was opened, to L'Hoſpital, a large field. The poſt of chancellor, which is now almoſt reduced to the vain title of head of the law, was then the very firſt place in adminiſtration. The ſecretaries of ſtate, now ſo powerful, were then inconſiderable perſonages, and entirely under the inſpection of the chancellor. Thus all the great affairs of government *were tranſacted* under his eye and by his direction.

This poſt, however, was both critical and difficult to L'Hoſpital, not from the extent of his occupations, but the infelicity of the times, the public diſorders, and, above all, the abominable court in the midſt of which he was to exerciſe the functions of this high dignity. He ſaw the Guiſes ſtrengthening the infernal edict of Eſcouan, by new penal laws againſt the proteſtants, and one of them, the Cardinal of Lorraine, (an *humble* ſucceſſor of the apoſtles, who poſſeſſed, at once, ten biſhoprics, four abbeys, and a multitude of benefices), attempting to erect the bloody tribunal of the Inquiſition in France. In this critical ſituation, unable to ſtem the torrent, he had recourſe to the ſuccours of art and prudence to deſtroy indirectly its force; he ſet the ſeals to the edict of Romorantin, which renewed the penal laws againſt the proteſtants, and left the deciſion of hereſy to the biſhops. This ſtep at firſt aſtoniſhed the friends of liberty, who did not ſee that a leſſer evil was choſen to prevent a greater, and that, by this meaſure, time was gained and means employed to prevent the introduction of the Inquiſition into France.

After having gained this important point, he formed a party of men diſtinguiſhed by their capacity and merit, among the clergy and magiſtrates, who ſpoke the language of toleration and liberty, and propoſed the convocation of the ſtates-general, and the aſſembling a national ſynod, to remedy the diſorder that reigned in civil and eccleſiaſtical affairs. The moſt violent oppoſition, made to this propoſal by the Guiſes, neither diſconcerted nor diſcouraged the chancellor: he gained his point by eloquence, virtue, fortitude, and perſeverance, and procured, beſide, an edict to ſuſpend the perſecution of the proteſtants. In purſuing his plan, he wrote to the provinces, exhorting them to ſend no deputies to the ſtates-general, but ſuch *as by their courage and virtue were worthy of a place in that illuſtrious aſſembly, which was the depoſitary of the ſentiments of the nation.*

The horrors of the civil wars excited by the uninterrupted and raging ambition of the Guiſes, and ſometimes fomented by the imprudent zeal of the Hugonots, was the tumultuous theatre on which the patriotic virtues, the bold genius, and the prudent conduct of L'Hospital appeared with the higheſt dignity and luſtre. Here we ſee him combating the inconſtancy and diſconcerting the perfidy of Catherine de Medicis; preventing the execution of the Prince of Condé, oppoſing the Guiſes with the moſt perſevering and intrepid reſolution; adhering to his wiſe and virtuous purpoſe, while this proud family, with the parliaments, the clergy, and the greateſt part of the nation were againſt him; regulating the diſcipline of the church, and employing a part of its opulence to the ſupport of the ſtate; ſtruggling againſt the deſpotiſm of the court of Rome; defeat-

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ing the ſanguinary meaſures ſuggeſted by Spain and the notorious Duke of Alva: and, while, from the Seine to the Pyrenees, he ſaw nothing but carnage, maſſacres, and devaſtation, endeavouring to unite the contending factions by drawing the nation into a foreign war,—though war was the object of his ſtrongeſt averſion.

During theſe ſcenes of deſolation and horror, *L'Hoſpital* had ſtill a certain degree of influence on *Medicis*, and employed it to conclude ſeveral treaties of pacification between the contending parties; but the levity and perfidy of that abominable woman always renewed the civil and religious broils. She loved to live in ſtorms and tempeſts, though they were ſhaking the ſtate to its very foundations. At length, the moſt effectual methods were employed to deſtroy her confidence in the chancellor; he was repreſented as a proteſtant in his heart, and what was ſtill more adapted to ruin his credit with Medicis, whoſe reigning paſſion was the love of dominion, he was repreſented by his great enemy the Cardinal of Lorraine, as having gained an entire aſcendant over the king (Charles IX.), and as attempting to get the whole direction of affairs into his own hands. After ſtruggling with dignity againſt Medicis, whom the deſpotic cardinal had incenſed againſt him, and a multitude of enemies, which civil and religious tyranny had intereſted in his fall; he concluded his miniſtry, rather like a riſing, than a ſetting ſun, and appeared, at the end of his courſe, with unclouded luſtre and glory. His laſt meaſures in office were the moſt vigorous and intrepid that had diſtinguiſhed his miniſtry. He reſigned the ſeals as a ſlave puts off his chains, entreating the king and the queen, *when they had ſatiated their hearts* (theſe were his words) *and quenched their thirſt with the blood of their ſubjects*, that they would ſeize upon the firſt occaſion of concluding a peace before the kingdom was reduced to entire ruin.

After having conſidered L'Hospital in the character of a miniſter and a ſtateſman, our excellent Author exhibits him to our view in that of a legiſlator; and points out here his ſhining qualities, and his illuſtrious labours, which muſt excite the aſtoniſhment and admiration of the Reader, notwithſtanding the defects with which they were accompanied; and which are pointed out, with ſagacity and candour, in the work before us.

The private life and character of this great and truly venerable man conclude this curious and intereſting Eulogy:—they were both irreproachable.—A ſublime ſimplicity reigned in his actions and manners; and the envenomed tongues of calumny and fanaticiſm never dared to caſt a ſpot upon *the luſtre of his* domeſtic virtues. His removal from his public poſts could not be conſidered as a fall, for in the midſt of

of his elevation he had always lived as a private man. After the hours devoted to buſineſs, no ſtranger was admitted to his houſe. Feaſting and banqueting were unknown there. A diſh of boiled meat for dinner, and of roaſted for ſupper, were his daily fare, ſays Brantome, while he was the ſecond perſonage in the kingdom. He never lived in familiar connexions with any of the great; his heart was divided between the public and his family. His outward appearance correſponded with the gravity of his character and manners. A long white beard, a pale countenance, and an air of majeſty gave him the aſpect of an ancient ſage, and he is ſaid to have reſembled perfectly a buſt of Ariſtotle, that was diſcovered during the reign of Charles IX. Several anecdotes are mentioned by our Author, which give an affecting idea of the calm tenor of this good man's life, to which we muſt refer the Reader. The hideous night of St. Bartholomew, ſtained with blood and carnage, fell out in his laſt year. His daughter was at Paris, and would have fallen a victim to the fury of ſuperſtition, had ſhe not found a refuge in the palace of the Ducheſs of Nemours. He had reaſon to expect being involved in the odious proſcription. Some of his ſervants came and told him that they ſaw a number of armed men advancing towards Vignay, his country-ſeat, and they offered to defend him to their laſt breath: *No*, ſaid he, *God's will be done—let them come in—if the little gate is not large enough to let them paſs, open the great one.*—Theſe armed men were a ſmall body of troopers, ſent as a ſafeguard to this good man, whoſe virtue diſarmed, with reſpect to him, the ſuperſtitious and deſpotic barbarity even of Charles IX. and Catherine de Medicis. They were commiſſioned to tell him that the king took him under his protection, and pardoned the oppoſition he had made to his meaſures: *I knew not* (anſwered L'Hoſpital) *that I had deſerved death, or ſtood in need of pardon.*—He ſurvived not long the maſſacre of St. Bartholomew's day: he was buried in the pariſh where his eſtate lay: he had erected his tomb-ſtone before hand: it was of plain marble, with this ſimple inſcription, *Michael l'Hoſpital exceſſit rebus humanis, Die* 25 *Martii* 1573. Such, ſays our Author, ought to be the tombs of great and good men, the mere receptacles of their aſhes, without pomp or ſplendor, but with this inſcription, *Poſterity will judge you.*

The ſtatue of the Chancellor de L'Hoſpital is one of the four which, at the recommendation of Lewis XVI., the Academy of Sculpture is to erect this year in the gallery of the Louvre.

ART.

ART. II.

Experiences propre à faire connoiſtre que L'Alkali Volatil-Fluor eſt le Remede le plus efficace dans les Aſphyxies, &c.—Experiments, adapted to ſhew that the Volatile Fluor-Alkali is the moſt effectual Remedy in Aſphyxies *, and Suffocations, together with Remarks on its ſalutary Effects in the Bite of the Viper, in Madneſs, in Burns, and Apoplexies. By Monſ. SAGE. Paris. From the Royal Preſs. 8vo. 1777.

THE ingenious author of this little work in his *Elements of Mineralogy* publiſhed, a ſecond time, in the year 1777, and of which an account will be given in our Journal, took notice of the properties of the *volatile fluor Alkali*, and more particularly of its efficacy in the cure of burns, by its abſorbing the concentrated acid, which had been conveyed by heat into the body. In the preſent performance, which has appeared ſo far an object of public utility as to draw the attention of the magiſtrate who preſides over the police at Paris †, the author aſcertains the excellence of this remedy by a ſeries of experiments, and demonſtrates its efficacy not only in the caſes of perſons bit by vipers, or by animals in a ſtate of madneſs, but alſo in the caſes of perſons ſeized with apoplectic fits, and thoſe who are drowned. Mr. SAGE had aſſerted in his former work that vinegar, which has been ſo often recommended and uſed in recalling to life perſons ſuffocated by the *mephitic acid*, called (improperly according to him) *fixed air*, is ſo far from being an efficacious remedy, that it only accelerates the death of the patient: and in the work before us he corroborates this aſſertion by the following experiments:

An eminent phyſician and anatomiſt ‡ had told our author, that, having killed ſeveral pullets by the well known ſteam or vapour that ariſes from the *grotto del cane*, in the neighbourhood of Naples, he had remarked a ſavour, manifeſtly acid, in the lungs of the animals, which he had opened after their ſuffocation. Our author repeated this experiment in the preſence of this phyſician and ſeveral perſons of note: he killed quadrupeds, birds and ſome amphibious animals, with the volatile acid which eſcapes from beer in fermentation, and having opened theſe animals and taſted their lungs, he found a ſavour of a much ſharper kind, than that which was obſerved in the lungs of other animals of the ſame claſs, which were at the ſame time opened living.

* A new term uſed by the French to denote *fainting*, ſtoppage of the Pulſe, ſeeming Death.

† Monſr. *Le Noir*, Lieutenant of the Police, who ordered a great number of copies of this work to be printed for the benefit of the Public.

‡ M. *Demeſte*, a native of Liege.

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Our author, to aſcertain the effects of vinegar, in the caſes abovementioned, made the following experiment: He put three birds into a large drinking-glaſs, in which there was a certain quantity of mephitic acid; he withdrew them from it, when having fallen on one ſide, they breathed with the greateſt difficulty, although their bills were wide open: having poured ſome *radical* vinegar into the hollow of his hand, he put into it the bill of one of theſe birds, which, almoſt in an inſtant fell into convulſions, breathed with ſtill more difficulty, and remained on one ſide, without being able to recover its poſture. The radical vinegar was tried a ſecond time, and the bird periſhed a few minutes after.—— At the ſame time the ſecond bird, to which nothing had been done after its removal from the glaſs, trailed itſelf ſlowly along, and when at the end of twenty minutes, it fell into a kind of palſy; the *volatile fluor alkali* was applied, upon which it ſoon ſhook its head, clapped its wings, and recovered its poſture. This remedy was then preſented to it a ſecond and a third time with ſuch effect that it reſumed its vigour, and returned to its cage in perfect health.—— The laſt of the three birds, was left expoſed to the air, where it lived twelve hours in a kind of palſy, which deprived it of all motion except a little on one ſide, and this languiſhing ſtate was ſucceeded by death. This experiment was made in the preſence of the Marquis d'Aouſt, Count Quitri, Meſſrs. Demeſte, De Romè de l'Iſle, and Faujas de St. Fond.

In conſequence of theſe experiments, our ingenious author ventures to affirm, that the *volatile fluor alkali* produces its effect in all circumſtances by *neutralizing* the mephitic acid, which irritated and criſped the lungs. He does not however mean to preſcribe this alkali as an univerſal remedy. To remove the noxious effects, that are produced by copper, antimony, arſenic and lead, he recommends vinegar, uſed as lemonade, and alſo as a clyſter, and he preſcribes it, moreover, as a ſucceſsful method of removing the mortal effects of the *bella-donna*, or deadly night-ſhade.

ART. III.

Beſchreibung, &c.—A Deſcription of all the Nations that are ſubject to the Ruſſian Empire, with an Account of their Manner of Life, their Religion, their Cuſtoms, Dreſs, Habitations, &c. Vol. I. which treats of the Nations of Finlandiſh Origin, enriched with Twenty-five Plates, well engraven and coloured. 4to. Peterſburg. 1777.

THIS literary undertaking deſerves attention, as it relates to the inhabitants of a vaſt empire, in which civilization formerly made bold inroads, but was always repulſed, and is now gathering all its force, in one ſkirt of the immenſe territory,

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to make another, perhaps a laſt trial of its power and influence. This volume, or as it is called, this *firſt collection*, which is to be followed by many others, contains an account of the *Finns*, properly ſo named, and their branches the Laplanders, Eſthonians, Lettonians, Lioſnians, Ingrians, Tſheremiſſians, Tſhuwaſhians, Mordwinians, Wotiakians, Wogulians, Teptiarians, and Oſtiacks. Originally all theſe nations were wandring tribes of ſhepherds, called by the antients *nomades*; but in proceſs of time, and more eſpecially when they abandoned pagan idolatry and embraced, *in their manner*, the chriſtian religion, ſome of them joined the labours of agriculture with the paſtoral life, and inſtead of tents, built for themſelves fixed habitations.

The *Laplanders* uſe ſo many different dialects in their language, that they do not all underſtand each other. They have neither alphabetical letters nor writing, but employ hieroglyphics, drawn upon runic ſtones, which ſerve them for kalendars and alſo for ſignets. The names, which they give to the months of the year, are taken from the plants or animals, which appear in each month: thus the month of May is called *Tſcheſmes*, or the *month of Frogs*. Notwithſtanding their profeſſion of chriſtianity, the Laplanders have continued their wandring kind of life. They are diſtinguiſhed into Highlanders and Coaſters; the former lead from place to place their reindeer, according to the different ſeaſons, ſeldom or never quitting their mountains, as the moſs grows there in the greateſt abundance: the latter paſs the whole ſummer on the ſea-coaſts, fiſhing or hunting, and, on the approach of winter, retire into the woods, where they live upon the fiſh and the game they have taken. They are dextrous hunters, and ſince they have become acquainted with the uſe of fire-arms, they have almoſt entirely laid aſide their arrows. Their huts (called Koye) are in the form of tents, and are ſo low, that even their pigmy-inhabitants cannot ſtand upright in them. They go to bed quite naked, ſpread their cloaths over and underneath them, and when the cold is intenſe, they keep their legs warm, by putting them into large ſacks, made of the ſkins of wild beaſts. They uſe for their food all kinds of ſea-animals, fiſh, fowl and game. They hang up in the air the fleſh of theſe animals, and then devour it raw. Their common drink is water, to which they ſometimes add milk, and a kind of ſoup made of fiſh or fleſh. Such of the Laplanders, as are yet pagans, believe the exiſtence of a ſupreme Being, whom they call *Jubmel*, beſide whom they acknowledge inferior divinities, good and evil, male and female.— Inſtead of temples they have ſacred mounts, whoſe ſurnames are always derived from the Reindeers; they have alſo their ſacred lakes and rivers.

Our author follows thoſe who have followed Olaus, in the notion that theſe people were originally Finns, who retired into Lapland, where their ſtature, and alſo their faculties degenerated. This notion has been combated by *Voltaire*, who aſks the two following queſtions *1ſt.* why the Finns, when they were moving, did not chuſe a leſs northern region, where life would have been more comfortable? *2dly.* why are their features, make, and complexion, entirely different from thoſe of their anceſtors? To the firſt of theſe queſtions we anſwer plainly, *we* don't know, why they went north rather than ſouth,— but this is no proof that they did not go north: this may be an argument in *Voltaire*'s manner; but it is an odd way of proving, that a man did not do a thing, becauſe it appears upon reflection, that he might have done better. The great object of the French Hiſtorian of the Ruſſian empire, was, to make the Laplanders ſpring out of the ground like muſhrooms, and this is not the only inſtance in which he has twiſted hiſtorical facts to ſerve an hypotheſis: as to his ſecond queſtion, it is not true, that there is a prodigious difference between the features and complexion of the Laplanders and Finlanders, or Finns; and as to the different names which theſe two nations give to certain objects that are conſtantly before their eyes, the one calling a bear, *karu*, and the ſun, *auringa*, while the other calls the bear *muriet*, and the ſun *beve*; this argument would equally prove, that the inhabitants of Yorkſhire and Middleſex, had not the ſame national origin.

The Finns are certainly more civilized than the people whom our author repreſents as their more northern ramifications. They dwell in towns and villages, and ſpeak their own language, which they have expreſſed in gothic characters; they have ſchools and colleges, and have made a certain proficiency in the arts and ſciences. They embraced chriſtianity in the XIIth. Century, and became Lutherans toward the middle of the XVIth.

The Eſthonians and Livonians are too well known, to render it neceſſary that we ſhould even abridge our author's circumſtantial account of them. The *Lettonians*, who are alſo inhabitants of Livonia, and of whom many families are to be found in Courland, ſettled in the beginning of the XIIIth. century, not far from the mouth of the Weiſſel, and from thence extended their population on all ſides. Three fourths of their language are made up of Slavonian words; the reſt is Finniſh. When Courland and Livonia were conquered by the Teutonic order, toward the middle of the XIIIth. century, all the inhabitants became chriſtians, and were ſubjected as a kind of property, to the nobility. This ſubjection ſtill continues, and the Let-

tonians

tonians live in little dirty huts, which form villages in the Territory of their ſovereign lords.——

The *Ingrians* live in little villages, or rather in cluſters of houſes, from five to ten together; they are ſtupid, obſtinate, thieviſh, and their filth and dirtineſs are exceſſive. Thoſe of them, whom the traveller meets with on the common roads which lead to Riga, reſemble the Bohemians. Sometimes their villages are found without a ſingle perſon in them, and this is a proof that the inhabitants are abſent on ſome bad deſign. All the inhabitants of one of theſe villages were lately baniſhed for their robberies, and confined in a deſert iſland in the gulph of Finland.

The *Tſheremiſſians*, who are ſituated in the governments of Caſan and Niſchne, have their peculiar language, and lived in a manner not much different from the other uncivilized nations, already mentioned; but of late years they have learned, from the Ruſſians, ſome notions of agriculture, to which they more and more apply themſelves; while hunting and fiſhing employ the reſt of their hours, in the proper ſeaſons. They are particularly dextrous in the management of bees. They purchaſe their wives, at different prices, from 30 to 100 roubles. In the houſe where a marriage is to be celebrated, the houſhold god is placed upon a table, before which, the prieſt utters or rather mutters certain prayers, after which comes the repaſt, followed by various amuſements, particularly dancing and ſinging, accompanied with the Ruſſian harp, the horn-pipe, and the gronde.

The *Tſhuwaſſians* have alſo their peculiar language, though of Finniſh origin, but without alphabetical letters or writing. They were formerly ſtraggling ſhepherds and pagans, but now they have fixed habitations, though only in villages and woods, and the greateſt part of them are baptized and have aſſumed, at leaſt, the external profeſſion of chriſtianity. They have, however, no cities, but live in little villages, and are particularly fond of inhabiting the woods. They have intimate connnections with the Tartars, whoſe language they have learned and whoſe dreſs, manners, cuſtoms and ſuperſtitions, they imitate. The Jewiſh cuſtom of aſcertaining the virginity of the bride, the day after the nuptial, takes place among this people, and the ceremony uſed, when the proofs are defective, and the lady is found to have been wanting in the ſtrict obſervation of chaſtity, is laughable: in this caſe one of the attendants preſents a goblet full of beer to the moſt honourable of the company, puts it to his lips and ſtops with his finger a little hole; which is in the bottom of the goblet; but removing his finger, as ſoon as the perſon begins to drink, the beer runs out

at the hole, the company raiſe a loud laugh, which diſconcerts the lady, and proclaims her diſhonour.

There is nothing new nor very particular in our author's account of the *Mordwinians*, who inhabit the banks of the Mockſcha and the Volga, and who are partly chriſtians and partly pagans.

The *Wotiakians*, who are by far the beſt of all theſe nations, lived formerly under the protection of the Tartars, but have improved their condition by becoming ſubjects of the Ruſſian empire. Their moral character is good; they are upright, pacific, hoſpitable, ſober, rather cold than ſenſual, and remarkable for their ſimplicity and candour. They are, however, attached ſtrongly to ſeveral ſuperſtitious opinions and practices. They are of a low ſtature, timorous, chaſte, but mild and complaiſant: they are alſo handy and laborious. This people have their peculiar language, though without alphabetical letters and writing; they perfectly underſtand domeſtic œconomy, and are expert in hunting, and in the management of bees; they turn wood, and even ivory, with a good deal of ingenuity, and make a kind of japanned veſſels. The women ſpin, make linen, and coarſe cloths, and ſew the wearing apparel, which is uſed by both ſexes. There are few rich among this people, and none entirely poor. When a child is born, the father offers to its guardian angel a white ram. They make a kind of traffic of their wives, and ſuch lovers as are too poor to purchaſe, or too diſagreeable to pleaſe, frequently uſe force, and carry off the females.—— With reſpect to their auſpicious and inauſpicious days, they are as ſtupidly ſuperſtitious as the Romans were in the Auguſtan age, or as many people are among *us*, eſpecially in ſome parts of the country; and the Wedneſdays and Fridays are their *dies nefaſti*, their unlucky days. A blackbird which flies acroſs the road, a crow or a cuckow, which is obſerved ſitting on the roof of a houſe, and many other events of a like nature, are ſuppoſed to prognoſticate death or the moſt dangerous diſeaſes. Their ſupreme deity is called *Inmar*, *Inma*, or *Ilmar*; and he is ſuppoſed to reſide in the ſun. Among their malignant divinities, the principal is called *Schaſtan*, which, no doubt, the etymologiſts will conſider as derived from ſatan, and his reſidence is in the watry element.

The Teptiarians, in the Tartar language, ſignifies ſuch as are unable to pay tribute or taxes. The people who bear this name, are a mixture of ſeveral clans or *hordes*, who were diſperſed about the middle of the XVIth. century, when the grand duke *Ivan Baſilowitz* deſtroyed the empire of the Tartars of Caſan. This people, ſo compoſed, grew very numerous in a ſhort time. They differ from each other conſiderably in their manners, language and religion. They cannot find any traces

ſufficient

ſufficient to enable them to inveſtigate their origin, and thus ſhew us how ancient emigrations formed new ſocieties, ſtates, and nations.

There is nothing remarkable in our author's account of the Wogulians.

As to the Oſtiacks, who are partly chriſtian and partly pagan, they are certainly to be ranked among the moſt ſtupid and uncivilized of theſe northern tribes. They are totally uninſtructed in every ſpecies of knowledge, and can count no farther than ten; this laſt circumſtance they have, indeed, in common with almoſt all the Finniſh tribes. They know nothing of years, but divide the courſe of time into 13 moons. Polygamy is permitted among the pagan Oſtiacks; and both they and the chriſtian tribes of that nation, purchaſe their wives. Their dances are ſingular, and very much in the pantomime taſte. Notwithſtanding their belief of a future ſtate they have not any rational idea of its nature or enjoyments; they even believe, that after death, the bears will be in the ſame ſituation with them, and therefore when an Oſtiack kills one of theſe animals, he begs his pardon, that the beaſt may not take his revenge in another life.

ART. IV.

Verhandeling over het Electrizeeren, &c.—A Treatiſe concerning the method of Electrifying, or of producing Electricity in the moſt effectual manner, together with the deſcription and repreſentation of a newly-invented Electrical Machine, and ſome new experiments, &c. By M. MARTINUS VAN MARUM, A. M. and M. D. 8vo. Groningen. 1776.

THIS volume contains abundant marks of the ſagacity, talents, and induſtry of its author, and will deſervedly recommend him to the eſteem of thoſe, who are at preſent employed in torturing nature to get at her ſecrets. The ſmall ſucceſs that attended the experiments, which Mr. VAN MARUM had made with the ordinary electrical machines, both with the glaſs globe of Nollet, and the glaſs electric of Dollond, ſet him upon looking out for ſome more effectual method. One of the firſt thoughts that ſtruck him in this reſearch, was the poſſibility of exciting a ſufficient degree of electricity by ſubſtituting quickſilver inſtead of the ordinary inſtruments of friction, and as this did not effectually anſwer his purpoſe, in a moiſt air, he took it into his head to employ an electric of *gum lac* inſtead of glaſs, as it appeared, among other conſiderations, that the glaſs did not receive from the quickſilver the warmth that was communicated to it by the cuſhions. It ſtill remained to find out a method of exciting electricity in the moſt effectual manner, *by ſubjecting* this electric of gum lac to an effectual friction

by quickſilver, and it was by theſe ſteps that our author was led, after many experiments, to the conſtruction of a new electrical machine, of which there is a deſcription, illuſtrated with cuts, in the work before us.

We ſhall not follow our ingenious author in his obſervations (however ſolid they may be), concerning the previous knowledge of electricity that is neceſſary, in order to form a juſt notion of the merit of his invention, nor in his diſplay of the manifold defects and imperfections, that accompany the ordinary electrical machines, whoſe effects are impeded by the moiſture of the atmoſphere, and are not always uniform and ſatisfactory, even when the atmoſphere is in the beſt temperature. We muſt alſo omit the deſcription of this machine, as it would be almoſt unintelligible without the plate, to which every part of the deſcription is referred: we ſhall confine ourſelves to an account of the advantages, which this new invented machine, with an electric of gum lac in the form of a diſk, and quickſilver for the rubber, has above all the preceding, and theſe advantages, confirmed by repeated experiments, are as follow.

1ſt. The effect of this machine depends very little upon the temperature of the air; and it excites electricity in the moiſteſt air as well as in the drieſt ſtate of the atmoſphere, at leaſt the difference is ſcarcely perceivable;—*2dly.* Its effect or working is equal and uniform in every inſtant, ſo that the perſon who employs it, may be aſſured, that even during a long ſeries of experiments, the electricity it excites will not be diminiſhed:—*3dly.* It is more eaſily worked than the ordinary electrical machines; even a ſingle perſon, poſſeſſed of little ſtrength, can keep it in motion ſeveral hours ſucceſſively, without being fatigued; and make with it all kinds of experiments without the aſſiſtance of a ſecond perſon:—*4thly.* On theſe accounts, more eſpecially by the ſmall reſiſtance of the quickſilver and the uniform production of electrical appearances, this machine is peculiarly fitted for experiments, that require a permanent communication or efflux of electricity for ſeveral hours or days together. It is particularly to be obſerved, that it may be kept in motion by a weight, and when it is wound up to the height of twelve feet, nothing more is to be done in the courſe of the experiments, than to wind it up anew at the end of ſix hours; a circumſtance, which, in many caſes is of the greateſt uſe, and cannot at all, or at leaſt without the greateſt difficulty, take place in the ordinary electrical machines:— Thus alſo can the experiments deſigned to aſcertain the influence of electricity upon vegetation, the growth of plants, animal bodies, fermentation, putrefaction, diſſolution, and other changes of material

terial beings, be carried on with ſingular facility and ſucceſs.—*5thly.* By this machine a negative electrical power may be obtained, which is perfectly ſimilar to the poſitive, and; *6thly.* and laſtly, with the conductors of this machine, the electrical power may, with a ſmall and eaſy change, in almoſt all experiments, be tranſmitted where it is required, without chains, wires, threads, ſtrings or other means of that kind,—which circumſtance is of very great uſe in many experiments, and cannot take place in the ordinary machines, whoſe conductors are immoveable.

All theſe advantages, aſcertained by experiments, and amply deſcribed and illuſtrated in the work before us, muſt give the curious reader an high idea of the utility and importance of M. VAN MARUM's invention, as adapted to facilitate new diſcoveries in electrical ſcience, and to caſt a new and more ample light upon thoſe that have been already made. The circumſtantial account he gives us of the experiments he has made, relative to the *excitation* of electricity, ſhews that theſe hopes are not too ſanguine; as they have been directed, among other objects of inquiry, to indicate the circumſtances that have more or leſs influence on this excitation. M. VAN MARUM deſigns to continue theſe experiments, in queſt of farther light in a theory, that is yet exceedingly hypothetical and imperfect; he alſo promiſes to communicate to the public the reſult of his inquiries, and alſo the beſt method of preparing his new diſk or electric; in which, no doubt, he will render an important ſervice to the curious.

We muſt not omit here a particularity worthy of attention, even an *apparatus* contrived by this ingenious man, for making, with the aſſiſtance of an air-pump, electrical experiments on the variations or different ſtates of the atmoſphere. As we cannot render the deſcription of this *apparatus* intelligible to the Reader, without the figure which is annexed to it; we ſhall only obſerve, that an experiment by it was made upon *fixed air* introduced into a receiver, from which the common air was pumped; the end propoſed was to inquire, whether or not the fixed air is in any degree a conductor, or capable of tranſmitting the electrical virtue? and it was found to be entirely void of this quality, and as much an electric, as the air of the atmoſphere.

It will, no doubt, give M. VAN MARUM pleaſure to know, that his invention has been much approved of here, and that ſome of our firſt-rate electricians are conſtructing machines, after the model with which he has obliged the Public.

ART. V.

Obſervations ſur la Conſtitution Militaire et Politique des Armées de S. M. Pruſſienne, avec quelques Anecdotes de la vie privée de ce Monarque, &c.—Obſervations concerning the Military and Political State or Conſtitution of the Army of his Pruſſian Majeſty, together with ſome Anecdotes relative to the private life of that Monarch. 8vo. Berlin. 1777.

THE Author of this very entertaining publication, appears to be well informed, and he writes like a gentleman, an officer, and a ſcholar. He is an admirer of the monarch, whoſe troops he muſters, and whoſe manner of living he deſcribes, and yet we ſee nothing like ſervile adulation in his work. He cenſures with decency, and commends with ſimplicity; and as we have read this book with pleaſure, we ſhall lay before our Readers ſome of its contents, which will not be expected from the title.

He begins his work, after a curſory mention of what had been done before the preſent reign towards the formation of the Pruſſian army, with an account of the domeſtic life and daily occupations of FREDERICK II. to ſhew how much the genius, talents, and aſſiduous induſtry of a ſovereign, contribute to aggrandize a ſtate, and to conſolidate its power, in proportion as it increaſes. Some of the principal circumſtances in this account, or rather ſketch, of the character and occupations of the Pruſſian monarch, are as follow:

Frederic, one of the greateſt men that have filled a throne, governs without miniſters, as thoſe who, under him, bear that name, do no more than copy and diſpatch his orders. Every object of political and military government, every thing that relates to finances, legiſlation, and commerce, is ſubjected to his ſole direction and impulſe. As he is a great captain, a ſtatesman, a philoſopher, a poet and an author,* he poſſeſſes all the qualities that lead to honour and power. Bold in his plans, which always ſucceed, becauſe they are formed with wiſdom and executed with dexterity, ſuperior in the open field, admirable in the choice of his poſts and his order of battle, rapid and accurate in his judgment, valiant even to exceſs, adored by his ſoldiers, dreaded by his officers, and ſure of the diſcipline and regularity of his troops, he avails himſelf of the celerity of their

* In the French, this ſentence is ſo *cunningly* compoſed, that the word *great* may be applied either to Captain alone, or joined to all the other ſucceeding characters. We have tranſlated it in the manner, that appeared to us moſt agreeable to truth; we are willing, however, to extend the epithet to ſtateſman.

MONTHLY

manœuvres to venture upon ſudden and unexpected movements. —It muſt, at the ſame time, be acknowledged, that this prince is neither famous for conducting ſieges, nor for defending fortifications.—The branch of the art of war called offenſive, is that in which he truly excells; and it is analagous to his character and genius.—Though cautious in forming his plans, he is almoſt raſh in their execution;—his great object and paſſion is to cruſh oppoſition at one ſtroke: he is too ſanguine in reaping the advantages of victory.—When repulſed, he repairs his loſs with an amazing celerity; and in thoſe critical moments in which he ſeems reduced to deſpair, all his meaſures are the effects of a plan laid before-hand, to provide for all contingencies.

Such is the *captain*,—where is the *man?* We have no ſeparate account of this ſecond character, which is the firſt in importance, and ought to be the baſis of all; ſome traits of it, however, will be found ſcattered through our Author's farther deſcription of this monarch.

'Frederick ſpeaks *all* the modern languages with eloquence and grace;—he is learned in almoſt *all* the ſciences;—he is free from *all* prejudices,—appreciates a man by what he is, and not by what he believes,—believing himſelf, little or nothing.—Magnificent on certain occaſions, parſimonious from principle, he rewards nobly but rarely, and has the happy art of ſecuring the zeal and attachment of thoſe whoſe ſervices he ſtands in need of, not ſo much by laviſhing favours upon them, as by keeping them in the expectation of a recompence. His perſon is not graceful, though there is ſomething majeſtic in his air.—His conſtitution is ſtrong; and, from his earlieſt youth, he has been accuſtomed to hard labour both of body and mind. Though ſhort ſighted, his eyes are full of vivacity and fire: His dreſs is plain; [*our Author might have ſaid ſlovenly*] he always wears his uniform, which is often old and dirty: He is always booted, and bears no other mark of diſtinction than his *order*. [When he is not in his uniform, he generally wears old-faſhioned coats, and looks like a poor author, who has powdered his head and ſhoulders to hide the ſpots of his thread-bare garment.] When he is on horſe-back, he has a martial look; and it is eaſy, even through the negligence of his apparel, to diſtinguiſh the warrior. His private life is remarkable for its uniformity. He riſes always at four in ſummer, at five in winter, and he is dreſſed in two minutes: [and truly no marvel,] as he always ſleeps without a night cap, and neither uſes a night-gown nor ſlippers; and the firſt ſervant that he finds ready, combs his hair and ſhaves his beard, for he has no *Valet de chambre* with him during this ſhort ſpace of time. The adjutant of the firſt *battalion of guards* brings him a written liſt of all the perſons, that

that are arrived at, or have ſet out from Potſdam, and of every thing that has paſſed in the garriſon, after which the monarch ſhuts himſelf up in his cabinet, and applies to buſineſs, alone, till ſeven, when he paſſes into another apartment: Here he finds his chocolate ready, and all the letters that have been addreſſed to him, the day before, from Berlin, Potſdam, and the interior of his dominions;—the foreign letters and diſpatches are arranged apart on another table; he reads them all, writes hints or notes in the margin of thoſe that are to be anſwered by his ſecretaries, carries with him ſuch as he deſigns to anſwer himſelf, and returns to his cabinet, where he does buſineſs with a particular ſecretary till nine o'clock. He then receives the accounts and diſpatches of his three ſecretaries, and reads and ſigns the letters they have drawn up. At ten o'clock, the generals that are about his perſon, are called ſucceſſively into his cabinet, where he talks with them politics, tactics, &c. and receives thoſe, to whom an audience has been previouſly granted. At eleven, he rides out on horſeback, to take the air; and three days of the week, he goes at that hour to the parade; he reviews the troops, makes them go through their exerciſe, and perform the manœuvres which he requires; and it is remarkable that the Pruſſian ſoldier is taught no kind of exerciſe, but that which he muſt make uſe of in the day of battle. When the king does not exerciſe his troops, he goes on horſeback, or on foot, through the ſtreets of Potſdam, accompanied by a ſingle page and an adjutant; he viſits the buildings which are carrying on by his order: (as his paſſion for architecture has already rendered the houſes of Berlin and Potſdam, we had almoſt ſaid more numerous than the inhabitants). He returns afterwards to *Sans-ſouci*, where he finds his generals, and thoſe whom he has invited to his table; he walks with them till one o'clock in the garden, when the weather is good, and in the great gallery, when it rains. The dinner conſiſts of eight diſhes (the *ſoup and bouilli* not included) which are brought in one by one, (we believe we ſhould have ſaid *four by four*, to prevent the *Burmans* and *Bentleys* of future times, from writing hundreds of pages on this important circumſtance). It is generally the king who carves, and ſerves the company: of theſe eight diſhes, four are dreſſed in the French manner, two in the Italian, and two particularly to the king's taſte; they are all ſucculent and nice; and no wonder, ſince each diſh is dreſſed by a ſeparate cook, who has his kitchen apart. Hence the king's table, though not magnificent, is very expenſive. The deſſert, which our author deſcribes more minutely than we think neceſſary, conſiſts chiefly in ſweet-meats and fruit, which latter article is provided with peculiar care, as the fruits of all countries, and all ſeaſons, appear at the king's table; and the

royal

royal gardens contribute richly to this part of the repaſt. His majeſty dines plentifully, and makes the pleaſure laſt a good while:— He drinks at table, *a bottle* of Burgundy, and ſome glaſſes of Champain: [here we believe that the Author flatters a little, and has a mind to make the king, what the Hibernians call an *honeſt fellow*]. He ſits at table until half an hour after three, and during the deſſert, he converſes and *jokes* with his generals. None are admitted to the king's table but generals, colonels, and ſome perſons whom his majeſty likes particularly. Strangers are never admitted, except on court-days, which happen rarely, and never at *Sans-ſouci*, which is the king's ordinary reſidence. After dinner he withdraws into a cabinet, where coffee is ſerved, and where he finds the perſons who come thither by eſpecial orders, without which, no mortal, not even his own miniſters, approach that manſion*.

At five o'clock, he diſmiſſes all the company, and retires into a cabinet, where his privy counſellors *(ſecretaires intimes)* bring his majeſty their anſwers to letters and diſpatches, which he reads and ſigns. The anſwers are ſent off at ſix o'clock, and all is tranſacted here with ſuch order and expedition, that the perſon who writes to the king, and puts his letter into the proper office, is ſure to have an anſwer in four and twenty hours.

At ſix, all buſineſs is finiſhed, and his majeſty ſoftens with muſic the cares of the empire till ſeven. In ſummer he walks with his generals till eight, and then bids them a good night. The king neither plays nor hunts; his hours after the concert in winter, are employed in hearing the new productions of literature read to him,—he even ſometimes takes the book out of the hands of his reader, and reads, himſelf, loud out, for half an hour. After this he retires to his bed-chamber, where one of his cooks (for he has no maſter of the houſehold nor ſteward at *Sans-ſouci)* brings him the bill of fare for the next day, with the price of each diſh, nay even of its ingredients, marked in the margin. The king alters what he diſlikes, orders ſomething elſe inſtead of the rejected diſh, exclaims againſt the roguery of his cooks, and always concludes by paying the reckoning as it ſtands. He behaves in the ſame way with all the accounts relative to his houſehold, ſtables, kitchen, liveries, &c. which are preſented to him and cleared monthly; when he ſees them ſwelled beyond meaſure, he ſcolds like a fury, and pays like a prince.—— After all theſe domeſtic affairs are finiſhed, he goes to bed and jokes a little with *Quintus Icilius* †, who talks him to ſleep.

* When the foreign miniſters deſire to have an audience of the king at *Sans ſouci*, they muſt aſk it by a letter.

† See *Review*, vol. liv. page 577. Art. Guiſcard's Memoirs.

The king has never any of the great officers of the crown about his perſon, not even his chamberlains. Two pages, two horſemen of the corps called *chaſſeurs de cheval*, four of the light hunters *(petits chaſſeurs)*, four foot-men, an heyduc, who is a perſon of truſt, and two chamber-huſſars, compoſe his whole houſehold. When he rides out, he has with him only a page, a hunter, and a groom, with a led-horſe. He has neither coach nor carriage at Sans-ſouci; he goes always on horſeback, except in long journeys.— This is ſomewhat changed of late.

We have been led to extract more than we propoſed to do, from this account of the daily *routine* of his Pruſſian majeſty, as the ſmalleſt circumſtances become intereſting by their connexion with a monarch whoſe genius and talents have rendered him famous in modern ſtory. We have, however, as yet rather ſeen the man of buſineſs, the man of order, and the warrior, than the Man. If the two following anecdotes be true (and we have learned from very credible authority, that they may be depended upon), the monarch of Pruſſia is not ſo deficient in this latter character as has been generally apprehended.

During the courſe of the laſt war, when the king was in Sileſia, the *valet de chambre* in whom he placed the greateſt confidence, was engaged, probably by a great reward, to poiſon him. The king, who is a phyſiognomiſt, perceiving one day, that the valet trembled as he brought him his chocolate, looked ſtedfaſtly at him and ſaid: I know that you have been bribed to poiſon me:— The man denied the fact; but the chocolate being given to a dog, killed him in two hours. The king was maſter enough of himſelf to check his reſentment, and having obliged the unfaithful ſervant to diſcover to him the perſon who had ſeduced him, and the means which had been employed, he ſent the valet to Spandau, from whence he was ſet free a few years ago.

The other anecdote is as follows: The Baron de **** a Sileſian nobleman, in whom the king had placed a certain degree of confidence, during the laſt war, formed the deſign of delivering him up to the Auſtrians, at a certain day and hour, agreed upon with their general; and the deſign was to be executed, when the king went out to reconnoitre, eſcorted only by a few hunters, as was generally the caſe. The Baron's accomplice was the curate of the village, where the king lodged, who informed the Auſtrian poſts, of what paſſed. One day when the king had rode out to reconnoitre, a hunter belonging to the baron, threw himſelf at his feet and gave him a letter, which he had been ordered to carry to the curate, ſaying, "Sire, "I believe this letter contains ſomething of conſequence to your "majeſty."—— The king perceiving in the letter, evident

marks

marks of the treaſonable plot, and having learned, on examination, that there was really an ambuſcade in a place where he was to paſs, ſent a detachment of cavalry to ſeize upon the baron. As the officer who commanded the detachment, knew nothing of the reaſons of this arreſt, and the artful baron appeared to receive the king's order with tranquillity and good humour, and acted his part with dexterity and eaſe, the officer allowed his priſoner to retire for a moment to another apartment, which facilitated his eſcape, as there was a window open and a horſe ready to receive him. When the officer on his return without his priſoner, acquainted the king with the ill ſucceſs of his commiſſion, the latter did no more than ſay to him coldly; "Return to your corps,—you're a clumſy fellow,— "I'll employ you no more on ſuch an occaſion."

The work before us ſeems to be the reſult of ſuch accurate and authentic information, that we are tempted to follow this entertaining Author beyond our uſual bounds. The ſubject of the Book is a very extraordinary perſonage, and therefore the length of our extract needs leſs apology.— We ſhall not enlarge on our Author's account of the royal family, and of the entertainments which the monarch gives them twice or thrice in a year at the new palace, which he built with a truely royal magnificence, (like the wiſe-man's *neighbour* in the parable); in the middle of a ſandy plain ſurrounded with a marſh, and which coſt him ſix millions of crowns. "The king (ſays he) "loves his family, which is very numerous; he lives in perfect "good underſtanding with the queen; but he ſees her only two "or three times in a year, and ſhe comes rarely to Potſdam.— "He retains ſtill an high degree of affection for the princeſs "of Brunſwic, whoſe marriage with the prince of Pruſſia was "diſſolved, and whoſe misfortunes will probably ſoon end." This lively princeſs having ordered ſome rich ſtuffs from Lyons, which pay a high duty at Stetin, the place of her confinement, the cuſtom-houſe officer rudely arreſted them until the duties ſhould be paid;—the princeſs, incenſed, let him know, that ſhe would ſatisfy his demands, and deſired that he would come himſelf with the ſtuffs, for that purpoſe. On his entrance into the apartment of the princeſs, ſhe flew at him, ſeized the merchandize, gave the officer two or three cuffs in the face, and turned him out of doors. The proud and mortified exciſe-man, in a violent fit of reſentment, drew up a memorial, in which he complained bitterly of the diſhonourable treatment he had met with in the exerciſe of his office. The king having read the memorial, anſwered it as follows:

The loſs of the duties belongs to my account.—— The ſtuffs are to remain in the poſſeſſion of the princeſs,—the cuffs with him that received

received them:—as to the ſuppoſed diſhonour, I cancel it at the requeſt of the complainant,—but it is of itſelf null—for the white hand of a fair lady cannot poſſibly diſhonour the face of a cuſtom-houſe officer. Signed FREDERICK.

The Author quotes ſeveral other anecdotes, which ſhew, that the ſeverity, generally ſuppoſed to be the predominant feature in the character of this prince, is not incompatible with an agreeable ſpirit of pleaſantry. This pleaſantry is often, however, rough in the moments when the monarch unbends himſelf into familiar effuſions with the perſons whom he likes moſt. Among theſe was the famous *Quintus Icilius* *: we ſay, *was*, for this ſingular man died lately. If *Quintus* has thrown upon paper *all* he knew (which he may have done for aught we know), and if that paper could become acceſſible to the curious, they would be gratified, ſurely, by a more accurate and full account of the character of this monarch (hitherto but ambiguouſly defined), than is attainable perhaps in any other way: for as *Quintus* was the object of his eſteem, his pleaſantry, and alſo of his curioſity, as a ſingular ſort of being,—as the monarch often laughed with him, ſometimes quarrelled with him, and always diſtinguiſhed him by admitting him to his private converſation, when he unbent his mind from the buſineſs of the day,—as Quintus entertained him by his learning, amuſed him with ſtories, talked him to ſleep every night, and thus ſaw him in his moſt unreſtrained moments, no body could be better qualified to give us this intereſting article of biography. This ſame Quintus was not (as our Author tells us) profeſſor in a German univerſity before his entrance into the ſervice of the king of Pruſſia; he was, indeed, a prodigy of erudition, and had ſolicited a profeſſorſhip in the univerſity of Franeker in Frieſland, but, not ſucceeding, he turned his views towards a military life. He was a captain in the ſervice of the United Provinces in the year 1758, about which time he entered into the ſervice of the king of Pruſſia, who changed his name of *Charles Guiſchard* into that of *Quintus Icilius*, on account of the profound knowledge which this extraordinary man † had of the *tactics* of the Greeks and Romans, though we believe that this

* M. Guiſchard.

† GUISCHARD, at the age of twelve, underſtood Hebrew, Syriac, Arabic, Greek, and Latin.—Engliſh, Dutch, and Italian were as familiar to him as the German, which was his native language. He learned French without a maſter, and publiſhed (in 1758), in that language, in 2 vols. 4to. with plans and figures, his *Military Memoirs concerning the Greeks and Romans, &c.* a work of ſingular merit, which has gone through three editions. A little before his death he publiſhed in 4 vols. 8vo. *Hiſtorical and Critical Memoirs concerning ſeveral Points of Military Antiquities.* Vide the foregoing reference.

Roman

Roman name was not given without a mixed ſmile of pleaſantry and applauſe.

The king's treaſurer, to whom he entruſts his ſtrong-box, and the payment of all the expences of his kitchen, livery, ſtables, and many other particulars, is an *Heyduc*, who can neither read nor write, who ſits upon the box, with the coachman, when the king travels, and has ſecretaries under him, that follow their maſter in a carriage. It is ſingular to ſee the degree of confidence, which the king places in perſons of this kind. His privy purſe has ſeveral times ſuffered by this, if we may give credit to the anecdotes related by our Author, ſome of which are comical enough, and ſhew not only that the monarch has often his pocket picked, but that he lays the matter very little to heart, and bears theſe domeſtic depredations with a good grace. He bluſters for a moment, and then lets the matter drop—he calls them rogues and thieves, and this is, generally ſpeaking, all the puniſhment they meet with. From many examples of patience and generoſity, recorded in the work before us, we muſt conclude, that avarice (properly ſpeaking) is not one of the paſſions of this monarch: for though it cannot be denied, that he has increaſed his opulence by irregular means, and that he hoards and manages it with œconomy, yet he rewards nobly on many occaſions, and often ſuffers himſelf to be cheated with a philoſophical tranquillity. Take the following inſtance of his liberality, among ſeveral related by our Author: General *Leſchwitz* had ſerved the king during the laſt war with the greateſt diſtinction, without having received the ſmalleſt recompence, and after the peace was concluded, ſix years paſſed, during which the king ſcarcely ſpoke to him. At the end of this period the government of Potſdam and a regiment of guards became vacant, and this ſeemingly neglected general received them both from his royal maſter. The ſame year lands to the value of 200,000 crowns, of which the king had the reverſion, fell into his hands, and he laid hold of this new opportunity of rewarding his general. He made over to him theſe lands by a formal donation, ordered him to take immediate poſſeſſion of them, and accompanied his gift with the following ſhort letter:

"Monſ. Le General Leſchwitz, the important ſervices you rendered me during the laſt war, are ſtill freſh in my remembrance—I have been waiting with impatience for an opportunity of rewarding you—I could not do ſo before this moment—Go and take poſſeſſion of the lands, made over to you in the patent here incloſed, &c. Signed FREDERICK."

Whatever the motives of his majeſty might be, this method of proceeding is no bad policy.

This monarch has always on his table an exact liſt of the *product of the* finances, and the expences of government; and every

every year, after caſting up the account, and ſtriking the balance, he throws into his treaſure a ſurplus of about 400,000 crowns. A part of his ſavings is employed in penſions, preſents, buildings, &c. At his expence forty houſes are built every year at Berlin, and thirty-two at Potſdam, which laſt, if the king lives ten years longer, will be one of the fineſt cities of Germany. The new-built houſes are given to individuals, ſometimes to the king's officers, but always on condition that, in each houſe, certain chambers be ſet apart for lodging ſoldiers, as there are no caſerns at Potſdam. The proprietor of the houſe is alſo bound to keep a maid-ſervant to make their beds, clean their rooms, go to market for them, and dreſs their victuals. The king has ornamented Potſdam with almoſt every thing that can render the aſpect of a city agreeable; but he has neglected, till it has fallen into ruin, a little ſquare building in the middle of the great pond, or reſervoir, where his royal father uſed to repair every evening to *drink beer* and *ſmoke a pipe* with his generals, and to forget the cares of government over a collation of cold ham, cold ſalt-beef, and Brunſwick ſauſſages. This will excite different kinds of ſmiles in different Readers.—And yet what does the fact prove? Only that his majeſty liked beer better than wine, and cold beef better than high ragouts: and where is the harm of that?

The expences of all theſe buildings are conſiderable, becauſe the managers are often unfaithful, and their frauds are not puniſhed with ſufficient ſeverity; and what is the moſt to be blamed here, is, that while the king is cheated, the ſubject is not relieved, and the managers are the only gainers. Our Author remarks, that the places of ſtrength, which have been either built or repaired by this monarch, while they coſt him enormouſly, are very defective, difficult to defend, and, upon the whole, rather an embarraſſment than an advantage. The conſtruction of the fortreſs of Silberberg in Sileſia, and the repairs of the fortifications of Glatz, have coſt between ſix and ſeven millions of crowns, without being put really into a better ſtate; "and though (ſaith our Author) the fortifications of thoſe places are augmented every year, I ſhould not like to be entruſted with their defence." Our Author may be in the right, for more reaſons than that which he alleges. For, according to his account, the monarch handles rudely the officer that gives up a place, without having held it out to the laſt extremity.

Our Author takes notice of the excellent foundations which the preſent king of Pruſſia has formed, or reſtored, in his dominions. Among theſe, particular attention is due to the military academy or ſchool for the nobility, which is under the wiſeſt and beſt regulations, and coſts his majeſty, every year, 45,000 crowns, which is beyond credibility, if we conſider that the

the noblemen educated there are but fifteen in number. The *hotel des cadets nobles*, i. e. the foundation of the noble cadets, contains 350: theſe which come from the remoter provinces, particularly Pomerania, which ſwarms with poor nobility. This eſtabliſhment is nothing like the preceding; it is, accordingly, unworthy of farther notice, though in ſome reſpects it may be found uſeful. Nothing can be more admirable than the education that is given in the former; but in the latter this is by no means the caſe. This latter eſtabliſhment is the nurſery of ſubaltern officers for the Pruſſian armies. The orphan-houſe of Potſdam is an admirable foundation, and well managed.' Six thouſand children are received in that aſylum of diſtreſſed humanity, and are nouriſhed, clothed, and ſupported at the king's expence. The boys are ſoldiers born, and are diſtributed through the ſeveral regiments, as they arrive at the age that fits them for ſervice; and the girls (who ſometimes have and *take* too much liberty) are ſupported until they are placed out, or married. Several foundations of this kind are to be met with in other parts of the Pruſſian dominions.

The meaſures taken by this monarch (if we may give credit to our Author) to promote the propagation of the ſpecies in his territories, are ſomewhat extraordinary, or muſt ſeem ſo, at leaſt, to thoſe, who have been accuſtomed to the ideas and maxims of morality, generally received. Pregnancy is rendered reſpectable, however it has been acquired; a big-belly ſecures, by law, the licentious daughter from the reproaches of her parents, and the maid-ſervant from the cenſures of her maſter. When a girl is with child, ſhe applies to the magiſtrate, who fixes the place where ſhe is to lie-in: and the inhabitants of the city or village pay the expences of her delivery, if ſhe or her family are not in circumſtances to do it. The hoſpitals (which is very ſurpriſing) are ſadly neglected, according to the accounts of our Author, through all the Pruſſian dominions, and by a number of facts alleged in the work before us, it would appear, that of all the ſoldiers in Europe, the Pruſſian has the greateſt reaſon to dread a bed of ſickneſs.

The Pruſſian manufactures are, at leaſt ſome of them, in a good ſtate; thoſe of ſilk at Berlin and Francfort on the Oder, which are carried on by French proteſtants, ſucceed well. The china manufacture at Berlin, has made ſuch a progreſs towards perfection, that it almoſt equals that of Dreſden, both in beauty of painting, and elegance of pattern. As this manufacture is carried on for the king's account, his majeſty (who underſtands perfectly the practical ſcience of ways and means) employs, among others, one good expedient to promote the ſale of its productions. Every Jew, who marries, is obliged to buy *directly at the royal* warehouſe, a certain quantity of china, proportione

portioned to his circumſtances; and this quantity is never ſmaller than 200 crowns, amounting, ſometimes to 6000. The purchaſer is allowed to ſell what he has bought, nay, even to ſend it to foreign countries without paying duty.

There are many objects relating to the city of Berlin, the palaces of the royal family, their country-ſeats, amuſements, and manner of living, for which we muſt refer the Reader to the work itſelf. It is ſingular enough that we have already made ſuch a long extract from a book whoſe title relates only to the conſtitution of the Pruſſian armies, and have not, yet, made any mention of theſe armies. We thought that the perſonal and domeſtic anecdotes, relating to the king of Pruſſia would be more acceptable to our Readers, in general—and we have a notion that the military details contained in this book are not unknown to officers and others, who are curious about ſuch matters.

ART. VI.

Voyages en differens Pais de l'Europe, &c.—Travels through different Countries of Europe, during the Years 1774, 1775, 1776. Or Letters, written from Germany, Switzerland, Italy, Sicily, and Paris. 2 Vols. 8vo. Hague. 1777.

IT often happens to us, when we read a work, in the ſtyle and expreſſion of which there are ſtriking lines of a predominant character, or caſt of mind, to form to ourſelves an ideal ſketch of the phyſiognomy, mien, and attitude of its author. Something of this kind has happened to us in peruſing the volumes now before us. Among the portraits painted by Holbein, ſuch a face may be found, as we give, in idea, to this Author,—a plain face of ruſtic frankneſs, grinning a ſmile of rough pleaſantry, now and then, under an half-ſquinting eye; to which you may add a brown complexion and ſtrong muſcular expreſſion. So much for *our* imagination: let us proceed to the letters, which will ſometimes require a little indulgence, but which, upon the whole, are full of ſolid matter, and intereſting information.

The firſt volume contains twenty-ſeven Letters. The five firſt relate to Germany; in which we find deſcriptions and anecdotes, that convey both inſtruction and entertainment. One of the firſt things, worthy of notice, that we meet with here, is the Author's account of Vienna, which he repreſents as a city that is ſtruggling, with all poſſible efforts, to get out of that barbariſm, which reigns, ſtill, in all the Roman-catholic ſtates of Germany. Vienna is now quite different from what it was, ſays our Author, when the miniſters and courtiers were under the influence of the Jeſuits. By his account, the German Jeſuits were always remarkably diſtinguiſhed, by their ignorance and

and ſtupidity, from the French and Italian members of that famous order; and it is only ſince their fall, that a taſte for polite literature and the fine arts has been dawning on thoſe parts of Germany, that bend the knee to a crucifix. The Empreſs, according to our traveller, has ventured to break the ſhackles of bigotry, and diſcovers a liberal ſpirit, in encouraging arts, ſciences, and men of letters. In all things, however, the work of reformation is ſlow. The *Thereſian Code*, which is the oracle of criminal juriſprudence at Vienna, and was publiſhed ſome years ago, breathes ſuch a ſpirit of ſeverity, and enlarges with ſuch a detail on the *art of tormenting*, that our Author (in his gentle mode of expreſſion) ſuppoſes that "the executioner was almoſt always in conference with the Jeſuits, who compoſed it."—The *catalogue of prohibited books*, which is more ample and extenſive at Vienna than at Rome, is another mark of remaining barbariſm, and our Readers will be not a little ſurpriſed to hear that Cardinal *Migazzi*, the famous phyſician *Van Swieten*, and the learned profeſſor Martini, were aſſociated with the Jeſuits in the compoſition of this catalogue. The matter, nevertheleſs, is not ſo ſurprizing.—In popiſh countries where religion is one of the palpable inſtruments of political deſpotiſm, free-thinkers (as they are called) as well as bigots, may be abettors of perſecution, and we have heard of atheiſts ſupporting orthodoxy as a matter of policy. This reflexion, however, does not regard Van Swieten, who was far from being an unbeliever.

"*The pleaſures of the table* (ſays our Author, ſpeaking of the manners at Vienna) and the paſſion for *play*, are carried to an enormous length in this city, and all that come to Vienna with buſineſs that is to be laid before miniſters, courtiers, or nobles, find them ſo occupied by theſe two objects, as to be ſcarcely acceſſible, except in the moment that they are ſhuffling the cards." A poor prieſt of Tirol, who had invented an uſeful machine, paſſed a whole year at Vienna before he could get admiſſion even to the mathematical profeſſors. At length, Baron de Sperges invited theſe gentlemen *to dinner*, and by that means gave the ingenious eccleſiaſtic an opportunity of producing his new-invented clock, which was judged worthy of being preſented to the empreſs, who rewarded the author with a conſiderable preſent and a penſion, far ſurpaſſing his hopes. Our Author's reflexions on the pride of the nobility, which the affability and humanity of the Imperial family, have not, as yet, been able to melt down, and on the pedantry and bad taſte that reign among the men of letters and in the academical exerciſes, convey nothing new nor ſtriking. His account of the ſpirit of gallantry that prevails at Vienna, of the ſevere methods employed to reſtrain it, and the unhappy effects that *theſe remedies* produced, without removing the diſorder, is a good

good leſſon for thoſe concerned in the regulation of the police in populous cities.

The Auſtrian troops (according to this Author) are upon a very good footing. They are well clothed and well fed. The ſoldier is valiant and vigorous, and the officers are well inſtructed in the art of war. It appears ſurpriſing to our Author, when he compares the Auſtrian with the Pruſſian ſoldier, that the king of Pruſſia gained ſo many and ſuch eaſy victories over the Auſtrian armies in the laſt war; for, according to him, the Pruſſian troops are ill fed, and are compoſed of men, whom the ancient Romans looked upon as the moſt unfit for military ſervice;—of tradeſmen, for example, and perſons employed in the lower profeſſions of a ſedentary kind. But this reflexion, though taken from a modern military writer of reputation, is trivial, even were the facts true, on which it is founded. The Author, however, ſoon diminiſhes his own ſurprize by an obſervation, which ought naturally to have prevented it, viz. that the genius and talents of the victorious monarch, the valour of his officers, and the ſuperiority of the Pruſſian diſcipline and tactics, are ſufficient to account for the conqueſts of that prince.

There have been a great number of manufactures ſet on foot at Vienna, of late years, and the greateſt part of them ſucceed. Luxury, abundance of proviſions, the Danube, the zeal excited by the protection which is given by the court to uſeful induſtry, all contribute to the progreſs of theſe manufactures, and of commerce in general. The council of commerce is, in our Author's opinion, the only obſtacle that prevents this progreſs from being ſo conſiderable as it might otherwiſe be; for the *theory* of theſe counſellors and their extenſive views rarely agree with the practice of the merchants and their particular intereſts; and it is in thoſe countries, where the *commercial purſe* of the individual is not reſtrained by the ſuperintendency of public directors, that commerce flouriſhes moſt.

The houſe of Auſtria alone (according to our Author) enjoys the prerogative of creating nobles of the firſt claſs, *i. e.* whoſe nobility is acknowledged in all the principalities and ſtates of the empire, while thoſe, who derive their nobility from the parent of any other German prince are, every where, except in his dominions, looked upon as plebeians. The German nobility is divided into *direct* and *indirect*. The former depend only on the emperor, and poſſeſs lands, which they hold of the empire alone, without being ſubject to the domination of any other prince: the latter are ſubject to electors or other German princes. The former treat the latter with contempt, the latter behold, with the ſame contempt, the burgher; and the burgher avenges him-

ſelf

ſelf on the peaſant; for diſdain circulates in Germany as vanity does in France.

"The burghers, ſays our Author, who aſpire after the pleaſure of treating their equals with diſdain, and yet are not rich enough to purchaſe a rank among counts and barons, procure by ſome means or other, moſtly by money, the title of *counſellor*. Thus in Germany every little prince, count, or baron of the empire, may have counſellors of various kinds at a ſmall expence. I have ſeen prelates, counts, and barons, whoſe dominions did not take in a compaſs of above two leagues, and yet in this ſmall diſtrict, their council of ſtate, their council of finances, their courts of juſtice, their eccleſiaſtical council, as alſo their preſidents and directors for each chamber in theſe various councils, their chancellor, with his ſubordinate officers, not to mention a great number of counſellors, merely titular. Several of theſe little princes have their armies, which amount, ſome to three hundred men, others to two hundred, others again to ſcarcely the half of that number, and yet each has his council of war. The appointments of their counſellors are not more conſiderable, than the wages of a *valet de chambre*, and yet theſe counſellors ſerve their maſters with as much zeal and aſſiduity as if they had a great empire to govern and filled the moſt lucrative poſts.

"The ordinary occupations of theſe little ſovereigns in the empire are the table and the chace: their converſation generally turns on their genealogy, their horſes, their dogs, and their dexterity as ſportſmen. As Germany is a plentiful country, they may live happy when they are wiſe enough to ſtay at home, for their lands produce corn in abundance, their rivers are full of fiſh, their woods of game, and their vineyards yield excellent wine. But when they take it into their heads to viſit the great courts of the empire, or to travel into other countries, they return home loaded with debt, ſqueeze their council of finances, which, in its turn, vexes the peaſants, and all is in diſorder: they *babble* with their great officers and counſellors [*here is a ſample of our Author's manner*], of operas, comedies, and women of pleaſure, of the palaces and churches they have ſeen, of the pope's toe which they have had *the honour* of kiſſing, of the witty things they have ſaid, of the *important information* and advice they have given to the empreſs queen, the king of France, and the pope, who were delighted with their converſation."

Our Author obſerves, that the only difference between the ſecular and eccleſiaſtical princes is, that the latter love their ſubjects leſs, and their money more, being in no ſort of pain about the intereſts of their ſucceſſors.—As to the German *monks, he tells us* that they are *leſs* intemperate, profligate,

and ſcandalous in their lives than the monks of Italy, nay, that they are even leſs irregular than thoſe of France, and this he attributes (though he be a catholic in *his way*) to the impreſſion made on the monaſtic orders by the cenſures of Luther, before whoſe time, he tells us, that the German and Engliſh monks were the moſt corrupt and abandoned rakes in the univerſe. His deſcriptions of the incontinence and lubricity of the monks before the Reformation, are rather too free in point of expreſſion;—yet, though they may offend a chaſte eye and a delicate ear, they do not diſcover any marks of that complacence, with which a libertine author dwells upon ſuch objects; we rather obſerve in this writer the ſpirit of a *Juvenal*, who rails againſt vice in a manner that makes *Virtue* caſt a baſhful look upon the ground,—as a Dutch lady would have done had ſhe ſeen the Scotch auxiliaries fighting naked for her country under the prince of Orange at the battle of Nieuport. It is, indeed, amazing to find the debaucheries of the monks repreſented in the moſt obſcene figures in baſſo relievo, before the Reformation, and that, even in the portals of churches, and particularly on a reading-deſk in the cathedral of Straſburg.

Our Author's accounts of the ſtate of learning in Germany, and of the prodigious ſuperiority of the proteſtant ſtates, academies, and *literati* over thoſe of the Roman catholics are, upon the whole, accurate and inſtructive, and his remarks upon the defects that ſtill take place in the proteſtant univerſities are, for the moſt part, ſolid and judicious. He does not, however, in our opinion, do ſufficient juſtice to the ſtriking revolution in taſte and polite literature that has, of late years, changed the face of the German Parnaſſus, nor has he deſcribed the preſent ſtate of philoſophy in that country with all the attention it deſerves, and the detail that might have been expected from ſuch a knowing man, as he is, on that intereſting ſubject. He mentions curſorily *Moſheim*, *Baemer*, *Erneſti*, *Michaelis*, *Jeruſalem*, *Sembler*, and other learned men,—but takes little notice of the improvements theſe excellent men, and others of their cotemporaries, have made in philoſophical and critical ſcience. His account of the academy of Berlin is alſo too rapid, in our opinion; the labours of that very learned body might have been appreciated in a more circumſtantial manner, if our Author had not perhaps thought that ſuch details would have been too ſcientific for the generality of his Readers. It is a point of information that would certainly be intereſting to many, to know what modifications the Leibnitzian and Wolfian philoſophy have undergone during theſe twelve years paſt. Our Author is juſtly ſurpriſed, that the king of Pruſſia gave the monk Pernetty (who is, indeed, a very verboſe, inſipid, and injudicious ſcribbler) a place in the academy, and never thought of re-

warding

warding, with that honour, the Jewiſh philoſopher *Moſes Mendelſon*, who certainly is one of the moſt elegant and profound metaphyſicians of our times. It is not, however, exact to affirm, that the Berlin academy is almoſt full of French and Swiſs; the greateſt part of the members are German; and the German members are certainly, taking them together, the moſt eminent for their learning and philoſophical ſpirit.

As we have had occaſion to ſpeak pretty largely of the king of Pruſſia in another article of this *Appendix*, we ſhall not follow our Author, ſtep by ſtep, in his accounts of that monarch and his dominions, they contain many things worthy of attention. He contradicts the writer of the *Obſervations on the political and military Conſtitution of the Pruſſian Armies*, in the article of the ſilk manufactures, and affirms, that they don't proſper by any means, notwithſtanding the pains that have been taken to encourage them. The reaſon he gives is, that the ſilk they produce is of a bad quality, and looks old and ſhabby when it has been a little worn. He acknowledges, however, that the woollen manufactures ſucceed conſiderably, though their blue cloths alone are not any way comparable with thoſe of the Engliſh; and as to the price, our Author obſerves, that the Engliſh cloths are cheaper than the Pruſſian. He obſerves farther, that all the attempts of the king to make commerce flouriſh in his dominions, have hitherto been ineffectual; which he attributes to the following circumſtances,—that the taxes are high, that the ſubjects are poor, that immenſe ſums of money lie dead in the royal coffers, and that the king's expences are not ſuch as to make his treaſure circulate in quantities ſufficient to animate commerce: add to all this, the monopolies, which increaſe from day to day, and which are, for the moſt part, in the hands of ſtrangers; ſome of whom become bankrupts, while others run off with the ſums of ready money, which have been advanced to them by the king's order.

Our Author celebrates the ſpirit of legiſlation and the adminiſtration of juſtice, that take place in the Pruſſian dominions, but we think, that, according to his own account of the matter, the continuance of this branch of public felicity is precarious. After having obſerved that the civil and Roman laws (which he loſes no occaſion to treat with the keeneſt diſdain) have no authority in the dominions of this *philoſopher*-king, that the Frederician-Code is not followed, becauſe it is no more than an abridgment of the crudities of the Roman juriſprudence, and that the laws of the country fill eight volumes in folio, which is juſt the ſame thing as if they had no laws at all, he goes on thus: "The Pruſſian judges determine matters of *property according* to their natural good ſenſe [we hope there are no

no SHALLOWS or SLENDERS in the Pruſſian quorum]; and as the women do not meddle in theſe matters, and the fear of the king, who will not let himſelf be impoſed upon, keeps the judges in order, juſtice is adminiſtered here, as well as it can be in ſuch an age as that in which we live. It is not ſafe for men in office to do iniquitous things under a monarch, who has neither miſtreſſes nor confeſſors." This is wittily ſaid, and there may be even ſome truth in it; but woe to the country, whoſe inhabitants have no other ſecurity for the adminiſtration of juſtice, than the *good ſenſe* of their judges and the *will* of their monarch.—Nay, Sir, (we ſpeak to the Author) do not be offended, we ſhould prefer the Inſtitutes of the ſilly booby Juſtinian, as you are pleaſed to call him, before ſuch precarious pillars of juriſprudence as theſe.

One of the moſt ſingular obſervations of our Author relative to Germany, in general, is, that the morals and manners of the proteſtants in Germany, are much ſuperior in purity and politeneſs to thoſe of the Roman catholics, and we muſt not look upon this remark as the effect of theological partiality; for it appears, from ſeveral paſſages in the letters, that the writer is, himſelf a Roman catholic, or, at leaſt, muſters with that communion. "Before Luther, ſays he, all Germany was drunk from one end to the other on Sundays and holidays;—but Luther, though not over ſober himſelf, reformed the manners as well as the religion of thoſe who followed his doctrine. In all the Roman catholic countries, the populace dance and drink furiouſly in the public houſes (*we tranſlate exactly*), which is rarely obſervable among the proteſtants:—theſe latter are polite, obliging, great makers of bows, ſly, reſerved, and artful. The German catholics, notwithſtanding their extreme clowniſhneſs, are good-natured. The burghers and lower gentry, who ſeldom approach the court, are, generally ſpeaking, good honeſt loggerheads (*lourdauts* in the French), who do all the good they can, which conſiſts in giving you plentifully to eat and drink."

As we cannot take notice of every thing that is inſtructive or amuſing in theſe letters, we paſs over his fifth letter, in which we find him arrived at Inſpruc in Tyrol, the 12th of November 1774, from whence he writes entertaining accounts of the rude conduct of the Auſtrian exciſe-officers, of the Auſtrian univerſities, and of a very intereſting converſation with a religious *ſervite*, who had abandoned the ſtudy of monaſtic theology and the ſpeculative ſciences, in order to apply himſelf entirely to agriculture.

The following letters concerning Switzerland and Italy, occupy three-fourths of the work; they are alſo the moſt inſtructive and entertaining of the whole collection, and therefore we propoſe to make them farther known to our Readers.

[*To be continued.*]

ART. VII.

ANTONII BRUGMANNI MAGNETISMUS *ſeu de Affinitatibus Magneticis Obſervationes Academicæ.*—Magnetiſm; or, Academical Obſervations concerning Magnetic Affinities, by M. A. BRUGMANS, Profeſſor of Philoſophy in the Univerſity of Groningen. 4to. Leyden. 1778.

THIS learned Profeſſor publiſhed, about two years ago, a *New Manner of inveſtigating the Magnetic Powers of Bodies.* This inveſtigation is made by the intervention of water, in the following manner: 'Take, ſays Mr. BRUGMANS, a glaſs bowl filled with water, and place on the ſurface of the water (on a round piece of paper or a hollow piece of glaſs to keep it from ſinking) ſome particle of the body, that is the ſubject of inquiry: take then a good load-ſtone, whether natural or artificial, and hold it near the floating body, and you will find thus, more clearly and certainly, than by any other method, that the body is not only attracted by the load-ſtone, but is, itſelf, changed into a little loadſtone, in which the different poles are manifeſtly diſtinguiſhed.' The learned Profeſſor hinted the uſeful reſults that might be deduced from this experiment, and alſo obſerved that it might be made with quick-ſilver as well as with water.

This method of inveſtigation is farther illuſtrated in the work now before us. The Author, after having given a conciſe account of the ordinary method of inquiry into the Magnetic Powers * of Bodies, takes notice of its inſufficiency, and its tendency to lead to falſe inductions, by making many ſuppoſe that there is no magnetic force in certain bodies, becauſe, on certain occaſions, they have given no marks of ſympathy with the loadſtone: while it may be poſſible, and often happens, that this does not proceed from the want of a magnetic power, but from a defect in the experiments employed to develope it, and the want of a proper method of diſcovering it where it exiſts, but in a ſmall degree. He then proceeds to illuſtrate every thing relative to his *New Method* already indicated, to ſhew the various circumſtances that muſt be attended to in order to render the experiments ſucceſsful, and to point out the advantages of this method above thoſe hitherto employed. He enumerates a ſeries of experiments, that teſtify the excellence

* By the *magnetic powers* of bodies we are to underſtand a tendency in bodies towards the loadſtone, ſome quality that belongs, in common to them and to the loadſtone, or a power which we diſcover in a body when it is obſequious to the loadſtone, and only to it—all which modes of expreſſion bear, according to our Author, the ſame ſignification.

of this method, and which he made on a great variety of bodies, with the utmoſt care and exactneſs.

Nor do theſe experiments exhibit only a number of trials and facts: they are, moreover, accompanied with obſervations, to which Mr. BRUGMANS was led by theſe reſearches; and which are adapted to render his work ſtill more extenſively uſeful. For beſide their proving that there really reſides a magnetic power in many bodies which have been erroneouſly ſuppoſed deſtitute of it, they tend frequently to throw new light on ſeveral chemical proceſſes, and on hypotheſes, that have been formed relative to different bodies and their natural operations; —as an example of this we may allege the Author's experiments on vitriol and plants, with his annexed obſervations concerning the influence of acid ſalts upon the magnetic power, to ſhew that it is weakened and diminiſhed by the acid ſalts, but not deſtroyed; nay, that it is not deſtroyed by the ſtrongeſt ſpirit of nitre, not even by the ſmoaking ſpirit. In the courſe of theſe experiments our Author diſcovered, that the nitrous acid adheres, in the ſtrongeſt manner, to the *Crocus Martis*, whoſe weight is increaſed by it; and this leads the way to a farther inveſtigation of the influence of the nitrous acid on the magnetic power, and alſo gives the ingenious Profeſſor an opportunity of explaining more clearly, how it comes to paſs, that the nitrous acid diminiſhes this power, and that the magnetiſm of the *Crocus Martis* is augmented when the nitrous acid is ſeparated from it.

The Author alſo gives us here his obſervations on the *phlogiſton* in iron, and on its effect on the magnetic power; the reſult of which is, that iron, though deprived, as far as is poſſible, of its *phlogiſton*, does not loſe thereby entirely its magnetic powers, whatever diminution they may ſuffer by this experiment; and that therefore we have reaſon to conclude, that magnetiſm does not depend on the phlogiſton. Add to this, as the Author obſerves farther on, that thoſe, who attempt to excite the powers of magnetiſm in ſuch bodies as do not bear any viſible marks of them, by adding the degree of *phlogiſton* that is neceſſary, to the parts of theſe bodies that are calcined and pulveriſed, do not conſider ſufficiently, that the magnetiſm, which they diſcover, on ſuch occaſions, belongs more to the additional matter employed in the experiment, than to the body, whoſe nature it was propoſed to inveſtigate.

As to the effects of moiſt air and water upon the magnetic power, our Author obſerves, that theſe, though impregnated with ſalt, are incapable of deſtroying that power in bodies, even after a courſe of many years; and with reſpect to fire he ſhews, that, though it ſometimes weakens the magnetic power of bodies, yet, in moſt caſes, it evidently augments it.

In giving an account of the influence of fire on the magnetic power, our Author takes occaſion to mention the obſervations he has made on the changes, which fire produces on the weight of bodies, as theſe changes not only affect and modify the magnetiſm of bodies, but may alſo tend to throw ſome light upon a queſtion much debated among modern philoſophers, viz. *whether fire is poſſeſſed of gravity?* His experiments on this head aſtoniſhed even himſelf; and their reſult, as it contains a diſcovery abſolutely new, deſerves to be particularly mentioned.

A quantity of the filings of iron, which weighed one ounce, or 480 grains, before it was expoſed to the fire, after eleven calcinations, encreaſed in weight 149 grains, and that in the following degrees; in the *firſt* calcination, which was the weakeſt, and in which all the filings were not red-hot in the crucible, the weight of the ounce increaſed 3 grains; in the *ſecond*, in which the *phlogiſton* was inflamed, and the whole maſs had a white heat, the weight of the ounce was increaſed, during the ſpace of an half-hour, 34 grains; in the *third*, during a like interval, 50 grains; in the *fourth*, 18; in the *fifth*, 15; in the *ſixth*, 7; in the *ſeventh*, 6; in the *eighth*, 9; in the *ninth*, in a new crucible, 5; in the *tenth* and *eleventh*, in the ſame crucible, 1 each: total, 150. The ſurpriſe, which our laborious Profeſſor felt from the reſult of this experiment, engaged him to repeat it ſeveral times, in order to aſcertain it, and the reſult was always the ſame with reſpect to the increaſe of weight. But having tried the experiment in another way, that is, by heating the filings in a glaſs bottle inſtead of a crucible of earthen ware, the reſult differed greatly: of three calcinations the firſt alone produced an augmentation of weight of 5 grains, and the ſucceeding ones rather diminiſhed than increaſed the weight. Whence this difference? A raſh inveſtigator would have immediately attributed it to the different nature of the veſſels, to the different fineneſs of the pores, &c. but Mr. BRUGMANS, who interrogates Nature with the patience and ſagacity of a true philoſopher, found, by breaking his bottle and examining matters cloſely, that only the ſurface of the filings had been heated, and that only a ſmall part of the phlogiſton had taken fire and evaporated:—he therefore repeated the experiment in a glaſs veſſel more fit for his purpoſe, in which the filings had, all, a white heat, and the phlogiſton took flame and was diſperſed, and then he found the weight increaſed ſtill more than in the earthen crucible. From hence he concludes, that the condition which is neceſſary in order to the augmentation of the weight of iron by fire, is, that the *phlogiſton be previouſly* conſumed, and, according to

to him, the ſame rule holds with reſpect to the augmentation of weight in other metals.

Thus the reſult of the experiments made by our Author with the *filings* of iron is very different from that of the experiments made formerly by *Boerhaave*, and lately by *Mr. de Buffon*, with ſolid, entire, and *coherent maſſes* of the ſame metal. The Dutch philoſopher found no variation produced by fire in the weight of the iron, the French naturaliſt judged that this weight was but feebly augmented by that element *, our Author finds it greatly increaſed thereby, and obſerves, moreover, that it is when the filings have acquired a white heat, that the weight begins to increaſe. He obſerves ſtill farther, that if this augmentation of weight be due to the air, as ſome experiments of the famous *Lavoiſier* ſeem to indicate, then the experiments, contained in the work before us, bear teſtimony to the cloſe, and hitherto unobſerved, affinity that there is between iron and air. For if the augmentation of weight, now under conſideration, be owing to the air, the air muſt be condenſed, within the filings, 700 times more than uſual in the experiment already mentioned, in order to produce an augmentation of 150 grains to a quantity of matter which weighed an ounce before its calcination.

From this intereſting digreſſion, our ſagacious Author returns to his main ſubject, conſiders the magnetiſm of iron that has been tortured by calcination, that of other bodies which contain iron, as alſo the magnetic powers of a great variety of ſtones and minerals, and gives an accurate account of his experiments in this branch of natural ſcience, which are numerous, important, and have been well conducted.—We do not, however, think that with reſpect to magnetiſm there is any important diſcovery made in this publication, though there be notices that may, indeed, ſtrike out new lights in this branch: and though the detail of the *affinities* of ſeveral bodies with the magnet be curious. For after all: theſe affinities may ariſe from the principle already known, as there may be particles of iron in all theſe bodies; portions of that mineral being diffuſed through the atmoſphere, according to the idea of Profeſſor BRUGMANS in the laſt ſection of his book.

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* Mr. BRUGMANS ſays that Mr. BUFFON found the weight of the iron diminiſhed by the fire; but he is miſtaken, and has evidently miſunderſtood the French philoſopher.—See Monthly Review, vol. li. p. 522. *et ſeq.* And vol. lvi. p. 378.

ART.

ART. VIII.

Memoir ſur les Travaux qui ont rapport à l'Explcitation de la Mâture dans les Pyrenées, &c.—An Account of the various Kinds of Labour employed in felling Wood for Maſting in the Pyrenean Mountains, together with a Deſcription of the Manœuvres and Machines by which the Maſts are drawn out of the Foreſts, and conveyed to the Mart of Bayonne, from whence they are ſent to the different Arſenals of the Marine. By M. Le Roy, Engineer of the Ports and Arſenals of the Marine. One Volume 4to. Paris. 1777.

CArdinal Richlieu was the firſt who formed and executed the deſign of furniſhing the French navy with maſts drawn from the Pyrenean mountains; but the number at firſt obtained was inconſiderable, and the coſts ſo great, that in a little time, the project was abandoned by the government. Nor could it well be otherwiſe, as there were no roads to draw the maſts out of the foreſt, nor any navigable river to ſet them afloat: and thus the conveyance was ſlow and the expences were enormous. Theſe difficulties did not however appear unſurmountable to ſeveral private perſons, who judged it practicable to open roads into the center of the foreſt, and particularly to the places, where the maſts were to be filled and to make theſe roads terminate at a navigable river. Accordingly, in 1758, a company was eſtabliſhed and a fund provided to anſwer the expences of this arduous undertaking: a plan alſo was drawn up and preſented to the miniſtry, who gave them a patent. But, afterward, it was judged proper to carry on this project for the King's account; and in 1765, officers were appointed to direct the works, as they are carried on at preſent.

M. Le Roi, who was the chief director of this undertaking, during ſeveral years, lays before the public a particular account of it, in this work: and the detail into which he enters cannot but give the Reader a very high idea of the vigour, activity, induſtry, and capacity of the perſons concerned in this difficult enterprize. He begins by a deſcription of that part of the Pyrenees, which is contiguous to the foreſts they are now felling; and his deſcription is intereſting in various points of view: it exhibits objects, whoſe grandeur excites admiration and aſtoniſhment, and diſcloſes in the interior parts of thoſe ſtupendous mountains, the immenſe riches that nature has there accumulated and concealed from vulgar eyes. Theſe mountains contain a great number of mines, which are generally found in thoſe parts that are either inacceſſible, or not to be approached without the utmoſt danger. Theſe mines conſiſt, for the greateſt part, of copper and iron: there are alſo mines of lead, vitriol, and ſulphur, and ſome few of ſilver. The ſulphur-mines frequently exhibit ſingularities to the Naturaliſt.

The ſulphur is often ſo inherent in the marble, that it would appear to make a part of its ſubſtance, were it not for the diverſity of colour; and it is wrought and poliſhed with the marble by the artiſt, appearing, then, like little golden cubes incruſted in the ſtone.

It appears evident, according to the accounts of M. Le Roy, that great labour has been employed in former times, in working the mines of the Pyrenées. Wells, dug in ſome of the higheſt mountains, with ſeveral remains of maſon's work, and other circumſtances, are proofs of this. The country people think that theſe works were carried on by the Moors. The Romans, undoubtedly, drew from theſe mountains conſiderable, nay (if we believe ſome ancient hiſtorians) immenſe quantities of gold and ſilver; but the mines, which they worked, were ſituated on the Spaniſh ſide of the Pyrenées, where, perhaps, the warmth of the climate is more favourable to the formation of theſe metals.

The extent of the foreſts of the Pyrenées is vaſt, though leſs ſo, probably, than in former times: the vallies are inhabited by ſhepherds, whoſe intereſt it is to encreaſe the paſture-lands, and thus a conſiderable part of the foreſts has been turned into paſturage, by burning the woods, while the cattle crop the tender ſhoots as they ſpring up, and prevent their riſing into trees.—The ſhepherds are bound by a general agreement, not to bring their cattle into certain diſtricts before a certain day, fixed for that purpoſe: if this day happens to be, when the year is pretty far advanced, as for example, in the month of September, it is not uncommon to find the paſtures covered with little firs, two or three inches high, produced from ſeeds, carried there by the winds.

Among the animals inhabiting theſe foreſts, our Author mentions, principally, bears, wolves, and chamois *, which latter are called *Iſſars* in the language of the country. It is ſingular enough, that the flocks ſuffer more from the bears in thoſe parts, than from the wolves. The ſheep are afraid of the latter, and avoid them even when they are at a great diſtance, and the ſhepherd, who perceives their motions, is upon his guard and has time to prepare for his own ſecurity and that of his flock. "But the caſe is quite different with reſpect to the bear; the ſheep feed quietly, and without the leaſt terror, in company with this animal, who is as perfidious and crafty, as he is cruel and voracious. When he is not within reach of the ſhepherds or their dogs, he chuſes, deliberately, the fatteſt and largeſt of the flock, and devours it upon the ſpot, while the others, inſtead of being terrified at the example, come and

* A kind of goat.

ſmell

ſmell him, and feed by his ſide." *(Can this be true!)* "The bear is cunning enough to perform theſe feats of voracity and carnage at a great diſtance from his cave or habitation, that he may not be moleſted in his retirement; however, great pains are taken to diſcover him; and the whole inhabitants of a canton ſometimes go out in a body to hunt him. There is a reward, amounting to about thirty ſhillings, given for each ſkin of theſe animals. Sometimes a ſingle huntſman purſues him, and is intrepid enough to attack him in his cave, though it be very dangerous to wound him ſlightly."

The riches of the inhabitants of the Pyrenées conſiſt chiefly in paſtures. This ſource of ſubſiſtence has encreaſed population in theſe parts, much beyond what one would imagine; and furniſhes ampler means of ſupplying the wants of nature than cultivated lands could do. The traveller is often ſurpriſed to find at the extremity of certain defiles, villages well peopled, where he can only arrive by narrow paths leading through frightful precipices. Many of theſe habitations are covered with ſnow, during ſix months of the year. Nevertheleſs, the ſmalleſt portions of ground are turned to advantage; and all the little ſpots even between the rocks about theſe villages, are cultivated. M. Le Roy obſerves, that the inhabitants in general, are ſenſible and induſtrious, and that they make, themſelves, the inſtruments they ſtand in need of for the improvement of their lands, and for their buildings.

We muſt refer the Reader to the Book itſelf for a clear idea of the nature of the works carried on in the Pyrenées, which are the principal object of this publication. The accounts he gives, in the two firſt chapters, of the fir-trees that grow in the Pyrenées, of their nature, qualities, and variety, of the different ſoils and expoſitions in which they grow, are curious and inſtructive; but what will appear ſtill more new, and even aſtoniſhing to the Reader, is, the detail he will find in the following chapters relative to the form and conſtruction (if we may uſe that expreſſion) of the roads, the felling of the maſts, their carriage by land, their conveyance by water to the mart, and all the variety of ſagacious labour and induſtry required and performed in this undertaking. When we repreſent to ourſelves M. Le Roy opening a road (for the carriage of enormous trees, of twenty or thirty thouſand weight) through craggy rocks, huge maſſes of marble, and precipices above ſix hundred fathoms deep,—carrying it over rapid torrents, raiſing it in many places on foundations, twelve-feet high, and prolonging it in this manner, to an extent of eight-hundred fathoms, we cannot help granting that the French, notwithſtanding the froth and levity of which they are often, and not always

always unjuſtly accuſed, are capable of undertaking, and executing deſigns that require bold, painful, and perſevering labour.

M. Le Roy has deſcribed none of the foreſts, which cover the Pyrenean mountains, beſide that one which was the object and place of his operations. The foreſt of *Iſſaux* contains in ſurface, 3,500 French acres *(arpens)* counting the acre at 100 ſquare perches, each 22 feet, royal meaſure; and this whole ſurface was ſo thickly covered with firs, about thirty years ago, that a young girl was loſt there, and had lived ſeven years without being diſcovered, in this deep ſolitude. At the age of 16 ſhe was at length found by ſome ſhepherds in a cluſter of trees, that formed her habitation, and, on her return to ſocial life, regretted her ſolitary liberty, wretched as it was. A more recent caſe of this kind, and a caſe leſs known, is related by our Author, in whoſe words we ſhall give it, as it has ſome connexion with the Philoſophical Hiſtory of Human Nature:

'In the year 1774, a ſavage, or wild man, was diſcovered by the ſhepherds, who fed their flocks in the neighbourhood of the foreſt of *Yvary*. This man, who inhabited the rocks that lay near that foreſt, was very tall, covered with hair, like a bear, nimble as the *Hiſars*, of a gay humour, and, in all appearance, of a mild character, as he neither did, nor ſeemed to intend, harm to any body. He often viſited the cottages without ever attempting to carry off any thing. He had no knowledge of bread, milk, or cheeſe. His greateſt amuſement was to ſee the ſheep running, and to ſcatter them, and he teſtified his pleaſure at this ſight by loud fits of laughter, but never attempted to hurt theſe innocent animals. When the ſhepherds, as was frequently the caſe, let looſe their dogs after him, he fled with the ſwiftneſs of an arrow ſhot from a bow, and never allowed the dogs to come too near him. One morning he came to the cottage of ſome workmen, and one of them endeavouring to get near him, and catch him by the leg, he laughed heartily and then made his eſcape. He ſeemed to be about thirty years of age. As the foreſt in queſtion is very extenſive, and has a communication with vaſt woods that belong to the Spaniſh territory, it is natural to ſuppoſe that this ſolitary, but chearful creature, had been loſt in his infancy, and had ſubſiſted on herbs.'

Art.



ART. IX.

Memoire ſur le Phlogiſtique, conſideré comme la Cauſe du Developpement de la Vie & de la Deſtruction de tous les Etres dans les Trois Regnes.— A Memoir concerning the Phlogiſton, conſidered as the Cauſe of the Life and Deſtruction of all Beings in the Animal, Vegetable, and Mineral Kingdoms. By M. SENEBIER, Librarian of the Republic of Geneva.

THIS piece, which was publiſhed in the periodical work of the Abbé Rozier, diſcovers a ſpirit of philoſophical reſearch which entitles it to a peculiar degree of attention.

There is (ſays the ingenious Author) nothing to be concluded with reſpect to the probability of a phyſical hypotheſis, before we know the number of caſes of the phenomenon which it is deſigned to explain, and have appreciated the accuracy of its explications; for as the true cauſe is ſufficient to explain all the caſes, and to explain them, alſo, in all circumſtances, it is evident, that the hypotheſis will approach to the true cauſe in proportion to the number of caſes it explains, and to the degree of ſucceſs with which it explains them. After this preliminary obſervation, M. SENEBIER acknowleges, that however probable his notions of *phlogiſton*, conſidered as the cauſe of the reproduction of the life and of the deſtruction of all beings in the three great claſſes of nature, may appear to himſelf, he does not pretend to give it as a truth, already demonſtrated; and his modeſty, in propoſing his hypotheſis, entitles him to a candid hearing.

He here conſiders the *phlogiſton in its nature*,—in ſome inſtances of *its reſemblance to the electrical fluid*,—in ſome of *its affinities*, and in its *principle* or ſource.

Of the Nature of Phlogiſton.

It is a remarkable quality of phlogiſton, that it is the ſame in the three great claſſes of natural bodies, or in what natural hiſtorians call the animal, vegetable, and mineral kingdoms. That which is extracted from minerals is preciſely the ſame with the charcoal of animal and vegetable ſubſtances: phlogiſton may be tranſmitted from the bodies of one claſs to thoſe of another, and it produces there, the ſame effects, as if it had been taken immediately from the bodies of the claſs to which it is tranſmitted. After all the combinations through which it may have paſſed, it remains invariably the ſame, and it always comes forth with its primitive characters. It matters not what ſubſtance be employed to effectuate the reductions of metallic calcinations, provided it contain a ſufficient quantity of phlogiſton; but it always happens, (and ſo the caſe ought to be) that the ſubſtance, which has furniſhed the *phlogiſton*, has loſt as much as it has furniſhed.

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The *phlogiſton*, which falls under obſervation, ſeems to be always united to an acid. That which appears to be the moſt generally combined with it, is the vitriolic acid, which, at leaſt, abounds in all combuſtible bodies. By uniting this acid to every thing that burns, ſulphur is formed. Oil of vitriol combined with alcohol forms the naphtha, which is an etherial oil of the greateſt purity.

But is it always the ſame vitriolic acid, that is united to *phlogiſton?* The affirmative of this queſtion ſeems to have been adopted by a great number of celebrated chemiſts; but our Author is of a different opinion; he even conjectures, that the difference in the effect produced by *phlogiſton* in the bodies, where it is found, proceeds from the difference that there is between the acids with which it is combined in theſe bodies; at leaſt it may be affirmed, ſays our Author, that when it is united with the vitriolic acid, it forms ſulphur; when it is combined with ſea-ſalt it produces phoſphorus; and, joined with nitre, it loſes its qualities, and concentrates itſelf in bodies, by the means of that union.

Although *phlogiſton* exhibits itſelf almoſt always under an oily form, and more eſpecially in charcoal, which is its proper *mine*, or *matrix*, nevertheleſs it is not oil, but is poſſeſſed of qualities that are peculiar to it. The flame of charcoal has not the acidity of the flame produced by oil: the former is rather of a blueiſh caſt; the latter of a whitiſh colour. The flame of charcoal leaves behind it neither ſmoke nor ſoot; the flame of oil produces both in quantities that depend upon the nature of the oil: the ether itſelf is more or leſs impregnated with a ſuliginous vapour: burning charcoal exhales a portion of ſubtile matter, which does not appear under a burning form, ſuch as the *gas:* and the reſult of this obſervation ſeems to be, that *phlogiſton* is not enveloped with a ſubſtance of ſufficient denſity to let the ſuliginous particles eſcape like oils which waſte away.

The malignant vapour, which is formed by burning charcoal, bears ſeveral characters of *phlogiſton*; like this latter, it is not coagulable; it has the ſame affinity with acids; it produces the ſame effects, that reſult from the vapours of bodies in putrefaction, with this exception, that the vapour of charcoal appears more diſengaged than that which ariſes from putrified bodies; but nothing ſeems to aſcertain more fully the reſemblance of theſe three vapours, than their affinity with the acid, and accordingly we find that the only method of removing their pernicious effects, is to make an acid evaporate in all places, where theſe effects are apprehended; in the uſe of this method the acid, probably, envelopes the *phlogiſton*, and diminiſhes its activity and volatility. Our Author is not of opinion, that

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the acids act upon the putrid vapours by reducing the alkali to a neutral ſalt, but by faſtening to and laying hold of the *gas* or ſteamy ſpirit, which is the cauſe of the ill conſequences ariſing from theſe vapours. It is certain that acids diminiſh the effects of intoxication from drinking, becauſe they act upon the *phlogiſton* of wine, which attacks the nerves, in the ſame manner as they act upon that of charcoal, when it is diffuſed through a chamber.

Although *phlogiſton* is eſſentially volatile, it is nevertheleſs fixed, when it is not expoſed in the air to the action of fire. Charcoal is not combuſtible even by the hotteſt fire, when it is confined in veſſels cloſely ſhut, at leaſt, when theſe veſſels are ſmall; for, when the veſſels are large, a ſmall piece of charcoal will be a little waſted, becauſe there is a quantity of air ſufficient to abſorb the *phlogiſton*, which has a perpetual tendency to volatilization, and becauſe it is alſo undoubtedly attracted by the vitriolic acid, contained in that air; but as this portion of air can only contain a certain quantity of *phlogiſton*, it receives no more of it when once it is ſaturated with it, and no more of it can then be exhaled from the body which furniſhed it.

Our Author is inclined to conſider flame as the conductor of *phlogiſton*; and this notion ſeems to be confirmed by an experiment made by M. de Buffon. Though flame be leſs hot than the body from which it proceeds, it is, nevertheleſs, much more adapted to communicate heat than the body itſelf. Different inflammable ſubſtances thrown upon a bar of hot iron, whoſe white heat was finiſhed, did not excite a blaze, though they mounted into flames at the touch of a lighted ſtraw, whoſe heat was certainly much leſs than that of the hot iron.

Lines of Reſemblance and Analogy between the Electrical Fluid and the Phlogiſton.

Though our Author has collected ſeveral remarkable lines of reſemblance between *phlogiſton* and the electrical fluid, yet he is far from affirming poſitively, that there is a perfect analogy between theſe two ſubſtances. In natural philoſophy, the ſenſes muſt firſt be ſatisfied and convinced, before entire perſuaſion takes poſſeſſion of the mind.

The electrical fluid ſtrikes the ſight by ſparks, it attracts ſmall bodies, that are preſented to it; the parts of animal bodies, of ſulphur, and reſinous ſubſtances, that have undergone friction, produce the ſame effects, and yet after all this, the body that has been rubbed, has undergone no other change than an augmentation of heat. Luminous circles or crowns, have been obſerved to ſurround the heads of ſome people, when the extremities of inſulated and erected rods of iron, ſparkle

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in thunder ſtorms; the luminous ſteams that ariſe from a certain kind of creſs (a plant called *capucine* in French), and the ſparks, that are furniſhed by *dittany*, are ſufficiently known; and it is equally known, that bodies in fermentation often emit flame.

The electrical matter acts upon the olfactory nerves, or the ſenſe of ſmelling; like *phlogiſton*, it has the ſmell of the ſolid phoſphorus, made of urine. There are certain bodies, which heat alone can electrify: as ſulphur, which if it be melted and poured into a glaſs veſſel, diſcovers then, its electricity. The caſe is the ſame with borax, and the tourmaline.

Phlogiſton, and the electrical fluid, produce ſimilar effects on animals and vegetables; they both accelerate the circulation of the blood, and the ſap by the *ſtimulus* which they accumulate in theſe fluids; they both augment the fluidity of the blood and ſap; they both occaſion cutaneous eruptions, remove obſtructions in the veſſels, irritate the muſcles, and act upon them when all other ſtimulants are without effect.

Theſe two ſubſtances concur in developing the parts of animals and vegetables, and in thus promoting their growth, as appears by the experiments, that have been made upon eggs, nymphæ, and ſeeds; they are alſo favourable, in various reſpects, to vegetation. Animals killed by lightening, or by the electrical ſpark, ſeem to be affected in the very ſame manner with thoſe that are ſuffocated by the impreſſion of mephitic, or phlogiſtic vapours, as our Author deſigns to prove, in another diſſertation.

Theſe ſame cauſes which diſſipate the electrical fluid, ſeem alſo to diſſipate the *phlogiſton*, and to occaſion a ſtate of bodily inquietude in perſons, who are valetudinary, by depriving them of too large a quantity of the *phlogiſton*. It is in this manner that a moiſt and humid air affects both the one and the other. It is alſo worthy of remark, that the moments immediately preceding thunder-ſtorms are equally burthenſome and oppreſſing, becauſe they accumulate on the nerves too great a quantity of Phlogiſton, or electrical fluid.

The electrical fluid, like *Phlogiſton*, melts and calcines metals. Our Author has been informed that the flowers of zinc, may be reduced to its *regulus* by means of the electrical ſpark, and he does not loſe the hopes of rendering ſulphureous, the vitriolic acid, however concentrated it may be.

It has moreover been proved by experience, that *phlogiſton* and the electrical fluid, tend to promote evaporation,—that the electrical ſpark infects the air, juſt as phlogiſton does where it abounds,—that they both depoſit fixed air,—that they alſo diminiſh common air, and that they form a precipitate in lime-water.——

water.—— Our Author deſigns to try the effect, which the accumulation of electrical matter will produce upon animals, ſhut up in ſmall earthen veſſels, and we are to expect his account of that matter, in a *memoir* relative to the animal œconomy.

Concerning ſome affinities of Phlogiſton.

Experience ſhews, that *Phlogiſton* attracts air; it is thus, at leaſt, that combuſtion or burning, is effectuated; it eſcapes from the body where it is fixed, to unite itſelf with the air, or with the phlogiſticated acid of that element; it ſaturates that acid, even when the portion of air, with which it unites, is confined, and when the quantity of exhaled phlogiſton is ſufficient for that ſaturation. It is to be preſumed, that the air cannot contain much *phlogiſton*; for in the little veſſels, in which animals are ſhut up, a ſmall number of reſpirations render the encloſed air totally noxious, i. e. ſaturated with phlogiſton. Beſide, if it be conſidered, that water is eight hundred times more denſe than air, and that, when it boils, it has acquired all the heat of which it is ſuſceptible, the concluſion muſt be, that air will boil much ſooner than water, that it will conſequently acquire much ſooner all the heat of which it is ſuſceptible, and thus all the *phlogiſton* that is neceſſary to ſaturate it. It is certain, that phlogiſton changes the properties of the air in which it abounds; it encreaſes its denſity and weight; ſo that it may be tranſported into an open veſſel. We find that *phlogiſticated* air is the air that eſcapes from bodies in putrefaction.

There is no claſs nor kind of ſalts, that do not contain *phlogiſton*, and that have not affinities with it. Phlogiſton has the greateſt affinities with acids; our Author does not think that there is any phlogiſton without an acid: all combuſtible ſpirits contain an acid ſalt; this ſalt is alſo obſervable in all bodies which burn, and it is perhaps to the phlogiſton, contained in the air, that the acid contained in that element is to be attributed. Of all the acids the nitrous is that which has moſt affinities with the phlogiſton; the marine acid is, of all others, that which it is moſt difficult to combine with it: though it be lighter and more volatile than the vitriolic acid, it nevertheleſs, takes little of the phlogiſton from metallic ſubſtances, and acts upon oils in a very feeble manner. It is well known that the union of phlogiſton with the vitriolic acid, produces ſulphur.

Phlogiſton alſo unites itſelf with alkalies: this union is manifeſt in putrid exhalations. Beſides, volatile alkalies produce the ſame effects that ariſe from the phlogiſton;—like it, they render the blood more fluid, make it circulate with more facility, and excite perſpiration; and the odours of both, are equally ſuffocating to thoſe, who breathe the air that is impregnated *with them. The fixed alcalies ſaturate themſelves with phlo-*

giſton, when they are calcined in cloſed veſſels with charcoal, or ſimilar ſubſtances.

Phlogiſton alſo unites itſelf with terrene, or earthly ſubſtances, which are under a dry form, and which are much attenuated, ſuch as clays, to which it adheres with great force.

Finally, *phlogiſton* is intimately combined with metals; without it, they loſe their properties;—with it they recover them.

Light has a palpable affinity to *phlogiſton.* Inflammable ſubſtances, ſuch as ether, and oils, have a refracting power, much greater than they ought to poſſeſs, conſidering their denſities; from whence it follows, that this augmentation in the refracting power of theſe ſubſtances, can only be occaſioned by the affinity of light to the phlogiſton which they contain.

Though light approaches greatly in affinity or ſimilarity of nature, to *phlogiſton*, it differs nevertheleſs from it in various reſpects. Phlogiſton acts on all the nerves; light only affects the organ of ſight.—Phlogiſton, of itſelf, warms and burns; but ſeveral rays of light muſt be drawn together, in order to the production of heat.—Phlogiſton paſſes through both tranſparent and opaque bodies; light paſſes through the former, but is reflected or repulſed by the latter.—It ſeems natural to conclude from hence, that phlogiſton and light differ with reſpect to their maſſes; ſo that light may be conſidered as fire entirely pure, and phlogiſton as that fire, whoſe maſs is augmented by the earthy particles and the acid which adhere to it. Light muſt be more volatile and conſequently leſs active than phlogiſton. This, at leaſt, is certain, that the acid, combined with phlogiſton, diminiſhes conſiderably the volatility of the latter.

Our phlogiſton is to ordinary fire, what light is to the phlogiſton. The phlogiſton is always the ſame, whatever be the combinations it undergoes in the bodies, where it reſides. Ordinary fire goes out without aliment; its intenſity varies; its effects are different; it is produced by the expanſion or *developement* of the phlogiſton, occaſioned by the diſſolution of the body, which contained it.

It may not be impoſſible, that the different combination of phlogiſton with different acids, may be one of the cauſes of the different affinities of bodies to each other.

Source of Phlogiſton.

If *phlogiſton* impriſons itſelf inceſſantly in the bodies of animals, vegetables and minerals; if it fixes itſelf there, until theſe bodies are diſſolved, how is it poſſible that there is yet a ſufficient quantity for the conſervation and maintenance of the bodies that actually exiſt, and for the perpetual reproduction of thoſe which come forth? Our Author, in anſwer to this queſtion, obſerves, in the firſt place, that there is a multitude of

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beings, in the three great claſſes (or kingdoms) of nature, which deſtroy each other, and thus by little and little refund the phlogiſton, which they had ſhut up during their lives as in a priſon. All is volatilized; nothing is loſt; all things return into the general circulation, and even this is ſufficient to ſhew us, that there ſubſiſts an equilibrium between the phlogiſton, which is ſhut up, and that which evaporates. It is, beſide, well known, that animal and vegetable perſpiration, the abraſion or attrition of metals, the volatilization of oils, ſalts, and earth, furniſh a conſiderable quantity of circulating phlogiſton, and that this quantity is moreover augmented by the daily action of the ſun, and by the emanations of a multitude of volcanoes, which emit flames. The ſtate of vegetation, which is always the ſame, proves evidently that the quantity of circulating phlogiſton muſt be always the ſame. This proof will appear ſtill more ſtriking, if due attention be given to the experiments of Dr. Prieſtley, which demonſtrate the influence of mephitic exhalations, in promoting and accelerating the growth of plants.

It may be alledged, that if there were one body to be found, which is incombuſtible or proof againſt fire, this would overturn the theory of our Author. But he prevents this objection by obſerving, that even were ſuch a body found, it would not be reaſonable to conclude, that it had no phlogiſton, but only, that phlogiſton adheres the moſt tenaciouſly to thoſe bodies, which reſiſt the impreſſion of fire. Beſide, there is no body which remains incombuſtible, if phlogiſton be added to it to facilitate the diſperſion of that which it already contains.

It is, after all, to be obſerved, that the quantity of phlogiſton contained in bodies is not conſiderable; for if ſulphur, which appears to be ſo abundantly furniſhed with it, contains in reality but a ſmall quantity, in proportion to the maſs of vitriolic acid, which is united with it, it is evident that it reſides in a much ſmaller quantity in other bodies, which are leſs inflammable than ſulphur. It is remarkable, that Brandt found only ſome drams of phlogiſton in a pound of ſulphur.

From hence it is natural to conclude, that phlogiſton is a body extremely expanſible and active; this is fully evinced by the following experiment: put a quarter of an ounce of ſulphur into a crucible a little covered, and ſet in a quiet place, and then light it by means of a thread impregnated with ſulphur, in ſuch a manner, that the flame be about the ſixth part of an inch in diameter; it will then appear, that after burning, during an hour, the ſulphur will only have loſt 17 or 18 grains of its weight.——

So far hath M. SENEBIER proceeded, in the memoir before us, *which is to be followed* by ſeveral more, wherein he propoſes to *ſhew the influence* of phlogiſton on the air, and on the various pro-

properties of bodies,—the different parts it acts (if we may uſe that expreſſion) in chriſtallization, vitrification, evaporation, combuſtion, fermentation,—its effects on organized bodies, on the life, ſenſation, death, and reproduction of animals, more particularly on colours, ſmells, and ſavours; and, finally, its action on vegetables and minerals. We ſhall give an account, more or leſs circumſtantial, of theſe *memoirs* as they come to hand,—as intereſting diſcoveries or views may always be expected from the induſtry, ſagacity, knowledge, and genius, of this judicious obſerver of nature.

ART. X.

Memoire à Conſulter pour les anciens Druides Gaulois, contre M. Bailli, &c.—i. e. A Defence (in the form of French juriſprudence) of the Gallic Druids, againſt Mr. Bailli, Member of the Royal Academy of ſciences. By the Abbé BEAUDEAU. 8vo. Paris. 1777.

WE have been informed that the learned M. de Guignes has entered the liſts with the great hiſtorian of aſtronomy *, to bring us back to our old notion, that the ſciences travelled from ſouth to north, and not from north to ſouth, as M. Bailli, has taken great pains to make us believe, both in his *hiſtory* and in his *letters* †, of which we have given large accounts. This adverſary has, however, only appeared before the academy of ſciences at Paris, and the *memoir* is not yet publiſhed, in which he has endeavoured to prove, that India was the cradle of the ſciences and arts, which were repelled by the chilling breath of the north, as often as they attempted to penetrate into the dreary manſions of Tartary.

But here comes an Abbé, who attacks both the diſputants; M. Bailli, profeſſedly, for placing the *cradle* in Tartary, and M. de Guignes, virtually, for placing it in India; and as he is a ſtrong luſty fellow, (we mean in literature and genius) he takes the cradle under his arm as if it were a band-box, and ſets it down, like Bailli, in the north, and in 50 degrees of latitude, (like him alſo) but in a region very remote from Aſia, even among the druids of Gaul.—This new hypotheſis muſt make Monſ. *Bailli* ſtart, as it has really more plauſible foundations than *his* notion; and it is here dreſſed up by the ingenious abbé BAUDEAU, with all the ſeducing forms and ornaments of a law-pleading, in favour of the injured druids, and their country.

M. Bailli had aſſerted, that the country of theſe druids, (Gaul), was *a deſart, perhaps uninhabited*, and *entirely unknown* when the firſt obſervations were made in aſtronomy, by an

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* See M. Rev. Appendix to vol. v.

† For our account of the Letters on the Origin of the Sciences in Aſia, ſee App. to Rev. vol. lvi.

ancient

ancient people, long ſince extinguiſhed. As theſe obſervations, mentioned by Ptolemy, of the riſing and ſetting of the ſtars were made under a climate of 16 hours, i. e. under the parallel of 49 degrees, he concludes that the north of Europe being then in the deepeſt darkneſs of barbariſm, and having no aſtronomer under that climate, the obſervations muſt have been made in the northern parts of Aſia, by a learned and curious people, with a deſign to meaſure the earth's circuit.

Now the abbè Beaudeau ſhews, that the obſervations mentioned by Ptolemy, might have been made by the Gallic Druids, who lived under a climate of 16 hours, towards the 49th and 50th degrees of latitude, and who were as learned, and as well known as the Magi of Perſia, the Brachmans of India, or the Prieſts of Egypt. He brings the teſtimonies of Diogenes Laertius, Ariſtotle, Pliny, Clemens Alexandrinus, and many other ancient writers, to prove the reſemblance between the Celtic Druids and the ancient Magi, in their dreſs, their ceremonies, their objects of worſhip, ſymbols, functions and authority. All the characters of antiquity that M. Bailli ſuppoſes (for his proofs are ſcanty) in his ancient People, our abbè finds entirely applicable to his ancient brethren the Gallic Druids.—Theſe druids believed the immortality of the ſoul, applied themſelves to the ſtudy of nature, in the branches of phyſic, chymiſtry and botany.—They believed the general deluge, and a future conflagration; and were ſkilled in the ſcience of divination.—Now in all theſe circumſtances they reſemble exactly the Perſian *magi*. Pliny gave the name of *magi* to the Gallic druids, and obſerves moreover, that the word *magus* is celtic.

Our abbè proves, in the 2d place, that the ancient Gallic druids were aſtronomers, and that they carried on reſearches, and made diſcoveries, relative to the ſize of the earth. Pliny affirms, that they had a cycle of thirty years, and, according to the reaſoning of M. Bailli himſelf, the invention of a cycle is a proof of the antiquity and advanced ſtate of aſtronomical ſcience. Julius Cæſar ſays, that the druids were acquainted with the power of the immortal gods, with the *ſtars* and their motions, and with the ſize of the earth. Theſe authorities, together with the teſtimony of M. Bailli himſelf, who places the people, whoſe annihilation he laments, in the 49th and 50th degrees of latitude, (and the poſition of the druids under this climate), ſeem evidently to decide the controverſy in favour of our Author.

Yet this is not all that he alledges, to annihilate the airy hypotheſis of M. Bailli: he obſerves farther, that the ancient traditions and monuments of Europe and Aſia, repreſent the country of the druids, as a ſource of ſciences and arts. He

goes back to the ancient emigrations of the Gauls, who under the names of *Cimbres* or *Cimmerians*, ravaged Aſia, and made war upon the *Romans*, and whoſe primitive ſeats were Celtic Gaul and the Britiſh Iſles. 'Now,' ſays our Author, 'the Gallic chiefs never made war, without being accompanied by their druids or ſages, and thus we have it aſcertained by the faith of hiſtory, that our Gallic ſages, were carried, at different periods, into the Aſiatic regions, while we have no proofs or veſtiges, which indicate the arrival of Perſian or Aſſyrian philoſophers among the Gauls.'

The learned and ingenious abbè does not even ſtop here; he undertakes to prove, that the Aſiatic Phrygians derived their origin and ſettlement from the Gauls of Illyria, long before the building of Troy, and in the moſt remote periods of antiquity. The proofs which he brings to ſupport this ſingular aſſertion, are drawn from the myſteries of the *bona dea* and the Gallic name of the prieſts, that performed them,—from the hiſtory of the Atlantides, in Diodorus Siculus, who tells us that Atlas made aſtronomical obſervations and invented the ſphere on the Pyrenean mountains,—and from Herodotus, who affirms expreſsly, that the Aſiatic Scythians were not an ancient nation, and that they were the moſt uncivilized and ignorant people upon earth.

From all theſe conſiderations, our Author, who is himſelf a druid, pleads with great force of evidence the cauſe of his order; and in our opinion he ought to gain his ſuit againſt M. Bailli, with coſts. He therefore demands juſtly that the *ſaid* M. Bailli ſhould write a third book, to make the Gauls, Celto-Scythians, Hyperboreans, Illyrians, and their druids, reparation of honour; and that if he cannot be brought to acknowledge them as the founders of ſcience, even in Aſiatic Phrygia, Aſſyria, and Perſia, he ſhould be obliged at leaſt, to conſider them, as moſt ancient, learned and renowned philoſophers and aſtronomers.

ART. XI.

La Richeſſe de la Hollande, Ouvrage dans lequel on expoſe l'Origine du Commerce et de la Puiſſance des Hollandois, &c.—The Riches of Holland; a Work in which are exhibited, the Origin of the Commerce and Power of the Dutch—the ſucceſſive Improvement and Increaſe of their Trade and Navigation—the Cauſes which contributed to the Advancement of theſe—the Circumſtances which have a Tendency to ruin them—and the Means that are adapted to retrieve them. 4to. 2 vols, 1778. London,—as the Title-page tells us, though we don't believe it.

THIS political and hiſtorical account of the Dutch commerce, though it might have been drawn up with a more maſterly hand, is, nevertheleſs, very far from being either a

ſuperficial



ſuperficial or unimportant work. The Author has drawn from good ſources; he ſeems to have ſtudied his ſubject with attention and induſtry; and, as far as we can judge, the ſolidity of his materials will compenſate for the lumpiſhneſs of his ſtyle and the mediocrity of his compoſition.

If we carry our views of the Dutch nation no higher than the revolution, which delivered the United Provinces from the Spaniſh yoke, it exhibits a phenomenon (ſays our Author) that is unaccountable and unparalleled in the annals of hiſtory. It is inconceivable, that a people, inhabiting a marſhy plain, which forms a point, ſcarcely diſcernible in the map of Europe, ſhould riſe in arms againſt their ſovereign, who was, at that time, the moſt ambitious, abſolute, and powerful monarch in the known world; ſhould reject his dominion, defeat his armies, and take from him his cities;—it is ſtill more inconceivable, that this people, iſſuing forth from their marſhes, ſhould croſs the ſeas of Europe, Africa, and the two Indies, in purſuit of the naval forces of Philip II., ſhould join, combat, and conquer his fleets, ſeize upon ſettlements that belonged to him, in the four parts of the globe, and, after a war of eighty years, arrive at a degree of power that enabled them to protect the ſucceſſors of that ſame monarch.—This phenomenon cannot be explained by thoſe who date from that famous revolution the induſtry, activity, navigation, and commerce of the Dutch; it ſuppoſes, ſays our author, that before that period the induſtry of this people had already become a national character, that their commerce had made a certain progreſs, and that they had a marine almoſt formed, or they could never have entertained the moſt diſtant notion of the bold enterpriſes, which they undertook with ſuch reſolution, and executed with ſuch vigour. It is therefore only by conſidering the point from whence this people ſet out, by examining the ſtate of their commerce and navigation before this famous period, that we can inveſtigate the ſource from whence they drew the means and materials of their power at home and their credit abroad, and account for the influence, which they had, for a long time, on all the revolutions and important events that happened in Europe. This inveſtigation is one of the firſt objects our author propoſes in the work before us; and though he is miſtaken, when he ſays, that the commerce of the Dutch is *generally* dated by hiſtorians from the period of their oppoſition to the tyranny of Spain, yet it is ſtill a meritorious undertaking to ſet this ſubject in its full light, and to ſhew the commencement and progreſſive motion of commerce and navigation among this people.

In our author's reſearches concerning the origin, progreſs, and decline of commerce among the Dutch, the means of re-*ſtoring the trade* they have loſt, of preſerving or bettering what they

they have yet remaining, and acquiring new branches of commerce, he enters into an ample illuſtration of the plan preſented by the late prince of Orange, (father to the preſent Stadtholder) to the States General, in the year 1751, for reſtoring the commerce of the republic. This plan, which was alſo preſented to the Provincial States of Holland, as being the branch of the union, moſt intereſted in commercial affairs, contains a detail of the natural, moral, political, and accidental cauſes, that concurred in the eſtabliſhment and advancement of the Dutch commerce, and which, in proceſs of time, introduced alterations either in its favour or to its prejudice. Our author, however, goes higher in the inveſtigation of theſe cauſes than the judicious and intelligent perſon or perſons, who compoſed the plan abovementioned.

The two volumes of this work contain nine chapters, of whoſe contents the reader may form an idea by the following ſummary.

VOL. I.

CHAP. I.—Navigation of the Dutch, from the earlieſt times till the revolution, which rendered them an independent ſtate. —CHAP. II. Commerce of the Dutch, from the earlieſt time, to the revolution, including their fiſhery, foreign trade, and manufactures.—CHAP. III. Navigation and commerce of the Dutch, from the revolution to the peace of Weſtphalia, including the eſtabliſhment of the Eaſt and Weſt India companies, —the commerce of the Levant,—the fiſhery and trade to the North,—manufactures,—commerce with England, France, Spain, Portugal, and Germany,—commerce of freight,—erection of the admiralties,—regulations of inſurance,—origin and progreſs of the bank of Amſterdam,—treaties,—progreſs of the marine, &c.——CHAP. IV. Naval force of the republic after the peace of Munſter——CHAP. V. State of the republic, relative to trade and navigation, from the peace of Weſtphalia to the preſent time,—including the India trade,—the herring or (as it is commonly called) the great fiſhery,—the whale fiſhery,—the ſociety of Surinam,—the colony of Berbice,—the colony of Eſſequebo and Demerary,—the preſent ſtate of the Dutch trade in Europe—ſtock-jobbing,—the cauſes which gave riſe to the navigation and commerce of the Dutch, and which have contributed to make them flouriſh.——CHAP. VI. Cauſes of the increaſe of the commerce and the flouriſhing ſtate of the navigation of the Dutch, after the revolution, which rendered them independent; among which the political conſtitution of the United Provinces is particularly conſidered.

VOL. II.

CHAP. VII. Contains an inquiry into the cauſes that have contributed to the decline of commerce in the United Provinces;—

vinces;—and here our Author treats of the competition of foreign nations,—of taxes, and their influence on commerce,—of the alteration made in the conſtitution of the republic in 1650, by the ſuppreſſion of the Stadtholderſhip,—of wars,—of the military eſtabliſhment relative to the Dutch ſettlements in the Indies,—of the bad moral effects of an exceſſive taxation,—of the competition of the Engliſh,—of the abuſe of public credit,—of the corrupt adminiſtration of the trading companies, and other great commercial ſocieties,—of the ſums advanced to the coloniſts,—of luxury, morals, commerce, of intereſt on loans, bankruptcies, &c.——CHAP. VIII. Contains an account of the means by which the Dutch may recover, from its preſent decline, their commerce and navigation, and reſume their ſuperiority as a trading nation.—Here our author treats of the political ſtate of Holland, relative to its commerce and navigation,—of the diminution of taxes,—of the finances,—of the immunities and particular privileges that may be conferred, with reſpect to taxes,—of the inequality between the towns of Holland relative to the advantages of commerce,—of the erecting manufactures in the country,—of monopolies, and the preference that ought to be given to national manufactures,—of the advantages that may be derived from colonies,—of the neceſſity of correcting commercial abuſes, and of the various means, of a more particular kind, that might be employed to encourage navigation, trade, and manufactures.

Such are the contents of this work, whoſe Author diſcovers, amidſt his commercial details, an uncommon portion both of political and hiſtorical knowledge.

ART. XII.

Elemens de Mineralogie Docimaſtique, &c. Elements of Mineralogy, and the Art of Aſſaying Mineral Subſtances. By M. Sage. 2 Vol. 8vo. 2d. Edition. Paris. 1777.

THIS performance, which was originally publiſhed in the year 1772, and then conſiſted of only one ſmall volume in 8vo, is ſo conſiderably improved and enlarged in the preſent edition of it, as to deſerve on that account, as well as for other reaſons, a particular notice. It is evidently the work of a philoſopher, and a man of genius; who is not only well acquainted with the external forms, and other more obvious marks and appearances, which diſtinguiſh the numerous ſubjects of the mineral kingdom from each other; but who has likewiſe minutely inveſtigated that more ſcientific and intereſting branch of mineralogy, which relates to their intimate nature, or component principles, as diſcovered by chymiſtry:—'the ſole and true key,' as M. Sage juſtly obſerves, 'to phyſical knowledge.'

When

When we give the Author, however, the praiſe which is due to him on theſe accounts, or as a mineralogiſt and *practical* chymiſt; we cannot paſs over without notice his defects—we may venture to ſay his errors,—as a *theoriſt*; as they greatly affect the merits of a work, which is very eſtimable on other accounts.

In his preface, ſpeaking of the firſt edition of this performance, he obſerves that the conciſe manner in which he had there treated many ſubjects, and had announced certain propoſitions (the truth of which, was not likely to be comprehended, except by thoſe who underſtood the *whole* of his theory), had given his work an air of *paradox*, which had inprejudiced many of his readers againſt the doctrines contained in it. He therefore thought proper to repeat all his former experiments, and make ſeveral new ones; by ſome of which he has been led to correct the miſtakes he had before committed; while others ſerved only to confirm the truth of the greater part of his diſcoveries. Some of theſe proper and indeed *neceſſary* corrections we have obſerved, on comparing the firſt edition of this work with the preſent; but we were ſorry to obſerve at the ſame time many diſputable, if not erroneous doctrines, greatly amplified and extended in this edition, the very *germs* of which, ſcarce ſhewed themſelves in the former; and which evidently owe their luxuriant growth to that fruitful ſource of error, an attachment to a favourite hypotheſis. In fact, the ſober and unprepoſſeſſed chymiſt will find, that the preſent work ſtill carries an air of *paradox* in many parts of it; and contains many ſingular and theoretical notions, which ſeem to have no other foundation than what they derive from the fancy or ingenuity of the writer. Some of the various inſtances which juſtify this remark, will occur in the courſe of this article; though in many caſes we ſhall not particularly notice them, otherwiſe than by marking them with *Italics*.

The work is divided into three parts. In the firſt, the Author treats of the *mineral acids*; of *alcalis*; of the various *neutral ſalts* formed by their combination; and of *bitumens*. In the ſecond part, M. Sage paſſes to the conſideration of *earths*, or, as he chooſes to call them, 'another claſs of SALTS;' which, though they do not affect the organ of taſte, and are generally inſoluble in water, are nevertheleſs 'true *ſaline* compounds.'—Such, according to him, are all the *earths* and *ſtones* of which our globe is compoſed; 'all of which reſult from the combination of one or more of the acids with a certain baſe: 'they are all ſuſceptible of cryſtalliſation; and ſome are even ſoluble in water, as *gypſum*, &c.——The third part, which occupies the whole of the ſecond volume, is appropriated to that part of mineralogy, which relates to the metals and ſemi-metals;

metals; and to the *docimaſtic art*, or the art of aſſaying metallic ſubſtances.

The Author, as we have already obſerved, begins with the *acids*; and it is the moſt ſtriking, and perhaps the moſt diſputable part of his theory, that 'the PHOSPHORIC ACID *is the primitive, univerſal, elementary acid, of which all the others are only modifications.* From different parts of the work, we collect the following propoſitions relating to it; ſome of which are ſufficiently ſingular.

It forms the baſis of light;—*it likewiſe conſtitutes fire:* Fire, according to the Author, *conſiſts of the* PHOSPHORIC ACID *combined with* phlogiſton, *through the concourſe of* AIR:——'this ſame acid *is likewiſe one of the integrant and eſſential parts of* AIR:'——'*and the* AIR itſelf *is nothing more than the reſult of the combination of the* PHOSPHORIC ACID, phlogiſton, and water;' as M. Sage undertakes to *demonſtrate* at the end of the ſecond volume 'by deciſive experiments;' from which however nothing more can be inferred, than that the heated vapour of water is elaſtic, and may *perſonate* air on certain occaſions, or while it continues in an elaſtic ſtate.

'The ſpecific gravity of *phoſphoric acid*, in its concentrated ſtate, exceeds that of oil of vitriol.'——'*All* inflamable bodies which, while they are burning, do not furniſh ſulphureous acid, have the *phoſphoric acid* for their baſis:'——It enters as an integrant and component part into the compoſition of *calcareous earth*, the ſparry fluor, or Derbyſhire ſpar, baſaltes, alcalis, &c.'——'It is the only acid which poſſeſſes the property of decompoſing glaſs:'——but, 'when it circulates in organiſed' [i. e. animal or vegetable] 'bodies, it receives from thence different modifications, according to the nature of the bodies which contain it. In animals, it becomes *animal acid*; and in plants, *vegetable acid:* and the latter, modified by the vinous fermentation, produces the *vinous acid*, the *æthereal* acid,' [we know not preciſely what the Author means by this term], '*acid of tartar*, and even the *acid of vinegar*, after having been modified afreſh by what is called the *acetous fermentation.*'——In ſhort, the *phoſphoric acid* here aſſumes univerſal dominion; the marks of which are to be more or leſs perceived, in all the three diviſions of the Author's mineralogical ſyſtem.

Thus, *the earth, or calx, of a metal,*' ſays M. Sage, '*is nothing more than the metal itſelf overcharged with the* PHOSPHORIC ACID †.'——Again, '*fixed alcaline ſalts are compoſed of* PHOSPHORIC

† 'When a metallic earth is roaſted,' ſays the Author, 'the *acid of fire* penetrates the metal, and converts it into a *calx.*' This acid of

PHOSPHORIC ACID *and abſorbent earth*:'——and *quicklime* is ſaid to be *a compound of calcareous earth combined with* PHOSPHORIC ACID;'——'*and calcareous earth itſelf*' is pronounced to be '*a compound conſiſting of* PHOSPHORIC ACID, *and an exceſs of abſorbent earth.*' —— Further, 'ſedative ſalt,' ſays the Author, 'is a neutral *ſalt compoſed of* PHOSPHORIC ACID, and fixed alcali:'——'*the diamond*' too is ſaid, *totidem verbis*, to be '*neutral ſalt compoſed of* PHOSPHORIC ACID, and fixed alcali:'——and the *baſaltes* likewiſe is ſuppoſed by the Author '*to be compoſed of* PHOSPHORIC ACID, and fixed alcali.'—— Paſſing over the *majority* of this ſtring of *paradoxes*, and adverting only to the three laſt mentioned inſtances;—we cannot help obſerving, that ſurely nothing leſs than the moſt perfect conviction of the truth and *fitneſs* of a theory, in every other inſtance, could induce any one thus to aſſociate together a *trio* of ſubſtances, ſo very eſſentially differing from each other, in their ſenſible, and even chemical, qualities, as *baſaltes*, *ſedative ſalt*, and *diamonds*; and to repreſent them as conſiſting *preciſely* of the *very ſame* principles.——But great is the power of *ſyſtem*, even over minds the moſt intelligent and beſt informed!

In treating of *quicklime*, the Author exemplifies his doctrine, by telling us, that, when an alcaline ſalt is added to that ſubſtance diſſolved in water (that is, to lime water), the alcali robs the quicklime of its *phoſphoric acid*, with which it combines; and that it now loſes its property of effervеſcing with acids, becauſe it is become a *neutral ſalt*, compounded of alcali and *phoſphoric acid*. This account of the *cauſtic alcali*, as well as many other of the Author's hypothetical reveries, have a near relation to *Meyer*'s exploded doctrine of the *acidum pingue*; a pretty full expoſition of which our Readers will find in our 55*th volume*, *September*, 1776, *page* 211. *&c.* It is ſtrange that M. Sage can wilfully ſhut his eyes to the light thrown upon this ſubject by Black, Macbride, Prieſtley, and his countryman M. Lavoiſier; without advancing either facts or arguments, of the leaſt weight, in oppoſition to their deciſive experiments. The following aſſertion of his, relative to the preſent ſubject, requires no other notice, than that it is contradicted by conſtant experience.

He affirms that, when a precipitate is made in lime-water, on the addition of a fixed alcali, the lime does not return to its former ſtate of *calcareous earth*, or *lime-ſtone*; but is changed

of fire is ſynonymous to the *phoſphoric acid*. Does M. Sage then mean that the *phoſphoric acid* penetrates through a glaſs matras placed on the fire, and in which tin or mercury for inſtance is calcined?—Or when the calcination is performed by means of the ſun's rays, are we to ſuppoſe that the ſolar light carries this hypothetical acid along with it, through the ſides of the glaſs.

into an *abſorbent earth*; and that accordingly it will not become quicklime on being calcined afreſh!——

With reſpect to M. Sage's *hypothetical* † acid, we ſhall only add, that according to him, even Dr. Prieſtley's *dephlogiſticated air* is nothing more than the *phoſphoric acid*, expelled by diſtillation from metallic calces.——As to the *real* phoſphoric acid, or that which is well known to the chymiſts as a conſtituent principle in the *phoſphorus of urine*, the Author treating of its properties in a diſengaged or uncombined ſtate, under the title of the *volatile ſmoaking phoſphoric acid*, explains ſome of the phenomena produced by it, in the following ſingular manner:

The vapours of this acid, ſays M. Sage, inſtantly decompoſe the air. This is obſerved on burning ſome *phoſphorus* under the receiver of an air pump,—'a vacuum is formed; [the Author can only mean that the air contained in the receiver is *diminiſhed*], 'and in order to remove the receiver, it is neceſſary to let in air by turning the cock. This fact is eaſily explained, if it be admitted that *air is a compound of water, acid, and phlogiſton*: in this caſe, the volatile ſmoaking phoſphoric acid, overcharges the acid of the air with inflammable matter: *the air is reduced to the ſtate of water*, and the ſides of the receiver are moiſtened by it.'

With reſpect to *fixed air*, the Author in ſome other late productions as well as the preſent, maintains an opinion peculiar to himſelf. It has been proved by deciſive experiments *, that this elaſtic fluid is the (permanent) vapour of an acid ſpirit; by which alcaline ſalts are not only cryſtaliſed, but may be as completely *neutralized* as by any other of the acids. M. Sage every where gives this fluid, the title of *marine volatile acid*; at leaſt he affirms, that the fluid which he diſtinguiſhes by that title, is abſolutely ſimilar to the ſubſtance 'which has been im-'properly denominated *fixed air*.' Though the Author fails greatly in his proofs, yet as his hypotheſis has been lately much diſcuſſed abroad, we ſhall here give a part of what he offers on this ſubject.

The *marine volatile acid*, he affirms, is to the *common* marine acid, what the *volatile ſulphureous* acid is to the *vitriolic*: that

† We have a right to give it this title, as M. Sage has no where ſhewn, that *his* phoſphoric acid—one of the ſuppoſed component principles of alcaline ſalts, diamonds, glaſs, &c.—poſſeſſes the ſenſible or peculiar qualities that diſtinguiſh the *true* phoſphoric acid: much leſs has he ſhewn that a true *phoſphorus* (of urine), or any compound reſembling it, can be produced by a combination of it with inflammable matter.

* In the *appendix* to Dr. *Prieſtley*'s ſecond volume of Obſervations on Air, page 337, &c.

is, it is altered, or modified, as is the latter, by the addition of phlogiſtic or inflammable matter.

It is produced by M. Sage, by mixing common marine acid (not the ſmoaking ſpirit) with oil of olives, and adding to the mixture a large quantity ('sixteen parts') of ſand, in order to increaſe the quantity of ſurface. On rubbing the mixture, copious white vapours are inſtantly diſengaged, which are almoſt incoercible; and which cannot be condenſed and collected, unleſs ſome *oleum tartari per deliquium* be put into the receiver, the inſide ſurface of which, muſt likewiſe be wetted with it. On diſtillation, cryſtals are perceived, which are of a *cubic* form; which do not effloreſce in the air; and which produce a precipitate of a yellow citron colour, on their being added to a ſolution of ſilver.

Further, if this ſalt be put into a tubulated retort, to which a receiver, containing lime-water, is adapted; and pure vitriolic acid be poured into the retort; the acid vapour which ariſes is found to decompoſe the lime water, in the ſame manner as happens when it is expoſed to *fixed air*. A ſimilar acid, the Author ſays, is found in the luminous matter of phoſphorus; —'*in electricity*;'—on diſtilling powdered charcoal, &c.—From theſe ſlender premiſes M. Sage at once infers, that *fixed air* is nothing more than the *marine acid* rendered *volatile*, by the addition of an unctuous or phlogiſtic ſubſtance; which, in this proceſs, we are to ſuppoſe, it acquires from the oil.

The Author's ideas concerning metals and metallic ſubſtances are, that 'they are eſſentially compoſed of an earth which is peculiar to them, and of an *acid* combined with phlogiſton.' In the firſt edition of this treatiſe, M. Sage omitted the *acid* as a component principle of metals; nor do we find its exiſtence, in that character, proved, or even attempted to be proved, in any part of this work. The opinion ſeems to have no other foundation than the appearances which, he obſerves, are exhibited by two of them—*zinc* and *iron*; which, when they are diſſolved by means of the vitriolic or marine acids, furniſh an inflammable vapour (*inflammable air*), which M. Sage conſiders as a compound of *acid* and phlogiſton.

It is not perhaps difficult to trace the train of ideas by which the Author was led to this concluſion.—*Sulphur* is a compound of *acid* and phlogiſton. Phoſphorus of urine is likewiſe a compound of phlogiſtic matter combined with an *acid*. The inflammable *air* or vapour produced from the metallic ſubſtances iron and zinc reſembles, *in inflammability*, theſe two ſubſtances. *Ergo*, the inflammable vapours from iron and zinc (and conſequently from metals) is a *ſulphur* or *phoſphorus*; or is compoſed of *acid* and phlogiſton.

But



But in the firſt place, the Author ſhould reflect on the many other metallic ſubſtances from which no *inflammable air* has ever been produced.—And, in the next place, granting that *inflammable air* were producible from all of them; it remains to be proved that inflammable air, or vapour, is a *phoſphorus*, or contains any *acid*. Dr. Prieſtley has repeatedly added *alcaline air* to it, without ever being able to obſerve, that the ſuppoſed *acid* in the inflammable air was attracted by the alcali; or that the inflammable air was in any manner affected by it. We ſhall obſerve, nevertheleſs, that the contrary has been aſſerted by a late writer; on whoſe accuracy, however, we cannot ſo ſecurely depend.

Having dwelt ſufficiently long on the Author's theoretical notions, which however we could not paſs over without notice, we ſhall proceed to conſider the work in a more favourable point of view, as a *practical* treatiſe; and to extract from it ſome of the new and intereſting particulars contained in it, which may be acceptable to our philoſophical readers: confining ourſelves to the ſecond volume, or that part which relates to the aſſaying of metallic ſubſtances, and which appears to us to be the moſt valuable part of the performance.

Sulphur, and *arſenic*, have hitherto generally been conſidered as the ſole ſubſtances by which metals are mineraliſed; but to theſe the Author adds three others, which are the *marine acid*, *volatile alcali*, and the *unctuous* or *phlogiſtic matter* produced by the *volatile alcali* decompoſed. M. Sage firſt publiſhed this diſcovery in 1765; and as his ſyſtem on this head has been much conteſted, and even the *mineraliſateur*, or *mineraliſing principle*, has been, he ſays, treated by ſome as a mere *ens rationis*, and the phraſe itſelf as void of meaning; he defines it to be 'a certain ſaline, arſenical, ſulphureous, or other ſubſtance, which being combined by nature with any metallic body whatever, deprives it more or leſs of its metallic properties, and conſtitutes thoſe particular compounds known under the appellation of ores.

The agents by which metals are reduced to the ſtate of a calx are, according to the Author, ſix; *viz. fire*, *electricity*, *air*, *alcalis*, *tin*, and *mercury*.—By means of the diſcharge from an *electrical battery*, M. Sage calcines *gold*, for inſtance, by placing in a preſs a leaf of it confined between two cards. After the diſcharge, the calx of the gold tinges the cards of a violet colour; and they retain, for a long time, the ſmell of a foul gun-barrel, or liver of ſulphur. We do not adopt, if indeed we clearly underſtand, his explanation of the phenomenon; which is, that 'a volatile *phoſphoric* liver of ſulphur is formed, in this experiment, which penetrates the metal; that the acid proceeding from the electric fire decompoſes this liver of ſulphur, while a par-

part of the ſame acid combines with the metal, and converts it into a calx.'

Mercury alſo partially *calcines* metals, or deprives them of a part of their phlogiſton, on their being amalgamated and triturated with it. Even here the Author employs his *phoſphoric acid* to account for the effect, and ſuppoſes that this acid is furniſhed by the mercury: but a very different agent, we imagine, is concerned in it. It appears, from the Author's experiments with the different metals, that their *amalgams* affect a regular cryſtalline form, in the ſame manner as ſalt; and he conſiders this circumſtance as affording a preſumption that mercury probably contains a great quantity of the aforeſaid *acid*.

A curious account is given by the Author of a late experiment made by Profeſſor *Pallas*, on the congelation of mercury. Four ounces being expoſed, in a cup, to the air, in a north aſpect, the ſurface and edges of the fluid were frozen in about three quarters of an hour; while the interior part of the mercury remained fluid. An hour afterwards, the whole was converted into a maſs *reſembling tin*; and which was ſoft, pliable, and capable of being beat into plates, with a hammer, on an anvil, that had been expoſed to the ſame degree of cold with itſelf. The ſmall degree of heat, however, excited by beating it, forced out ſome globules of the mercury; and laſtly, though the maſs might eaſily be broken, the divided parts united together immediately on coming into contact.

In his account of this metallic ſubſtance, the Author relates ſome late experiments of M. Bayen, and which he has repeated with ſucceſs, from whence it appears, that mercury is capable as well as gold, of furniſhing a *fulminating* powder. For this purpoſe nothing more is requiſite than to precipitate it from one of its ſolutions (that of *mercury ſublimate*, for inſtance,) by means of lime-water, or a ſolution of fixed or volatile alcali; and then to mix half a drachm of this precipitate with ſix grains of flowers of ſulphur. This compound, we are told, will fulminate on being heated in a ſpoon or ladle. The mercurial precipitate made with lime-water is ſaid to be the moſt active.

Treating of *biſmuth*, and of its property of increaſing the fuſibility of metals, the Author gives, in a table, the reſults of ſome experiments, apparently made with a view to diſcover a metallic compound fuſible in a ſmall degree of heat. Sir Iſaac Newton had diſcovered that a mixture compoſed of five parts of biſmuth, three of tin, and two of lead, melted together, conſtituted a maſs that would melt in a degree of heat not many degrees ſuperior to that of boiling water. From M. Sage's experiments it appears, that a mixture conſiſting of two parts of biſmuth, one of lead, and one of tin, will melt at 81 degrees of a *mercurial* thermometer graduated according to Reaumur's

mur's ſcale; and in which the boiling point was fixed at 85 degrees. According to our eſtimate, this metallic compound will melt in a heat about eight or ten degrees lower than the boiling point in Fahrenheit's ſcale. A piece of this maſs dropped into boiling water melts immediately; eſpecially if it be formed into a thin plate.

Of all metallic ſubſtances whatever, *iron*, the Author obſerves, acquires the greateſt addition of abſolute weight by calcination. Filings of ſteel, reduced to a *calx* which was no longer attracted by the magnet, by means of the heat of a reverberating furnace continued ſixty hours, acquired an increaſe of weight in the proportion of forty-two pounds in the hundred weight. This calx was of a reddiſh brown, and is the *crocus martis aſtringens* of the ſhops. The *ruſt*, or *calx*, of iron produced by the action of the *air* on this metal, is browniſh or yellow; but on calcining it in the fire, it aſſumes a beautiful red colour. This laſt is the *crocus martis aperiens*.

Treating of the martial *pyrites*, in which iron is mineralized, with a large quantity of ſulphur and zinc, M. Sage indicates the following ſimple method of diſcovering whether this ore contains any *gold*. Nothing more is requiſite than to pour eight parts of a ſtrong nitrous acid on one part of the *pyrites* reduced to a ſubtle powder. Part of the ſulphur is decompoſed, and the remainder falls to the bottom of the veſſel. If the pyrites contains gold, it will be found mixed with the precipitated ſulphur, under the form of golden ſpangles; and may be eaſily ſeparated from the ſulphur by ablution with water. By this ſimple proceſs the Author affirms that half as much more gold may be got from a pyrites of this kind, than can be procured in the common way of reduction with lead.

As the mineral called *manganeſe* is a very ſingular ſubſtance, the nature and compoſition of which ſeems yet to be very little known, even by the beſt chymiſts; we ſhall collect ſome particulars concerning it from the preſent Author; eſpecially as we have been informed that ſome curious obſervations have been lately made relating to this mineral, which will probably be preſented to the public.

Its ſpecific gravity, which, even in the light ſpecimens, is equal, as Cronſted obſerves*, to that of an iron ore of the ſame texture, ſhews that it contains ſome metallic earth. It has indeed uſually been conſidered as an ore of iron. It follows, however, from M. Sage's experiments, 'that it is compoſed of *zinc and cobalt mineralized by the marine acid*; and he obſerves

* *Eſſays towards a Syſtem of Mineralogy*, ſect. 113.

that the lead, copper, or iron, which are ſometimes found in it, are accidental additions.

Simply diſtilled in a retort, it furniſhes a *volatile marine acid.* On being diſtilled with concentrated vitriolic acid, a ſmall quantity of marine acid came over, diſtinguiſhable by its peculiar ſmell. Digeſting it with diluted vitriolic acid, during the ſpace of twenty-four hours, the acid aſſumes a very fine violet-colour, which it preſerves as long as it remains on the *manganeſe:* but on putting the liquor into a bottle cloſely ſtopped, the colour diſappears in two or three days. We are not told whether it re-appears on giving it a communication with the open air. This colour diſappears likewiſe immediately, on heating the liquor; at the ſame time white vapours ariſe which have the odour of the marine acid. Suffering it to evaporate; white, tranſparent, and deliqueſcent cryſtals are produced. On diſſolving theſe in diſtilled water, and adding to them *oil of tartar*, a whitiſh precipitate is formed, which contains *cobalt*, and gives a fine blue colour to white glaſs.

On diſtilling one part of *manganeſe*, with two parts of oil of vitriol, in a luted glaſs retort, in a reverberatory furnace; marine acid, and volatile ſulphureous acid, came over. The matter remaining in the retort is almoſt wholly ſoluble in diſtilled water. The ſolution, after a ſlow evaporation, furniſhes fine tranſparent cryſtals of white vitriol, or vitriol of *zinc:* for on decompoſing it with a fixed alcali, and treating the precipitated calx with charcoal, a true zinc is produced.

The uſe of manganeſe in the manufactory of glaſs is well known; and particularly its quality not only of giving a red or purpliſh colour to glaſs, but of likewiſe deſtroying the bluiſh or green tinge which glaſs may have received, and of rendering it colourleſs. The Author accounts very naturally and plauſibly for this laſt ſingular effect, by obſerving that the depuration of the glaſs is probably produced by the calx of the zinc contained in the manganeſe. This calx, he ſuppoſes, lays hold of the phlogiſton to which the glaſs owed its green colour. The zinc is thereby reduced, and diſſipated in the atmoſphere; 'while the ſmall portion of cobalt contained in the manganeſe gives the glaſs a ſlight bluiſh tinge, which contributes to its tranſparency.'

We ſhall terminate our extracts from this performance by giving an account of a very intereſting experiment on that ſingular metal (as we may now venture to call it, or diabolus metallorum, as it has formerly been called), *platina.*

It is well known that this ſubſtance has hitherto reſiſted the moſt vehement fires without ſhewing the leaſt appearance of fuſion, or indeed any approach towards it, except a ſlight and ſu-

perficial

perficial coheſion of its grains; and that even when expoſed to the violent heat in the focus of a large concave *ſpeculum*, thoſe parts only which were in the very center of the focus underwent a real fuſion. M. De l'Iſle, however, as the Author informs us, has diſcovered the following method by which this ſubſtance may be eaſily melted.

The *platina* being firſt diſſolved in *aqua regia*, there is added to it 'a ſolution of *ſal ammoniac* made in cold diſtilled water. A reddiſh precipitate falls down, conſiſting of platina and ſal ammoniac: this precipitate is ſoluble in water; and the ſolution being evaporated, ſmall cryſtals are produced, of eight ſides, very regular, red, and tranſparent as rubies.'—'The precipitate being expoſed to a violent fire, melts, and produces a maſs of platina, which is malleable, and is of a whitiſh-grey colour, ſomewhat like that of ſilver, and which does not tarniſh in the air.' The *rationale* here given of this proceſs is, that it is the iron in the platina which renders it refractory and infuſible; and that the iron is ſeparated from it by the *aqua regia*, in which it remains diſſolved, after the precipitation of the pure platina, which now becomes eaſily fuſible. We rather wonder that the Author does not inform us of his having himſelf repeated ſo intereſting and eaſy an experiment.

On the whole, the Author's deſcriptions are, in general, clear and accurately expreſſed. In his accounts of each *ſpecies*, he particularly deſcribes the *cryſtaline forms* which diſtinguiſh each. With reſpect to their *analyſes*, he informs us, that they are founded on an actual chymical examination, proſecuted by himſelf, of every one of the ſubſtances deſcribed in this work. In the *docimaſtic* diviſion, or the aſſays of metallic compounds, he has not contented himſelf with barely diſcovering the quantity of metal contained in the particular ores; but has extended his views to all the component parts, whether volatile or fixed, of each ore. He has carefully preſerved in his cabinet, as he informs us, a complete, and certainly very inſtructive collection of the products of all theſe *analyſes*, together with correſpondent ſpecimens of the particular ſubjects from which they were obtained. Theſe, he obſerves, furniſh proper vouchers for what he has advanced of this performance.

Notwithſtanding the preceding ſtrictures on this work, we ſhould do M. Sage injuſtice, if we neglected to obſerve that it contains a very great number of new and valuable obſervations. It is to be lamented, however, that, in an *elementary* treatiſe, the Author ſhould interweave his peculiar theoretical notions ſo very intimately into the texture of it. The philoſophical chymiſt will nevertheleſs be able eaſily to diſtinguiſh the diſputable parts of M. Sage's *theory*, from the *facts*; and will profit by the

the reſults of the Author's extenſive experience, given in the *practical* parts of this treatiſe; though he may reject his theoretical *fancies.* We have been induced to beſtow a conſiderable part of our attention on the latter; partly from a deſire of throwing a little *oblique* light upon the ſubject; and partly from a wiſh that M. Sage may, on a future occaſion, render his work leſs exceptionable in this particular; not without hopes that he may hereafter ſhew himſelf not quite ſo partial to the doctrine of the *omnipreſence* of *phoſphoric acid*, nor quite ſo prejudiced againſt 'the modern doctrine of *fixed air.*'

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— 49, l. 5, for *and acuteneſs*, r. *and an acuteneſs*.
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— 223, l. 7, ſupply what is wanting (in ſome copies) thus—*in which many uſeful arts are greatly intereſted*.
— 227, in the firſt *note*, for *Part* 168, r. *Part* 1, *p.* 168.
— 314, in the title of Art. 16, for *Engliſh*, r. *French*.
— 385, par. 2, l. 4, after *marble*, put *and*.
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— 437, l. 12, from the bottom, dele *internal*.
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